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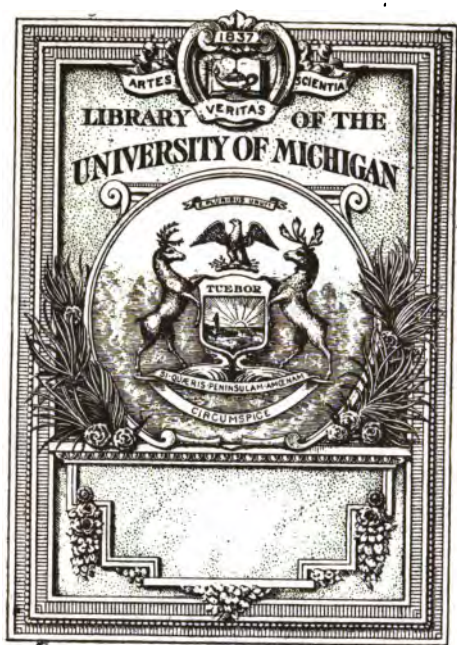
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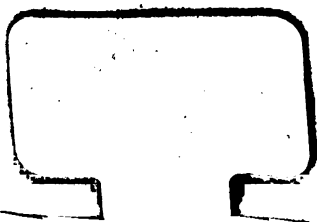
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THE
ANTI-JACOBIN
REVIEW AND MAGAZINE;

OR,

Monthly Political and Literary Censor.

FROM

JANUARY TO APRIL, (INCLUSIVE),

—1800.—

WITH AN APPENDIX,

CONTAINING

AN AMPLE REVIEW OF FOREIGN LITERATURE.

“ Truth be your guide; disdain ambition's call;
“ And if you fail with truth, you greatly fall.”

VOL. V.

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TABLE OF THE TITLES, AUTHORS' NAMES, &c. OF THE

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INCLUDING BOTH THE
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THE
ANTI-JACOBIN
Review and Magazine;

&c. &c. &c.

For JANUARY, 1800.

" Truth be your guide; disdain ambition's call;
" And if you fall with truth, you greatly fall."

ORIGINAL CRITICISM.

ART. I. *Elements of Christian Theology; containing Proofs of the Authenticity and Inspiration of the Holy Scriptures; a Summary of the History of the Jews; a brief Statement of the Contents of the Books of the Old and New Testament; a short Account of the English Translations of the Bible, and of the Liturgy of the Church of England; and a Scriptural Exposition of the Thirty Nine Articles of Religion. Designed principally for the Use of young Students in Divinity.* By George Pretyman, D. D. F. R. S. Bishop of Lincoln: 2 Vols. 8vo. 14s. Cadell and Davies. 1799.

THE title of this publication so fully expresses its contents, that it will not be required of us to state them more particularly. The necessity of such a publication cannot be questioned, and it will be found; in every respect, worthy of the Right Reverend Author; who sought utility more than novelty; and, from his experience as prelate of a large diocese, endeavoured to preserve the minds of young candidates, if we may use Dr. Johnson's expression in his Preface to the Preceptor, from nakedness. At the same time, the most profound Student may read, in this publication, the outlines of that plan of study which he is to follow; and in the Preface he will find a catalogue of those authors, of

NO. XIX. VOL. V. B which

which he ought to be possessed. If the purchase of them was considered as a necessary part of the expences of a clerical education, and provided for accordingly, many ingenious young men would have those resources, the want of which is a subject of real uneasiness. To supply the defect, in some degree, the project of parochial libraries was set on foot by Dr. Bray, and an Act of Parliament passed in the 7th of Anne. But we have reason to lament that little attention is paid to such an institution; and we have seen in many vestries, a few old moth-eaten books, which only serve to reproach the present times with negligence. One parish, of which Mr. Bray was incumbent, is no exception.

It was formerly the practice to begin theological studies with the study of natural religion and Wollaston, Wilkins, Goodman's, Winter Evening Conference, and several other similar books were recommended. It seems to us better to begin with the Scriptures themselves, and to waive all useless enquiry, what could or could not have been known by the unassisted reason of man. For, in fact, it never was altogether unassisted. Some general rules of duty seem to have been granted from the beginning, while the excellence and the application of such rules were left open to human prudence. But the most sanguine advocate of natural religion will find it inculcated as far as it is necessary to be inculcated, by the sacred penman. The wisdom of God in the creation and preservation of the moral and intellectual world is largely insisted upon; and all the studies of the philosopher enable him only to furnish comments upon texts like these. *The Heavens declare the glory, &c. His mercy is over all his works. I will give thanks for I am fearfully and wonderfully made. The law of the Lord is perfect, more to be desired than gold, &c.*

We will now proceed to remark on particular parts of this useful work, hoping to be excused if we sometimes differ in opinion from the learned prelate. The subject of inspiration is so interesting, that we wish the following passage to be fully attended to:—

“ In some cases inspiration only produced correctness and accuracy in relating past occurrences, or in reciting the words of others; in other cases it communicated ideas not only new and unknown before, but infinitely beyond the reach of unassisted human intellect, and sometimes inspired prophets delivered predictions for the use of future ages, which they did not themselves comprehend, and which cannot be fully understood till they are accomplished. But whatever distinctions we may make with respect to the sorts, degrees, or modes of inspiration, we may rest assured that there is one property, which belongs to every inspired writing, viz. that it is free from error—

I mean,

I mean, material error, and this property must be considered as extending to the whole of each of those writings of which a part only is inspired, for we cannot suppose that God would suffer any such errors as would tend to mislead our faith, or pervert our practice, to be mixed with those truths which he himself has mercifully revealed to his rational creatures as the means of their eternal salvation."

In this and all other instances, man seems to have been aided only so far as was absolutely necessary. The imperfections of language, and the inaccuracies of minute circumstances are by no means to be taken into the account.

On the first volume in general we have few observations to make. The Bishop is decidedly of opinion that St. Matthew's gospel was not written originally in Greek, but in what was called Hebrew, that is, the language at that time spoken by the Jews. The Bishop allows more than two years to our Saviour's ministry.

All the gospels are proved to be equally authentic. The following observations on the style and writings of St. Paul, supported by a passage from Dr. Paley's *Horæ Paulinæ* will guard the young divine against the erroneous assertions of Dr. Priestley, and they are as happily expressed as they are justly stated.

"There is a real connection and coherence in all his writings; and his reasoning, although it may sometimes appear desultory, will always be found to be correct and convincing. Instead of the beauties which arise from a nice arrangement of words, an harmonious cadence of periods, and an artificial structure of sentences, we have a style at once concise and highly figurative, and a striking peculiarity and uncommon energy of language. Whenever he speaks of the doctrine and energy of the Christian religion, enlarges upon the nature and attributes of the Deity, or terrifies with the dread of divine judgments, his style rises with the subject, and, while our minds are impressed with the justness and dignity of the sentiments, we cannot but admire the force and sublimity of the expressions. Though he never departs from the authority of the apostolic character, yet the sensibility of his own heart frequently leads him to appeal to the feelings and affections of those, to whom he writes; and the zeal of his temper is so constantly apparent throughout his epistles, that no one can read them with attention, without catching some portion of the fire with which he was animated."

In the Bishop's opinion concerning 2 Pet. ii. we exactly concur, that it contains nothing inconsistent with the acknowledged writings of St. Peter. The style changes with the subject-matter, and is very similar to that of St. Jude. Let the reader only compare our Saviour's invectives against the Scribes with his other discourses; he will find an equal differ-

ence. Honest indignation suggests, apparently, inflated language.

“*Iratusque Chremes tumido delitigat ore.*” Hor. Ar. P.

The first volume concludes with an abridgment of the History of the New Testament.

The second volume opens with an account of the Translations of the Old and New Testament. The reader is referred to Lewis, Johnson, and Archbishop Newcome.

In the short History of the Liturgy which follows, we see, with regret, the unfortunate termination of the conference at the Savoy. The parties agreed to inform his Majesty, “that the church’s welfare, unity, and peace, and his Majesty’s satisfaction, were ends upon which they were all agreed; but as to the *means* they could not come to any harmony.” Where the principal blame lay may be collected even from Neal’s History of the Puritans, who plainly shews that concessions were demanded, without number, on one side and not any offered on the other.

The part of this work which seems most valuable is, an exposition of the 39th articles; for though we have many excellent treatises on particular doctrines, yet it does not appear, that we have any plain satisfactory comments on the whole number, taken collectively. Neither Bishop Burnet nor Dr. Hey, are suited to beginners. Under the first article, we are informed, with truth,

“That those who acknowledge the divinity of Christ and the Holy Ghost, are never called hereticks by any writer of the three first centuries; and, surely, this circumstance, is a strong proof that the doctrine of the trinity, was the doctrine of the primitive church, and more especially, since the names of those who first denied the divinity of Christ, and of the Holy Ghost, are transmitted to us, as of persons who dissented from the common faith of christians.”

The Bishop expresses a wish that divines, in treating this mysterious subject, had confined themselves to the expressions of scripture. If they have, by any diversity of expression, attempted to communicate more than was revealed, they are certainly in the wrong. But as long as they observed the due limits of enquiry, a difference of expression was not only allowable, but absolutely necessary; for, whoever explains, must use terms different from that which he undertakes to explain, and he must bring into one focus, the scattered rays of information, to be collected from the several parts of the Old, and New, Testament. The divinity of the Son and Holy Ghost, is proved by his Lordship, by adducing passages of scripture,

scripture, very full and apposite to his purpose. The refinements of Socinus are ably and properly exposed. Due attention is paid to the Apocryphal books, which protestants seem in practice to disparage for fear of falling into the error of the Church of Rome. The Bishop, will excuse us for pointing out a slight mistake. In reciting those apocryphal writings, which the church does not read, he mentions the song of the three children, which is one of the hymns incorporated into the church service, and occasionally used by the Clergy, though the *Te Deum* is more general. In considering the tendency of the present age, to detract from the Old Testament, we are always happy to meet with passages enforcing the harmony between the two; so that the reader will not be displeased with the following extract:

“What, says Justin Martyr, is the Law? The gospel predicted. What is the Gospel? The law fulfilled. I have often asserted, says Chrysostom, that two covenants, two handmaids, two suters, attend upon one Lord. Christ is announced by the Prophets; Christ is preached in the New Testament. The old Testament declared before-hand the new, and the new interpreted the old.”

The Bishop thinks, that the damnatory clauses in the Athanasian Creed had better have been omitted. Yet, still he allows, what we presume amounts to the full intent of these damnatory clauses, “that if any man perseveres in the deliberate commission of known sin, he has no right to salvation, and that if a man, through obstinacy and prejudice, through a wilful misapplication or neglect of the talents with which he is endowed, finally rejects the fundamental doctrines of the Gospel, when they are fairly and fully proposed to him, he has no right to expect salvation; in either case, he must be left to the uncovenanted mercy of God.” The truth is, the enemies of the Church have put a construction on the clauses which she never intended, and it might not be amiss if a short comment was prefixed to the Creed, to prevent tender consciences from a too-common deception, by which vincible and invincible ignorance are confounded.

On the much agitated question, concerning grace and free will, we have three good quotations, one from Vener, another from the necessary doctrine published by Cranmer, and another from Jortin. From the last, more especially, it is justly said, “thus do the doctrine of divine grace, and the doctrine of free will or human liberty, unite and conspire in a friendly manner, to our everlasting good. The first is adapted to excite in us faith, gratitude, and humility; the second, to awaken our caution, and quicken our diligence.”

Concerning

Concerning the sin against the Holy Ghost, we differ from the Bishop, and we believe that it was directly charged on the people who ascribed the miracles of Christ to the power of Satan. Mark iii. 28. 29. are quoted, and by a singular oversight, the 30th is left out. The whole passage then stands, *Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith they shall blaspheme. But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation. Because they said he hath an unclean spirit.* If the rejection of evidence was the crime, was the evidence of miracles weaker during our Saviour's life-time, than it was afterwards? are not miracles ascribed to the Holy Ghost in many parts of Scripture? and do we disparage the power and divinity of the Father and Son, by so doing? If we examine the nature of this sin, we shall find it the utmost perversion of the human mind, for it was the defence of palpable contradiction and absurdity; it argued an intellectual darkness, incurable, but by counteracting every distinction of right and wrong, incurable by all the ordinary means of information.

Perhaps more is said on the Article of Predestination than may be absolutely necessary, and we most perfectly agree with our author in the following observation: "Rather than bewilder ourselves in the inextricable difficulties of such contemplations, to which our limited faculties are by no means competent, we should exclaim with the pious and humble Psalmist, *such knowledge is too wonderful and excellent for us, we cannot attain unto it.*"

Under the 18th Article, it is observed, that it was formerly the custom to condemn errors under the form of pronouncing accursed. The same form is found in several parts of Scripture. And the persons, against whom an anathema was pronounced, were excluded from communion with the church of Christ. If this observation had been better attended to, St. Paul's wish to be accursed would have created neither debate nor surprise.

Under the 22d Article, the Bishop proves that images, so far from being used before the 5th century, were absolutely forbidden. For in the beginning of the fourth, the Council of Illibius declared, that pictures ought not to be placed in churches, "but that which is worshipped, should be painted upon the walls."

The author has clearly proved episcopacy to be a primitive institution; and fixes the date about the year 64, when Timothy was made bishop of Ephesus..

“It is not contended,” says he, “that the bishops, priests, and deacons of England, are at present precisely the same that bishops, presbyters, and deacons were in Asia Minor, seventeen hundred years ago. We only maintain, that there always have been bishops, priests, and deacons, in the christian church, since the days of the apostles, with different power and functions, it is allowed in different countries, and at different periods; but the general principles and duties which have respectively characterised these clerical orders, have been essentially the same, at all times, and in all places, and the variations which they have undergone, have only been such as have ever belonged to all persons in public situations, whether civil or ecclesiastical, and which are indeed inseparable from every thing in which mankind are concerned in this transitory and fluctuating world.”

The subject is concluded with a strong testimony from Mr. Le Clerc, a divine of the church of Holland, in which the presbyterian government prevailed. The usual arguments against transubstantiation are brought forward, with due energy, but in arguing with the Romanists, we think it always the best to prove that all miracles have been subject to the senses, that it is of the essence of a miracle to be so: for, until this be proved, all reasoning from the evidence of the senses is useless, for they contend it, in this instance, to be inadmissible. The expressions on which they found their belief, are well explained by the idea of a feast on the sacrifice so forcibly illustrated by bishop Warburton, and the present bishop of Chester. And that the early christians did not maintain this doctrine, the Bishop proves, by observing,

“That the fathers constantly call the consecrated elements, the figures, the signs, the symbols, the types, and anti-types, the commemoration, the representation, the mysteries, and the sacraments of the body and blood of Christ, which expressions plainly shew, that they do not consider the bread and wine as changed into the very substance of the body and blood of Christ.”

“Most of the reformed churches, it is observed, p. 523. asserted the power of excommunication, it makes part of our church discipline, but it has of late years been very little exercised.” Notwithstanding the respectable authorities of Blackstone and Burn, on which this observation is founded, we cannot but lament, that it is exercised too frequently. The ecclesiastical courts have no other means whereby to enforce attention to their citations, and the frivolous cases of defamation which come before them, loudly call for the interference of the legislature. Sooner would we see the Poissardes of Billingsgate summoned, than many others who exceed these paragons of scurrility and abuse.

We had forgotten to mention, in its proper place, that though we believe the doctrine of the Trinity, inculcated in the Old Testament, we do not lay much stress on the plural Elohim. We would wish our readers to consult Buxtorf's Lexicon; and also, Simonis's by Eichorn; and if they find the term applied to God the father only; or if they find it applied to ~~the~~ false god, to the golden calf of Aaron, to Ashtaroth or Astarte, they will at least admit the application of it to the Trinity, with caution. A noun plural, joined with a verb singular, is no uncommon thing in the Hebrew language. The most prominent instance is in v. 1st. the celebrated Prophecy of Daniel's 70 Weeks. In the Arabic language, it is well known, that when the verb stands first, as it does in Gen. i. 1. it is of the singular number, tho' the nominative case which follows be plural. His Lordship thinks the passage in 1 John v. 7. not genuine, though he is a firm believer in the Trinity. Dr. Burgh, long ago, proved, that whether that verse be spurious or genuine the doctrine will remain unshaken.

As various notions have been started, concerning that subscription which is required of all candidates for orders, and as Doctor Priestley once triumphed, in the various significations brought forward by orthodox men, or men *reputedly orthodox*, we shall make no apology for the following extract, with which the work before us concludes :

" If upon mature deliberation, *the Candidate for Orders* believes *the Articles* to be authorized by scripture, he may conscientiously subscribe them ; but if, on the contrary, he thinks that he sees reason to depart from any of the doctrines asserted in them, no hope of emolument or honour, no dread of inconvenience or disappointment; should induce him to express his solemn assent to propositions, which, in fact, he does not believe. It is not, indeed, necessary, that he should approve every word or expression, but he ought to believe all the fundamental doctrines of the articles, all those tenets in which our church differs from their churches, or from other sects of christians. He ought to feel that he can, from his own conviction, maintain the purity of our established religion, and sincerely and zealously enforce those points of faith and practice, which our church declares to be essential to salvation. This appears to me the only just ground of conscientious subscription to the articles ; and let it be ever remembered that in a business of this serious and important nature, no species whatever of evasion, subterfuge or reserve, is to be allowed, or can be practised, without imminent danger of incurring the wrath of God. The articles are to be subscribed in their plain and obvious sense, and assent is to be given to them plainly and unequivocally. Thus only can a person offer himself at the table of the Lord, as his minister with safety ; thus only can he expect to receive the divine blessing upon

upon that course of life to which he then solemnly devotes himself."

Though the publication before us be principally intended for young students in Theology; yet we would recommend it also, as a family book, to be read by young persons who have perused certain elementary books of christianity, such as Lewis's and Wake's Catechism, with Archbishop Secker's Lectures. Gray's Key to the Old, and Percy's Key to the New, Testament, have been largely made use of in the first volume, and we cannot help recommending Stackhouse's History of the Bible, the dissertations of which are most excellently well compiled from authors which few possess, and with which all would wish to be better acquainted. We trust, moreover, that the theological lectures, given in each University, have tended, in a certain degree, to remove the ignorance of which the Bishop complains; and that Candidates for Orders are now received with greater precaution. We shall not, however, conceal our full conviction, that there is still room for improvement, and that men creep into the church from other callings, without having taken sufficient time to qualify themselves, and we could wish that the Bishops would agree upon some common plan to prevent every invidious comparison. The happy medium between extreme rigour, and extreme lenity, might be found, and particular care should be taken not to exact the reading of a multiplicity of books, which few can have leisure to peruse. And an acquaintance with the Septuagint should always be required. In time, we might hope, that under due encouragement, few would offer themselves for ordination without some knowledge of the Hebrew. The want of such knowledge was a subject of reproach from Dr. Priestley.

ART. II. *An Appendix to the Guide to the Church; in which the Principles advanced in that Work are more fully maintained, in answer to Objections brought against them by Sir Richard Hill, Bart. in his Letters, addressed to the Author, under the Title of an Apology for Brotherly Love.* By the Rev. Charles Daubeny, L. L. B. Author of the Guide to the Church, and Fellow of Winchester College. Hatchard, Rivington's.

WHEN an inspired apostle, found it needful to exhort christians, that they "should earnestly contend for the faith once delivered to the saints," he thereby gave his sanction to what has since been sometimes received in an offensive light,

light, under the name of Religious *Controversy*; which, however much we may regret that there should be occasion for it, is too often necessary for defending the truth, as it is in Christ, and preserving a due regard to those principles by which that truth is distinguished. Perhaps this necessity has not been more apparent in any instance than in the case, which the work now before us presents to our notice, a case in which we find uncommon zeal displayed on both sides; and cannot but sincerely lament; that there should be such difference of opinion, on matters so inseparably connected with the best interests of our holy religion.—That Mr. Daubeny beheld, as a matter of such high importance, that subject so ably discussed in his excellent "*Guide to the Church*," is evident, both from the extraordinary diligence with which he had collected the most convincing arguments, for the purpose he had in view, and the no less remarkable patience and calmness of temper, with which he has submitted to the censure, so undeservedly bestowed upon him, by his zealous antagonists. In our account of Sir Richard Hill's "*Apology for Brotherly Love, and for the Doctrines of the Church of England*," we could not help expressing our surprise, that a work, with such a title, should be addressed to a Clergyman of that Church, who had defended her doctrines with all the force of sound and solid argument; yet, in that true spirit of meekness, and christian charity, which is ever ready to promote the real comfort and happiness of mankind, by shewing them the good and the right way in which they ought to walk, as members of Christ, and heirs of the kingdom of Heaven. Such was the truly charitable design of those instructive *discourses*, which their pious author justly considered, as affording that kind of knowledge and direction to christians, on the subject of ecclesiastical unity, which might be very properly called a "*Guide to the Church*," as pointing out the way to that communion of Saints on earth, which will fit us for the holy fellowship of the blessed in heaven. Yet all this, the *Apologist for Brotherly Love*, with a strange perversion of thought, considers as "*a state given to the Church of England*," by her undutiful son at Bath, of which city, though abounding with schismatical preachers, often railing against the Bishops and Clergy, Sir Richard Hill is pleased to give the following favourable account, in one of his Letters to Mr. Daubeny:

"Indeed, I am happy to bear witness, that I know no place where Brotherly Love prevailed more powerfully, without sectarian jarings, and reproachful names, among good christians, of all denominations, than in the very city which you make the object of your censure on that account, till your late attempt to break and disturb its peace.

peace. I am, however, persuaded, that if you were to favour the world with a thousand more of your *Guides*, they would be all as inefficacious to interrupt the long established harmony of the churches, in that part of our blessed Lord's vineyard, as I hope, and believe, your present attempt will be both there and every where else."

After perusing this extraordinary attack on Mr. Daubeny's well-principled and well-intended *Guide*, we naturally supposed, that he would feel himself obliged to come forward to the public, with a vindication of the purity of his intentions, and some farther defence of those truly-christian principles, which he had before so happily recommended.—Our supposition has been justified by the appearance of the publication now under our notice, and of which the worthy author gives this modest account, in a short preface to the reader—

"Considering the little that I have written, and the subject I have undertaken, I cannot forbear from lamenting, that there should be a necessity for the publication of a second volume, to maintain the doctrines advanced in my first. But, how desirous soever I might be, that the task of answering Sir Richard Hill had fallen into better hands, I, nevertheless, did not feel myself justified, in deserting a cause, which, however unequal to the undertaking, I am professionally bound to support. Fully impressed with this idea, I throw myself upon the indulgence of the reader, in the hope, that the intention of the author will compensate for the defects of his performance."

That our readers may be enabled to judge how far such an Apology was necessary, we shall lay before them a brief analysis of the work, and such extracts from it, as, we hope, will give a proper idea of its merit, and of the assistance it holds out to the support of true primitive church principles.—It consists of *nine letters*, addressed to Sir Richard Hill, the *first* of which is introductory to the general subject, and, after some candid remarks, on the nature of the Calvinistic doctrine, and as much concession to the patrons of that doctrine as could well be expected, concludes with the following pertinent observation:

"With respect to points which are not clearly revealed, and on which some of the best of men have differed in opinion; in which number, I place your doctrine of *Election*; the less that is said on them the better. Boldness of assertion, except in matters of clear revelation, is not so much an argument of the truth of a proposition, as of something else. To such points, the saying of Zenophanes, in Varro, is applicable. *Hominis est hæc opinari, Dei scire.*" And though I feel as natural a desire for knowledge, perhaps as most men, yet there are some subjects, on which I think it prudent to say, with St. Augustin—*Magis eligo cautam ignorantiam confiteri, quam falsam scientiam profiteri.*"

In his Second Letter, arguing from what his opponent had allowed, that "the outward polity of the church was instituted for the sake of its sacred verities," but without determining which is of *most consequence*, a question which christians are not required to decide, Mr. Daubeny shews, in the clearest manner, that "the preservation of the faith and doctrine of the church depends, under God, on the proper exercise of the power and authority committed to the church for that purpose; that the *external polity* of the church is therefore a matter of essential importance, considered as God's own plan, for the advancement and security of the great object he had in view, in revealing himself to the world.—The doctrine of the church is, without doubt, essential to the object of its institution. And so are the order and government of the church essential to it as a society; for without these no society can possibly exist, and without the existence of such a society, as the visible church, the true faith will not be long preserved in the world."—Having sufficiently established this general truth, our author proceeds, on the authority of scripture and antiquity, to maintain what he had before advanced respecting the constitution of the Christian Church against the several objections which Sir Richard Hill had brought forward, and, particularly, what he had opposed to the authority of Mr. Law and Mr. Leslie, on account of their being *Nonjurors*.—The manner in which Mr. Daubeny introduces this part of his subject does him great credit, and shews the respect he bears to the persons here alluded to.

"When I consider," says he, "that among the nonjuring clergy are to be found some of the most pious, most learned, and most conscientious divines that ever adorned the church of England; I cannot help thinking, that the government would have gained more in honour, than it would have lost in security, had such men been permitted to have remained in possession of their preferments.—But admitting that policy demanded that the nonjuring clergy should be deprived; you will observe, Sir, they were deprived only of those secular possessions which the church had derived from her connexion with the state. Their offence, if it may be called by so harsh a name, was of a *political* nature, their punishment corresponded to it.—They offended against the ruling powers; they, in consequence, lost their patronage. But, can it be necessary to remind you, all the rights, dignities, and emoluments which the priesthood derives from the piety and patronage of civil rulers, are quite distinct from that principal commission, by which the clergy administer the affairs of Christ's kingdom. Of this commission they could not be deprived by *civil* rulers, because it had been received from an higher authority.

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The office, therefore, which the nonjuring clergy held in the christian church was precisely the same, and every act of it as valid, abstractedly considered, after their deprivation, as it was before; what they had been deprived of being only those contingent circumstances of emolument and honour, which have no necessary connexion with the ministerial commission. Your mistake, upon this point, appears to have arisen from your confounding two things, in their nature quite distinct, and not necessarily connected with each other—the ministerial commission, and the temporalities annexed to the discharge of it in this country. The circumstances of Mr. Law being a nonjuror, and ordained by a nonjuring bishop, which it is incumbent upon you to prove, together with that of Mr. Lesley, being a nonjuror, who certainly was not ordained by a nonjuring bishop, tend, in no degree, to the establishment of the point you attempt to maintain. But let them stand in the same predicament, if you please; all that I am concerned about, is their *ministerial commission*, which was equally valid if received from a nonjuring bishop, as from any other. To prove this, I need only observe to you, that had these divines lived in the present day, and repaired to America for the sake of enjoying the public exercise of their function, their letters of orders would have admitted them into the ministry of the American church, because they would have found no political impediment to the discharge of it. Dr. Seabury, the late eminently-learned and pious bishop of Connecticut, who was consecrated by some bishops, who also *then* were nonjurors, and who even now, though *no longer nonjurors*, receive from the state nothing but protection, for which alone there is reason to believe they are truly grateful, is a case in point. The hypothesis, therefore, which you are pleased to call *mine*, according to which you attempt to prove, that I am living in a state of schism with the church of England, *because Mr. Law was a nonjuror*, I beg leave to resign to its author, not having penetration enough to see the consequence drawn from it. Nor do I see, more clearly, how the testimony of nonjuring divines, upon the subject of church government, can be affected by an offence against the civil power. On the contrary, I should think such testimony ought to weigh heavy in the scale, from the consideration that the parties who furnished it, (whatever judgment may be formed of their political opinions) had given the most unequivocal proof of their being honest men, by sacrificing every temporal advantage to the preservation of their consciences."

After bearing this honourable testimony to their characters, Mr. Daubeny goes on with the most satisfactory replies to all Sir Richard's Objections, on which we find the following very just remarks.

"The object, immediately before me at present, is to strengthen and secure that ground which your First Letter seemed designed to shake, by bringing forward to the reader many of those plausible objections to our church establishment, which have long since received

past, even from eternity, and all difficulty on this subject will vanish. With this idea before him, every Christian will be encouraged to strive to enter in at the strait gate, upon the assurance, that the gate will not be shut against any one, who, according to the tenor of the gospel covenant, shall be found in a fit condition to enter in. The notion of absolute, unconditional salvation, independent of human conduct, exists no where but in the heads of Calvinists. It was not the doctrine of the primitive church; nor the doctrine of our reformers." "This," says our author, "has been demonstrated by an appeal to historic fact, which, by bringing the reader acquainted with the circumstances which accompanied the original establishment of our present church doctrine, qualifies him to form a decided opinion on the subject. Unless, therefore, all consistency be denied, both to our reformers and our church, I have proved, in the foregoing Letter, if I have proved any thing, that the Calvinistic sense of predestination cannot be the genuine sense of the church of England."

(To be continued.)

ART. III. *A Short Commentary, with Strictures, on certain Parts of the Moral Writings of Dr. Paley and Mr. Gisborne.*

(Continued from P. 369 Vol. IV.)

HAVING thus criticised freely upon Dr. Croft's opinions concerning Government, we shall now proceed to other points that will call only for our approbation in general. The first of these, as we turn over the pages, is a large quotation from Mr. Gisborne, and a larger refutation by Dr. Croft.

"From these considerations it follows, (Mr. Gisborne observes) that every individual officer, who is called into service, is bound to investigate the justice of the war in which he engages, to the utmost extent of his abilities and information. He is not precipitately, and on slight surmises, to relinquish the post in which Providence hath placed him. If the matter appears ambiguous, and his most careful reflection and enquiries leave him still in doubt, something may be conceded, and more or less, according to the circumstances of the case, to the opinion of those who have better opportunities than he possesses, of knowing the real grounds and origin of the contest. The lower his rank is, the less likely is he to have opportunity of acquiring knowledge on this subject, which can reasonably be opposed to the judgment of men in higher stations. But if he should be thoroughly convinced, that his own country is the culpable aggressor in the quarrel, or deems the probability to be very greatly on that side; it is his indispensable duty to resign his employment, whatever false honour

honour, or personal, or interested motives may suggest to the contrary. Will it be said, that it is his part to obey, and to leave the State to answer for the consequences? This is not the argument of a considerate man, or a Protestant. Reason and scripture are equally outraged, whether it be a State or a Pope who requires to have the management of the conscience of a subject. The State, on whatever principles it may claim his obedience, cannot exempt him from that which he owes to his God; and should the naval or military officer decline, on the plea of conscience, to undertake the service enjoined, there seems to be no grounds, if the sincerity of his plea can be ascertained, on which his discharge can be refused. Nor any, if it should be refused, on which his compliance can be justified." "To make war or peace, is the acknowledged prerogative of the crown. The subjects of this country have made the King the keeper of their consciences in this important concern. Private judgment cannot take away this branch of the prerogative; and, if set up in opposition to it, may induce any man not only to refuse" (*rather to refuse not only*) "continuance in the service, but also the payment of taxes, by which every war must be supported. The invidious comparison with popery carries with me no terrors. In all public concerns, there must be a power from which there lies no appeal. Nor let a British subject take the alarm at this power of making war or peace, vested in the Sovereign; for though it be his, it is exercised in fact by his Ministers and his Privy Council; and, as soon as the supplies and the mutiny acts are moved for, the propriety or impropriety of a war is before the two Houses. What greater security can be suggested than this? Let us not be alarmed at the seeming plea of making soldiers and sailors mere machines. Their operations are to be directed in the best way, and for the best purposes, that the collected wisdom of the nation can suggest; and this is the only method, by which they can be brought to act with dispatch and unity of design. Have we not, in other instances, for the sake of enjoying the blessings of legal government, surrendered our right of private judgment? Is it possible for every individual to approve of every act of Parliament? Yet, surely, he is bound by the act, during its existence. He has, according to his ability; a right of recommending a repeal of any law; he has a right of petition, and to use every other pacific measure. And more is to be feared from petulant opposition than implicit deference." Pp. 129, 132.

These are arguments judicious in their nature, and powerful in their influence. But let us make one remark, in addition to them. Moralists, that thus call upon every officer, and consequently upon every soldier, even every sailor, to discuss for his own conscience and conduct the propriety or impropriety of every war, are fanatically calling upon them to do that which is apparently impossible to be done by them. In nine-tenths of the whole multitude, has the mind never been urged to discuss, is therefore incapable of examining; and

doubly incapable of deciding. Even if they could examine and could decide, they have no right to do so. They are already tied up to obedience, by the very service in which they are engaged, and by the very oath, the *militare sacramentum*, which has already bound this service upon their conscience. Thus pretending to decide, and presuming to act upon the decision, they would, by an instant act of justice, be shot for mutiny. Such wild work would those moralists make in the world, who stupidly consider man only as a mere individual, and foolishly forget the new duties that come upon him from his political connections. A principle of disunion would be accursedly disseminated through the globe, each cohering atom would recoil from its neighbour, and the whole crumble away into a waste of sands.

"I agree with Mr. Gisborne, "Dr. Croft assures us, "that it is a gratuitous assumption in Dr. Paley, when he intimated that subscription can be justified without an actual belief of each of the articles. Soon as this lax interpretation of subscription appeared, Dr. Priestley made that malignant use of it which might naturally be expected. As to the imposer of the subscription, I shall not agitate so immaterial a question; for every act of Parliament is the law of the land till it be abrogated. What our ancestors enacted, we continue to adopt and to practise. But though the legislature of the 13th of Elizabeth, and the legislature, to this moment, enforce subscription; I must be allowed to think that in doubts, or difficulties, the divines, who first drew up the articles, would, in that day, have been more proper to be consulted, than even the lay Lords and the Commons. The same deference to the clerical profession, which under a proper authority occasioned the framing of those articles, would naturally be shewn as to the interpretation. And in these days, though I admit with Mr. Gisborne, that the present Parliament imposes subscription by its acquiescence in the act of Elizabeth; yet were I desirous of gaining the true sense of an obscure article, I might probably consult some able divine, whose opinion would have its proper weight. It follows clearly, that the imposers may be one party, and the interpreters another. The sages of the law explain acts of Parliament; why may not divines undertake to explain articles of faith? And they will always advert to the history of the times, in which these writings were framed. They will, moreover, refer to the writings of the first reformers, some of which have been properly published in Dr. John Randolph's *Enchiridion*. When in modern times a "bill is introduced" into either House of Parliament, "the framers of that bill support it by comments and argument, to which, in case of ambiguity, we should think it proper to have recourse. Indeed, what are preambles themselves, but so many comments, intended to assist the judgment of succeeding times? A subscriber will not merely advert to the general intention of the articles, but to the particular intention

intention of each; and yet the whole legislature could not be supposed to be minutely acquainted with the latter, though they concurred in the former. Are any man's talents so multifarious, as to be equal to every subject in all its *minutiae*? Can we, for instance, suppose that an advocate shall understand the proper regulations of every branch of commerce, or that a merchant should decide upon the rules to be observed in the navy and army? Apply this to the subject before us, and it will be clear, that not only the purpose of the Parliament, but of the framers of the thirty-nine articles, is carefully to be attended to by every conscientious divine." Pp. 55, 57.

All this is justly and sensibly said, yet hardly with a compression and energy sufficient. The meaning of the articles is undoubtedly to be sought from the framers, not the sanctioners, of them. The convocation, that legislature of the church which is wholly overlooked by Dr. Paley, Mr. Gisborne, and Dr. Croft, did frame them originally in 1562-3; the Upper House subscribing them on January the 29th, and the Lower on February the 5th*. Then the Queen and her Parliament received them from the convocation, and, without presuming to alter a syllable in them, lent them a legal sanction. The doctrinal authority of the articles, then, is derived solely from the convocation, as the legal is from the Queen in Parliament. Whenever, therefore, a reference is made to the "*animus imponentis*" in subscription, for the doctrine, it must be made to the framers, for the law to the enactors. This distinction sweeps away at once all that rubbish of reasoning, with which Dr. Paley particularly would justify subscription without belief. The very framing, indeed, of articles of belief, the very imposing of articles of belief on the clergy, the very binding of them on the clergy by legal sanctions, each stands in direct refutation of such reasoning. And to form an additional barrier, to fix expressly what was sufficiently fixed already by its own quality, to shut the door for ever against such sophistry, the very articles themselves are averred by the very convocation which framed them, to be framed "*for the avoiding of diversities of opinions, and for the establishing of consent touching true religion.*"

"They who contend," exclaims Dr. Paley, notwithstanding, "that nothing less can justify subscription to the 39 articles, than the actual belief of each and every separate proposition contained in them, must suppose that the legislature expected the consent of ten thousand men, and that in perpetual succession, not to one controverted proposition, but to many hundreds. It is difficult to conceive how this could be expected from any, who observed the incurable

* Wilkins's Concilia. iv. 237.

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diversity of human opinion upon all subjects short of demonstration. If the authors of the law did not intend this, what did they intend? They intended to exclude from offices in the church all abettors of Popery—2. Anabaptists—3. the Puritans.—Whoever finds himself comprehended within these descriptions ought not to subscribe.” “It is, indeed, often supposed,” replies Dr. Croft, “that mens opinions concerning religion, admit of the same improvement which is made in philosophy. What then becomes of a standing revelation? The truth is, our reformers had only to enquire what was the primitive belief before Christianity was corrupted by the inventions of men.—It should be considered, that the articles are general propositions, containing the principles and groundwork of clerical instruction. These propositions are little affected by “the incurable diversity of human opinion.” Pp. 53, 54, 57, 61.

Dr. Paley has here thrown out a suggestion which deserves to be more sharply discussed and more severely exposed. He deems it ridiculous to think that the legislature expected the clergy all to think alike, concerning any articles of faith; yet he himself thinks immediately that they did expect this. So grossly contradictory to himself is he in so short a compass! “It is difficult to conceive,” he cries, at the outset, “how this could be expected by any, who observed the incurable diversity of human opinion, upon all subjects short of demonstration.” Yet, *in the very next words*, he puts this very pertinent question; “if the authors of the law did not intend this, what did they intend?” And, to consummate the contradictoriness, he immediately subjoins, in a positive tone of language, that they meant, notwithstanding this “incurable diversity of human opinion,” to exclude Papists, Anabaptists, and Puritans, from offices in the church. They thus meant, he confesses, to cure that “incurable diversity.” They thus “expected,” he owns, “the consent of ten thousand, and that in perpetual succession, not to one controverted proposition, but to many hundreds.” Though he alledged, just before, that “it is difficult to conceive how this could be expected,” yet he now becomes enlightened himself, and sees they actually expected it. Such is the confusedness of Dr. Paley’s ideas here, and such the contradictoriness of his language! a more gross, more palpable, more massy instance, occurs not, perhaps, in any other author whatever. We need not add, therefore, that the very existence of a written code from Heaven, is just the same kind of call for “the consent of ten thousand men,” even of ten millions, “and that in perpetual succession” to the end of the world, “not to one controverted proposition, but to many hundreds,” many thousands, many millions; and that this demands permission, under the
penalty

penalty of damnation, to cure radically "the incurable diversity of human opinion" by the pronounced opinions of God. So blindly is Dr. Paley here making his way in the dark, and, in his zeal against articles, beating his head against the very authority of a Revelation itself! Nor is the cause of this zeal unperceived by us. He betrays it by his very exceptions. The Papist, the Puritan, and the Anabaptist, are excepted from subscription. The articles are expressly declared as "intended to exclude" these "from offices in the church," and only these. "Whoever finds himself," as the Doctor repeats at the close, "comprehended within *their* descriptions ought *not* to subscribe." All others then may. And the Arian, the Socinian peculiarly may. The Doctor thus shews himself completely to the marking eye.

"We allow to each church," the Doctor notes in another place, "the truth of its peculiar tenets, and all the importance which zeal can ascribe to them. We dispute not here the right, or the expediency, of framing creeds, or of imposing subscriptions. But why should every position, which a church maintains, be woven with so much industry into her forms of public worship? Some are offended, and some are excluded: this is an evil in itself, at least to them; and what advantage or satisfaction can be derived to the rest, from the separation of their brethren, it is difficult to imagine, unless it were a duty to publish our system of polemic divinity, under the name of making confession of our faith every time we worship God, or a sin to agree in religious exercises with those from whom we differ in some religious opinions. Indeed, where one man thinks it his duty constantly to worship a being, whom another cannot, with the assent of his conscience, permit himself to worship at all; there seems to be no place for comprehension, or any expedient left but a quiet secession. All other differences may be compromised by silence. If sects and schisms be an evil, they are as much to be avoided by one side as the other. If sectaries are blamed for taking unnecessary offence, established churches are no less culpable for unnecessarily giving it; they are bound at least to produce a command, or a reason of equivalent utility, for shutting out any from their communion, by mixing with divine worship doctrines, which (whether true or false) are unconnected in their nature with devotion." Dr. Priestley did not fail to produce this passage, "as affording an opportunity of censuring the church of England. It fortunately happened, however, that Dr. Paley gives up the idea of comprehending Arians and Socinians; to them is nothing left but a quiet secession. And whoever consults Mr. Bingham, will find, that the *gloria patri*, and all other parts of the liturgy which recognise the doctrine of the Trinity, have come down from primitive times. It would be difficult to state what part of the doctrine is unconnected with devotion."

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This is not ill said, but goes not to the heart of the cause. Dr. Paley does *not* "give up the idea of comprehending Arians and Socinians," and does *not* leave "them nothing but a quiet secession." Dr. Croft has totally mistaken the meaning of Dr. Paley, in the passage to which a reference is thus made. The extract immediately preceding proves he has. There the only persons precluded from subscription, are Puritans, Anabaptists, and Papists; and the only persons here excepted from communion, are the same therefore. The Papist by his idolatry, and each of the two others by his Calvinism, "thinks it his duty constantly to worship a being, "whom another," a son of the church of England, "cannot, with the assent of his conscience, permit himself to worship at all." There "seems" therefore "to be no place for comprehension" of the Papist, "or any expedient left" to the Calvinist "but a quiet secession." So plainly is Dr. Paley contending, when we combine the two extracts together, not to exclude Arians and Socinians, to exclude only Calvinists and Papists. These he would exclude without mercy, even to the contradiction of all his preceding assertions, and to the subversion of all his preceding reasonings. Now any "position which a church maintains," may "be woven with" never "so much industry into her forms of public worship." Now, though "some are offended; and some are excluded," yet, "there seems to be no place for comprehension, or any expedient left but a quiet secession." So thoroughly at odds with himself, does Dr. Paley appear at times! But the contradictoriness of his reasonings is not occasioned solely by the cloudiness of his understanding. It results in part from a perverseness of will and (we fear) an hostility of heart, against one great truth of Christianity, and against the church of England, as "the pillar and ground of that truth," among us. We have seen him before, authorizing all but Puritans, Anabaptists, and Papists, to subscribe our articles of religion; authorizing therefore Arians, and even Socinians, to subscribe. We now see him wanting to expunge from our liturgy, every Anti-Arian or Anti-Socinian intimation. These are "differences," that "may be compromised by silence." And we "are bound at least to produce a command, or a reason of equivalent utility, for shutting out any from" our "communion, by mixing with divine worship," such "doctrines." We are thus prohibited from worshiping our God, and professing our faith in our own churches, after the one only manner which we think to be right, and which the Christians in all ages, through all nations, have equally thought right; but forsooth! we should offend some interloping Arian, or some intruding

Intruding Socinian ! Such is the despotism, which Socinianism, which even Arianism would exercise over us ! That we may not offend a few individuals, who are skulking, concealed among us, and hypocritically pretending to be of us, we are to offend our own consciences, we are to offend all the Christians in all parts of Christendom, we are to offend the GOD OF HEAVEN himself.

(*To be concluded in our next.*)

ART. IV. *St. Leon*.—*A Tale of the 16th Century*. By William Godwin. In Four Volumes. 12mo. 16s. sewed. Robinsons. London. 1799.

THE public will, we trust, give credit to our assertion, when we declare, that it is not any predilection which we feel for the author of this work, that has induced us thus early to notice it.—No ! far different were the motives by which we were actuated on this occasion. We feared, that the source whence it proceeded, could produce nothing that was not dangerous to our morals, our politics, and our religion ; and satisfied that this tree had made itself pretty well known, by the fruits which it had already matured, and offered to our palates, we conceived that the “ *Tale of St. Leon* ” would contain in it that kind of poison, to counteract which, the speediest remedy possible should be applied. But, at the same time that we thus express our fears, we feel it but just to declare, that, after a perusal of this work, we are happy to have it in our power to say, that, exclusive of some few opinions, which shall hereafter be noticed, the evil it contains is little ; and that little, so artfully concealed, that it will only be discovered by the initiated in the mysteries of Godwinian philosophy. But before we proceed with our criticisms on the work itself, we will, as shortly as possible, offer to our readers a sketch of this very singular story.

The Tale was suggested to the author, as he informs us in his preface, by a perusal of the “ *Hermippus Redivivus*,” attributed to the late Dr. Campbell. In that work, it is said, that a stranger, who went by the name of Signor Gualdi, perfectly versed in all arts and sciences, and who spoke on every subject with such readiness and sagacity, as to astonish all who heard him, appeared at Venice, and abode there some months. That among other things, remarkable in his conduct, were, that he had a fine collection of paintings, and that he paid for every thing in money. He quitted Venice abruptly on the following occasion : One day, shewing his paintings

paintings to a Venetian, an excellent judge of them, and who marking, with peculiar attention, one, which hung over a door, observed to the stranger,

"This picture was drawn for you, Sir, says he; to which the other made no answer, but a low bow.—You look, continued the Venetian, like a man of fifty; and yet, I know this picture to be of the hand of Titian, who has been dead 130 years. How is this possible? It is not easy, said Signor Gualdi, gravely, to know all things possible; but there is certainly no crime in my being like a picture drawn by Titian.—The Venetian easily perceived, by his manner of speaking, that he had given the stranger offence, and therefore took his leave."

The stranger instantly quitted Venice.—These circumstances, of course, gave rise to the opinion, that he was in possession of the philosopher's stone, and of the elixir vitæ. Having thus stated the origin of the work before us, we now proceed to our outline.

St. Leon, the hero of the piece, describes himself as descended from one of the most illustrious houses of France; that his father died gallantly fighting in the plains of Italy, under Louis XII. and that he was left to the sole care of his mother, a woman of masculine understanding, and full of the *prejudices* of nobility and magnificence. She took infinite pains to restore his injured patrimony, and also to give him all those accomplishments, mental and personal, which in those days of chivalry, led to eminence and honour; and his progress in their attainment was equal to the most sanguine expectations of his friends. At the age of 15, under the protection of the Marquis of Villeroy, his uncle, he was present at the interview between Henry the VIIIth, and Francis the Ist, in the vale of Ardres; and there acquired that taste for magnificence and splendour, which afterwards was the occasion of much misfortune to him. His own account of the effect, which these scenes had on him, is thus given; speaking of the contrast of his retirement at home, and these grand spectacles, "like the author of our holy religion," says he, "I had spent my forty days without food in the wilderness, when suddenly, my eyes were opened, and I was presented with all the kingdoms of the world, and the glory of them." This is the comparison of philosopher Godwin, and not that of a Catholic Cavalier. At the conclusion of this gay scene, he was presented to his sovereign, and afterwards returned to his castle at St. Leon, to finish his education. At the age of 18 he lost his mother. Her last advice to him is characteristic. He mourned her decease as became him. Soon after this event, he is again called upon by his uncle

uncle to prove himself a true soldier of the standard of France. Francis is about to march into Italy.—We are here surprised to find this author so angrily describing the rebellion of the Constable of Bourbon; in whose case, surely, (if in any case) it was justifiable. It was natural for Villeroi thus to speak; but not so for the philosopher thus to write; we hail it, however, as a favourable omen of returning grace. Much argument was not wanting to convince St. Leon; that it was necessary to his glory that he should accompany his Sovereign. The whole of this expedition is given in detail; it is not requisite that we should transcribe it; suffice it to say, that St. Leon acquired high reputation, and the honour of knighthood. There is one opinion here given, which we cannot suffer to pass without our positive denial of its justice: “envy is not a passion which finds root in a Frenchman’s breast.” Whether this assertion be the sentiment of the author himself, or of St. Leon, it is, in either case, a decided error—our denial wants no proof to support it. The event of the battle of Pavia is well known; in the description of which, and of the siege, the philosopher mingles a good deal of the common-place cant of the party, against war in general. “It is thus,” says he, “that man disguises to himself the real nature of this occupation; and clothes that, which is, of all things, the most nefarious, or most to be lamented, with the semblance of jubilee and festival.” Be it so—surely; as long as wars are inevitable, (and inevitable they will be, as long as men are found who preach up rebellion against lawful authority, as the first fruits of science, philosophy, and virtue,) it is better the horrors of it should be kept as much in the back ground as possible. Again, “It is wonderful how they can be brought to co-operate in such demoniac fury; and more than demoniac mischief, barbarity, and murder.” One could hardly conceive it possible, that a philosopher of the new sect, one who has witnessed the consequences of their pious labours too, could express such stupid astonishment!! We think, also, that he has far strained his reasoning, when he declares the defeat of Pavia to have given “a deadly wound to the reign of chivalry, and a secure foundation to that of craft, dissimulation; corruption; and commerce.”

After this fatal campaign in Italy, St. Leon returns to France; and in Paris entered into all the pleasures and extravagances of the times; but more particularly of gaming; on which degrading vice there is much shrewd and pertinent observation. The sentiments of the *philosopher*, (or of St. Leon, if he please), on the subject of women, are worthy the

husband, and biographer of Mary Wolstonecroft ; take them in his own words.

“Originally of an amorous constitution, (meaning, of course, St. Leon) I should, perhaps, have quieted the restlessness of my appetites without ostentation and eclat, had not the conduct of my youthful associates in general led me to regard gallantry as an accomplishment indispensably necessary, in a young man of rank. It must be confessed, indeed, that *this offence against the rigour of discipline* has a thousand advantages over that of gaming. Few women of regular and reputable lives, have that ease of manners, that flow of fancy, and that *graceful intrepidity* of thinking, and expressing themselves, that is sometimes to be found among those who have discharged themselves, in a certain degree, *from the tyranny of custom*. There is something *irresistably captivating* in that voluptuousness, which, while it assumes a certain air of freedom, uniformly, and with preference, conforms itself to the dictates of *unsophisticated delicacy*. A judicious and *limited voluptuousness* is necessary to the cultivation of the mind, to the polishing of the manners, to the refinement of sentiment, and the development of the understanding ; and a woman deficient in this respect, may be of use for the government of our families, but can neither add to the enjoyments, nor fix the partiality, of a man of animation and taste.”

But, to use the *Philosopher's* own words, “we will not contaminate the minds of our innocent and inexperienced readers, by entering farther into the detail of such a subject.” During a residence of two years in Paris, St. Leon, from his vicious propensities, had so far injured his fortune, as to make it necessary to restore it by marriage. This he accomplishes in his union with Marguerite, the accomplished, and admirable daughter of the Marquis de Damville, by whose advice he quits the contagious hemisphere of the capital, and retires with his wife to St. Leon ; where, during ten years, he enjoyed such an uninterrupted state of domestic felicity, as is seldom equalled, and which is described in the most captivating colours. During this time he is blessed by the birth of three daughters and two sons ; whose characters are all given with excellent discrimination.

When his eldest son had attained his ninth year, it was thought right that his father should accompany him to Paris for the benefit of that instruction which the remote provinces did not afford ; and here again the unfortunate St. Leon, by degrees, is involved in the destructive vice of gaming, until reduced to the deepest distress. The contentions in his mind, in the course of this progress, are extremely well worked, In the midst of his ravings for the loss of his *winnings*, by the flight of the loser, the philosopher puts into his mouth the following

following sentence: "*Hell is but the chimera of priests, to bubble idiots and cowards.*" It may be so; but as another philosopher replied, to a certain young sceptic, "suppose this should be a mistake of your's, what then?" We will not say what such an author merits for his presumption. The dialogue with his son is infinitely affecting; we should be inclined to give the whole of it, but that its length excludes it, and we do not think we should act fairly in curtailling it. In the midst of this scene of misery and ruin, Marguerite arrives suddenly in Paris; led thither, as it appears, by St. Leon's long stay; and interrupted correspondence. Their meeting is affectionate in the extreme. He, feeling a temporary happiness at the unexpected interview; and she, rejoiced to find his heart not estranged from her, by a new and adulterous attachment. But this joy is of short duration; he quits her that same evening to attend a gambling engagement, whence he does not return, until after an absence of twenty-four hours, having lost the whole of his property. In this situation he reaches home, and falls motionless in his own hall. The mind of his wife, rising in adversity, soars superior to her fate. She arranges every thing with his creditors to the last demand; and, during the stupor and insensibility of St. Leon, removes with her husband and family, two servants, and the remains of their fortune, to a small cottage in the Canton of Soleure, in Switzerland;—and there, adapting her dress and manners to her reduced situation, she lives in poverty and resignation. St. Leon, in the mean time, a prey to remorse, to wounded pride, and despair, is incapable of any exertion. Wandering alone, disconsolate, and heart-broken, he approaches the borders of lunacy, and requires an attendant. Marguerite, on the contrary, acts the part of father and of mother; her children are reconciled by her example, and supported by her fortitude; she is, in short, in this, as in all other situations, a perfect example to be followed. She reminds us of the expression in Tom Harvey's Letter to Sir Thomas Hanmer; when speaking of Lady H——, "She was," says he, "sent into the world to shew women what they ought to be, and refused for want of copiers." We quote from memory.

St. Leon still, with only the natural variations of his disorder, continued in the same melancholy, notwithstanding all the affectionate attentions of his wife.—We are sorry to find her, among other arguments; to induce him to throw off his lethargy, and be again himself, thus speaking—"Alas, Reginald; it is I fear, too true, that the splendour in which we lately lived, has its basis in oppression; and that the superfluities of the rich are a boon extorted from the hunger

and misery of the poor."—This, however, we have to say in defence of the philosopher, in the novel before us, that the ravings of infidelity, and the hypocritical cant of oppression are always uttered when the speaker has lost his reason by his own wickedness, or the mind is weakened by affliction.—This is the best excuse that can be offered for the passages which we have quoted to this purpose, and others that will be found hereafter.

In this obscurity they remain, until, by the effects of a violent and destructive storm, which is elaborately, and, indeed, sublimely described, the whole of their property, in common with that of the other inhabitants of the valley, is destroyed—in consequence of this circumstance, great demands are made upon Government for assistance to the sufferers; but St. Leon and his family, being strangers, are ordered to quit the country within a certain time. In this distress they find a friend, in a Swiss gentleman, who affords them, as well temporary relief, as the means of retiring to another country; and undertakes to dispose of their little estate, and remit to them the produce. They proceed to the Lake of Constance; where having fixed upon a spot which was to be sold, they amuse themselves with making excursions on the water, until they receive from their friend the means of completing their purchase. In this, they are disappointed by the death of their benefactor, and the succession of his nephew a *Monsi. Grimfeld*, who pretends ignorance of their demand on the effects of his Uncle. By this stroke of adversity, they are reduced to a situation of the direst distress; and every sorrow that can arise from the extreme of penury assails them by turns.—During the whole of these difficulties, *Marguerite* is consistently admirable. When the whole family is on the point of death, from the want of food, they are suddenly relieved by receiving a hundred crowns, from an old servant.—With part of this supply, St. Leon returns to the valley, and after some difficulties, recovers from *Grimfeld* the money that was due to him. The purchase of the cottage is now effected, and in this place, they are again completely happy for a period of six years.—

(To be continued.)

ART. V. *Observations on the Western Parts of England, relative chiefly to Picturesque Beauty. To which are added, a few Remarks on the Picturesque Beauties of the Isle of Wight.* By William Gilpin, M. A. Prebendary of Salisbury; and Vicar

Vicar of Boldre, in New Forest, near Lymington. 8vo. Pp. 359. Plates. 18. Price 1l. 5s. in Boards. Cadell and Davis. 1798.

ART. VI. *An Essay on the Picturesque as compared with the Sublime and the Beautiful, and, on the Use of Studying Pictures, for the Purpose of improving the Landscape.* By Uvedale Price, Esq. 8vo. 2 Vols. Pp. 846. Robson. 1796, 1798.

THE acute and elegant critic of Halicarnassus perceived, that in literary composition, there existed two grand principles of excellence—the **SUBLIME** and the **BEAUTIFUL**; and, with the same view to composition, “the great Longinus” produced his treatise on *the Sublime*. In our days, Mr. Burke, who seems to have united in himself* the genius and the talents of those writers of antiquity, considered the principles of the Sublime and the Beautiful in a more enlarged sense, and extended them, without limitation, to the objects of nature and of art. Yet, it has lately appeared, either to the eye of taste or of fastidious refinement, that there were numerous objects both of nature and of art, by no means reducible to these *two principles*, and nevertheless extremely interesting. It was conceived, therefore, that there existed some *intermediate principle*, to which those objects ought to be referred.

And, in a late publication, entitled “An Essay on the Picturesque, as compared with the Sublime and Beautiful; and on the Use of Studying Pictures, for the Purpose of improving real Landscapes;”—Mr. Price informs us, that he has discovered this principle, and gives it the name of the **PICTURESQUE**.

Whether this be a real, or a fanciful, discovery, may possibly be determined by an examination of Mr. Price’s ideas on the subject, as compared or contrasted with those of the author before us.

Mr. Price thus descants on **THE PICTURESQUE**:

“The **PICTURESQUE** holds a middle station between **BEAUTY** and **SUBLIMITY**, and is, on that account, perhaps, more frequently and happily blended with them both, than they are with each other.” “The Picturesque is perfectly distinct from the Beautiful; the one being founded on smoothness, the other on roughness; the one on gradual,

* And much more: this conveys no character of the **MIND** of BURKE. But to attempt to supply the deficiency in a note, will be to disgrace a subject more important than that which occupies the context.

the other on sudden variation; the one on ideas of youth and freshness; the other on those of age and decay."—"Roughness, angularity, and hardness are connected with the PICTURESQUE." "Deformity (it seems) borders on the Picturesque; and may be rendered picturesque, by a little judicious softening."—"Where intricacy, variety, roughness, and abruptness, go beyond the degree which is required for insensible transition, to produce beauty, they pass then into the distinct and marked character of the Picturesque."

Mr. Gilpin defines the Picturesque as follows:

"Picturesque beauty is a phrase but little understood. We precisely mean by it, that kind of beauty, which would look well in a picture. Neither grounds laid out by art, nor improved by agriculture are of this kind."—"Of all species of cultivation, corn lands are the most unpicturesque. The regularity of corn fields disgusts; and the colour of corn, especially near harvest, is out of tune with every thing else. Yet these manufactured scenes are commonly thought to be picturesque. You rarely meet (with) a description of the beauties of the country, in which some of its artificial appendages do not make a part of the landscape. And in poetry, all these circumstances appear with advantage.

Sometimes walking not unseen,
By hedge-row elms, on Hillocks green;
While the plowman, near at hand,
Whistles o'er the furrow'd land;
And the milkmaid singing blithe;
And the mower whets his scythe.

But, however pleasing all this may be in poetry; on canvass, hedge-row elms, furrowed lands, meadows, adorned with milk-maids, and hay fields adorned with mowers, have a bad effect."

In what manner these writers have exemplified and illustrated their general positions, will be seen in their descriptions of the wild or cultured scenes of nature; the cottage or the village; the Grecian and the Gothic structure; the avenue; and the garden, with its fountains and its architectural decorations*.

For "the wild cultured scenery of nature," Mr. Price's Observations on Painshill, may furnish a specimen: "Among many circumstances of more striking effect, I was highly pleased with a walk which leads through a bottom, skirted with wood: and I was pleased with it, not from what had, but from what had not, been

* We shall confine ourselves to Gilpin's "Observations." To extract parallel passages from the former works of our ingenious author, would be to extend our article to an unreasonable length.

dope: It had no edges, no borders, no distinct lines of separation; nothing was done, except keeping the ground properly neat, and the communication free from any obstruction. The eye and the footsteps were equally unconfined: and if it is an high commendation to a writer or a painter, that he knows when to leave off, it is not less so to an improver.

Mr. Gilpin, in his voyages up the Tamar, thus describes that river and its scenery:

"The Hamoaz is esteemed, after Portsmouth, the best station for ships of war upon the British coast. This grand bay, which was the first scene we investigated on the Tamar, is about a mile in breadth, and seven miles in length. Its banks on each side, though rather low, are by no means flat. They are generally cultivated; and the shore is finished by a narrow edging of rock. The opening towards St. Germans is a creek about three leagues in length.—Saltash, which stands high, affords no very picturesque appearance. The next scene, was the opening of the Tavy into the Tamar.—The first scene, which, in any degree engaged our attention, was composed of the woods of Pentilly on the Cornish side. The house, too, is a good object; and a building at the bottom of the bank, has a picturesque appearance. The back-ground of the scenery of Pentilly is a lofty bank, adorned with a tower.—As we sailed farther up the river, we came in view of the rocks and woods of Coteil, which are still on the Cornish side, and afford some beautiful scenery. Here we had grand sweeping hills covered with wood.—We had now sailed a considerable way up the Tamar, and had been almost solely obliged to the Cornish shores for amusement. But the Devonshire coast, burst out upon us at Calstock, in a grander display of lofty banks, adorned with wood and rock, than any we have yet seen.—With the views of Calstock, we finished our voyage up the river; and, if you ask what we saw, we can only say, in general, that we saw rocks, trees, groves, and woods. In short, the whole is amusing, but not picturesque: it is not sufficiently divided into portions adapted to the pencil."

We must hasten to "the Cottage Scenery" of Price.

"Cottages appear to repose under the shade of trees, to be protected, sometimes supported, by them: and they, on the other hand, hang over and embrace the cottage with their branches."—"For climbing plants, it would be difficult to contrive such a variety of supports of different characters, as may be found in a village. But what I principally alluded to are porches. Whenever honey-suckle, vines, jessamines, grow over them, they attract and please every eye. It might not, perhaps, be expected, that a lover of painting and of picturesque circumstances, should speak of trees nailed close to a wall, and still less of clipped hedges as objects pleasing to the eye. It is certain, however, that both of them do give pleasure. The fact is, that neatness and regularity are so connected with the habitation of man,

man, that they almost always please on a small scale, and where that connexion is immediate."—"A cottage, with its garden-pales, and perhaps some shrub, or ever-green, a bay, or a lilac, appearing through; and fruit-trees hanging over them, with its arbour of sweet-briar and honey-suckle, and the bench under it, accompanying the rustic porch covered with vine and ivy, is an object pleasing to all, not merely to the painter.---Deprive the cottage of these circumstances, will the painter only regret them? What these rustic embellishments are to the cottage, terraces, urns, vases, statues, fountains, pines and cypresses, are to the palace, or palace-like mansion."

"The cottage of Undercliff (says Mr. Gilpin) is covered, indeed; with thatch; but that makes it no more a cottage, than ruffles would make a clown a gentleman. Who would expect to find a fountain bubbling up under the windows of a cottage, into an elegant carved shell, to cool wine? The imagination does not like to be jolted in its sensations from one idea to another; but to go on quietly in the same track, either of grandeur or simplicity. Pleasing ideas, no doubt, may be executed under the form of a cottage; but, to make them pleasing, they should be harmonious.---We should not object to faded windows in a cottage; but they must not be large: and if you wish for a vestibule, a common brick porch, with a plain neat roof, is all we allow. We often see the front of a cottage covered with what is called rough cast; which has a good effect; and this may be tinted with a yellowish tinge mixed with lime, which is more pleasing than the cold raw tint of lime and ashes.*"---"The ground about the cottages should be neat, but artless. There is no occasion to plant cabbages in the front. The garden may be removed out of sight; but the lawn that comes up to the door, should be grazed rather than mown. The sunk fence, the net, and the painted rail, are ideas alien to the cottage. The broad gravel walk, too, we totally reject."

Price's ideas of the Picturesque in the nobler productions of architecture, are well displayed in his description of Blenheim:

"At Blenheim, Vanbrugh appears to have conceived, and executed, a very bold design, that of uniting in one building, the beauty and magnificence of Grecian architecture, the picturesqueness of the Gothic, and the massive grandeur of a castle; and that, in spite of the many faults with which he is very justly reproached, he has formed; in a style truly his own, a well combined whole; a mansion worthy of a great Prince and warrior. His first point seems to have been massiveness, as the foundation of grandeur. Then, to prevent that mass from being a lump, he has made various bold projections of

* Nothing can be more destructive of the picturesque, than the *glaring white* on the walls of the cottage, or the mansion-house. In this opinion we unite with Price and Gilpin.

various heights, which, from different points, serve as foregrounds to the main building. And, lastly, having been, probably, struck with the variety of outline against the sky, in many Gothic and other ancient buildings, he has raised, on the top of that part where the standing roof begins in many houses of the Italian style, a number of decorations of various characters. There is a point, on the opposite side of the lake, whence it is seen in full glory, and with its happiest accompaniments. The house, the lake, and the rich bank of the garden, may be so grouped with some of the trees that stand near the water, and hang over it, and so framed amid their stems and branches, as to exclude all but the choicest objects. And, whoever watches that view towards the close of the evening, when the sun strikes on the golden balls; and pours his beams on the open parts, gilding every rich and brilliant ornament, will think he sees some enchanted palace."

Gilpin's Longleat is neither a Gothic nor a Grecian building.

"It is a noble old fabric, the workmanship of John Padua, about the year 1567.—The style of Longleat has more a cast of the Gothic than that of Somerset-house, which makes a nearer approach to Grecian architecture. Neither possesses enough of its respective style to be beautiful in its kind. The Gothic style, perhaps, at best, is but ill-adapted to private buildings. We chiefly admire it, when its clustered pillars adorn the walls of some cathedral; when its pointed ribs spread along the roof of an aisle; or when the tracery of a window occupies the whole end of a choir: Gothic ornaments in this style of magnificence lose their littleness. They are not considered as *parts*, but are lost in *one vast whole*; and contribute only to impress a *general* idea of richness. On the whole, the Grecian architecture seems much better adapted to a private dwelling-house than the Gothic. It has a better assortment, if I may so speak, of proper ornaments, and proportions for all its purposes. The Gothic ornaments might dress up a hall, or a saloon; but they could do little more: we should find it difficult to decorate the flat roof of an apartment with them, or a passage, or a staircase. Nor are the conveniences, which the Grecian architecture bestows on private buildings, less considerable than the beauty of its decorations. The Gothic palace is an incumbered pile. We are amused with looking into these mansions of antiquity as objects of curiosity; but should never think of comparing them, in point of convenience, with the great houses of modern taste; in which the hall and the saloon fill the eye on our entrance; are noble reservoirs for air; and grand antichambers to the several rooms of state that divide on each hand from them.

"Longleat has nothing of the Grecian grandeur to recommend it. It is a large square building, with a court in the middle, which is intended to enlighten the inner chambers. The whole is certainly a grand pile; but it has little beauty, and, I should suppose, less convenience."

For "the ornamented garden, considered in connection with architecture," we recur to Mr. Price: "To give effect and variety of character to foregrounds, the forms, tints, and masses of stone, or of woodwork, must often be opposed to those of vegetation—what is artificial, however rude, to what is natural."—"Gradation of artificial ornament should prevail in all gardens, from the work of the sculptor to that of the common carpenter."—"Fountains and statues in a garden are congenial (i. e. seems) to polished artificial man, just as huts, dens, and caverns are to the savage; whether man or beast.—An architect statuary never could have thought of enquiring what were the precise forms of natural spouts of water. He knew water forced into the air must necessarily assume a great variety of artificial forms, which, added to its own native clearness and brilliancy, would admirably accord with the forms and the colour of his statues, with the decorations of architecture, and with every object round it. He knew, that he should preserve, and, in some points, encrease all its characteristic beauties; its transparency, its lively motion, its delicious freshness, its enchanting sound; and add to it such magical effects of light and colours as can hardly be conceived by those who have not seen a jet d'eau on a large scale."

In noticing the Picturesque effect of bridges, Mr. Price objects to columns that neither, supporting in reality, nor appearing to support, any part of a building, are introduced as mere pieces of ornament.

Mr. Gilpin, describing the garden at Stourhead, tells us, that

"The buildings here are generally good; but they are too numerous, and too sumptuous. The gilt cross is a very disgusting object. Indeed, simplicity is, every where, too much wanting. Many of the openings, also, are forced; and the banks of the lake in some places formal; the paths are mere zig-zags; the going off of the water, and all the management about the head of the lake, which is always a business difficult to manage, is awkward and perplexed; and as to the grounds, near the house, they are still in the old style of avenues and vistas. We saw many things at the same time which pleased us, particularly the line of the lake, in general, along its shores; the woody screens that environed it, and the effect of some of the buildings in the landscape, when seen single, especially that of the pantheon."

In his description of Farnham Castle, Mr. Gilpin says:

"Across the park, runs an avenue a mile long, of ancient elms. The Bishop (of Winchester) could not persuade himself to remove this monument of antiquity; and I think with great judgment hath left it in its old form; for though an avenue is neither a pleasing nor a picturesque arrangement of trees; yet the grandeur of this gives it consequence; and its connection with the antiquity of the castle

castle gives it harmony. Here the poet, after mourning the loss of other avenues, may exult :

“ Ye fallen avenues ! once more I mourn,
Your fate unmerited : once more rejoice
That yet a remnant of your race survives.”

“ Garden scenes (says Mr. Gilpin, in another place,) are never picturesque. They want the bold roughness of nature. A principal beauty in our gardens, as Mr. Walpole justly observes, is the smoothness of the turf : But in a picture this becomes a dead and uniform spot.”

Of the bridges, Mr. Gilpin intimates, that

“ He has sometimes thought the *Paladian* one, a species of bombast in architecture. It is like expressing a plain sentiment in a pompous phrase. Merely to pass a trifling stream a plank, with a simple rail, is sufficient ; and, in a pastoral scene, it is all you require. In such a scene as *Wilton*, indeed, a simple plank would be out of place. You are composing in heroics. But a certain species of simplicity is required even here.—Here we allow a handsome bridge is necessary. But why more than a bridge ? What have pillars, walls, pediments, and roofs to do with a bridge ?”

From a revision of these extracts, it is sufficiently evident that Mr. Gilpin does not consider the *PICTURESQUE* as a separate principle of pleasure from the sublime and the beautiful. Mr. Price himself intimates as much when he tells us, that

“ Though Mr. Gilpin hath well expressed the principle of the *Picturesque*, in some instances, yet, in others, he does not seem aware of its distinction from the beautiful.”

This, indeed, is a circumstance of exultation to Mr. Price ; who assumes to himself no small degree of merit for a discovery, which, to speak our real sentiments, we deem “ the baseless fabric of a vision.”

“ The causes and the effects of the sublime and of the beautiful (says Mr. P.) have been investigated by a great master, whose footsteps I have followed in a road which his penetrating and comprehensive genius had so nobly opened. I have ventured, indeed, to explore a new track, and to discriminate the causes and effects of the *Picturesque*, from those of the two other characters. Still, however, I have, in some degree, proceeded under his auspices : for it is a track I never should have discovered, had he not first cleared and adorned the principal avenues.”

There are two positions which we scruple not to lay down as irrefragable. The first is, that all the nobler inventions of

art may be classed under the distinct heads of picturesque and architectural.

The second is, that to charm the imagination, and to move the passions, all those inventions, whether picturesque or architectural, must be capable of being referred to the sublime or the beautiful, or to both these principles united.

In looking back to Mr. Price, we see that he has confounded the ideas of picturesque and architectural design; but they are, indisputably, distinct. Nature may be improved under the conduct of art, but the source of her improvement is in herself. In the mean time, the works of architecture have beauties peculiarly their own, and in no respect applicable to nature. From the line, the plummet, and the sheers, nature shrinks abhorrent: and in the green arcade, the trim parterre, the formal terrace, the straight canal, the tortured fountain, she laments the violation of her loveliest forms. Thus, the poet of "the English Garden"—a garden that must bloom until taste expire;

"O how unlike the scene my fancy forms,
Did FOLLY, heretofore, with WEALTH conspire
To plan that formal, dull, disjointed scene,
Which once was called a Garden. Britain still
Bears on her breast, full many a hideous wound,
Given by the cruel pair, when borrowing aid
From Geometric skill, they vainly strove
By Line, by Plummets, and unfeeling Sheers,
To form with verdure, what the Builder form'd
With stone."———"Hence the side-long walls
Of shaven yew; the Holly's prickly arms,
Trimm'd into high arcades—and all, that toil
Mised by tasteless fashion, could achieve
To mar fair Nature's lineaments divine."

B. I. V. 390.

Fastidiously dismissing the precepts of Mr. Mason as fanciful, though drawn from nature and truth, Mr. Price has dared, also, to disturb the manes of Burke, by mixing his crude notions with the fine conceptions of genius and taste. To enter into a disquisition on this interesting subject would carry us beyond our proper limits.

We recur, then, to the author of the other work before us—a Gentleman who hath contemplated nature through a long, an elegant, and a useful life, with the eye of the Painter, the Poet, and the Moralist.

Mr. Gilpin, we believe, was never at a loss for that intermediate and independent principle of pleasure; which to Mr. Price was the Philosopher's-stone in the pursuit, and which

which, we presume to say, is egregiously, such in the discovery. And so far is Mr. Gilpin from imagining that the Picturesque can be any intermediate and independent principle of pleasure, that he always seems to carry in his mind its absolute—its necessary dependence on the sublime or the beautiful. The pleasure, also, which arises from the contemplation of architectural invention, Mr. Gilpin is ever ready to attribute to the same principles. Common sense, indeed, must know and feel, that every piece of architecture, must delight the mind, in proportion to its gracefulness or its grandeur.

Thus much for Mr. Gilpin on the *Picturesque*. We shall postpone, for a future Article, the *miscellaneous* parts of his ingenious and elegant work.

(To be concluded in our next.)

ART. VII. *The Annual Necrology, for 1797-8; including also various Articles of neglected Biography.* 8vo. Pp. 653. Phillips. London. 1800.

THE proprietor of this work is certainly entitled to the merit of *industry*, and, as a most laborious and indefatigable champion of the cause which he has undertaken to support, has the strongest possible claims to the gratitude of his party, and to every species of encouragement and reward which it may be in their power to bestow. Whether he be considered as laudably vigilant in circulating the patriotic writings of the *theophilanthropist* Paine, at a most critical period; as sounding forth the praises of the virtuous “founders of the French Republic;” as culling the flowers of Jacobinism, (the “spirit of public journals”) from the choice parterres of the *Chronicle*, the *Courier*, and the *Post*; as holding up the virtues of “public characters” to public admiration; or as diffusing the benevolent principles of French and British philosophers in his “*Monthly Magazine*,” his labours must be deemed equally beneficial and praise worthy, both in a public and private point of view.

The bulky volume before us contains what might be properly denominated *biographical memoirs* of four and thirty different persons, who died between the years 1756 and 1798, of which sixteen were foreigners and eighteen natives of Great Britain: the accounts of the former are chiefly abridged translations of foreign publications; and those of the latter principally compiled from well-known works, and interspersed with little original matter. The editor speaks modestly of his
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own qualifications for the conduct of such a work ; he tells us that " of all the requisites demanded" he " can boast only of industry and good fortune. The first has enabled him to collect many curious particulars which might otherwise have remained for ever in oblivion," (we sincerely wish that he had condescended to point them out ;) " and, in consequence of the second, he has had an opportunity, partly from his own knowledge of individuals, and partly in consequence of the liberal assistance of others:" (he here specifies the *twelve* lives which, he says, were contributed by various correspondents) " to detail a variety of interesting facts."—But his modesty is confined to the preface, for, in various parts of the book, he assumes a tone of decision on important points, and his confidence is generally proportioned to the weakness of his positions, as we shall frequently have occasion to shew.

The character of Condorcet is traced by the partial pen of his friend, the astronomer, Lalande, who has done little more than give a sketch of his literary life, containing nothing that was not known before, and neither calculated to excite interest nor to gratify curiosity. A more copious account of his life, it seems, may be expected from his friend *Garat*, the Jacobin Minister of justice ; such a philosopher deserves such a biographer !—The Editor of the work before us might very easily have collected a number of well known incidents and anecdotes to enliven the dull monotony of Lalande's narration. We are particularly surprized, that he should have neglected to notice the connection that subsisted between Condorcet and Paine, when they concerted together a public declaration of war " against the whole Hell of Monarchy." It is a feather in the cap of the Republican *Marquis*, of which it is the height of cruelty to deprive him. We are told that D'Alembert was accustomed to say, " that he resembled a volcano covered with snow, *because* he was good, simple, tranquil, and complaisant" !!!—Surely this imputed *goodness, simplicity, tranquillity, and complaisance* of a volcano, merited, at least, an explanatory note from the Editor, if only from compassion to his unenlightened readers.

The sketch of the life of the justly celebrated *Lavoisier* is also translated from the French of Lalande. It is well known that he fell a victim to the tyranny of Robespierre, and his loss was deeply lamented by every friend to science. To the same pen has the Editor been indebted for the *panegyric* on Bailly, the unfortunate mayor of Paris, whose republican address to his insulted Sovereign, on his entrance into Paris, in the first year of the revolution, ought not to have been omitted. This misguided man, whose talents and virtues deserved
a better

a better fate, fell a victim to the Republican tyranny which he had contributed to raise on the ruins of the throne. He perished miserably on the scaffold; and his death was attended with circumstances of atrocious cruelty peculiar, thank Heaven! in modern times, to Republican France.

The life of Burger the author of the terrific tale of *Leonora*, affords materials which, in skilful hands, might be rendered the bases of many an instructive lesson. But the Editor appears to possess neither the ability nor inclination to extract sweets from poison, to turn the vicious propensities and perverse conduct of the human mind to the advantage of morality and virtue. The short account that is given of Burger proves him to have been a man of strong talents but bad principles. Almost immediately after the death of a wife, to whom we are given to understand he was tenderly attached, whose conduct during the ten years which they passed together, appears to have been exemplary, he married her younger sister, who died in child-bed soon after! The incident which led to his third marriage is too curious to be omitted. It occurred soon after his appointment to the office of Professor of Philosophy, at the University of Gottingen, in November 1789.

"About this time an anonymous Poem arrived from Stutgard, in which the author, who was a female, professed to have attached herself to Burger, from the perusal of his *heart-felt* poems; and, with a liberal zeal, by way of recompence, offered him her hand in marriage. The verses were well turned, and highly complimentary; and there was an interesting singularity in their heroic cast of sentiment. Burger drew up a very gallant reply, and printed both the poems in the Almanack of the Muses. Intimations now came in whispers, that the lines were intended for the individual, not for the public. Burger set off for Stutgard. The Syren pleaded not only when she sang; and Burger married her *immediately*. It is melancholy to relate, that this truly poetical" (why not *philosophical*?) "union afforded no source of happiness to the husband; and that, in 1792, in little more than three years cohabitation, a separation was accomplished by application to a court of justice."

This consequence, and this termination of an union, so contracted, however "melancholy to relate," were certainly very natural; and, we believe, none but the Editor of this volume, and others ejusdem farinae, would consider either party as a fit object of compassion. It was from this female philosopher of Germany, we suppose, that the late Mrs. Woollstonecroft, and her pupil Miss Mary Hayes, derived their *principles of courtship*. Respecting this last mentioned lady, we cannot but think the forbearance of the philosopher Godwin and his worthy disciples, to act up to the principles which

which they professed when so glorious an opportunity occurred for reducing them to practice (they will understand us) was an instance of unphilosophical pusillanimity, calculated to contract the sphere of their influence, and ultimately to disgrace and injure the good cause.—Burger died in June 1794, in his 47th year.

The biographical sketch of the Abbé Barthelemy, the learned and respectable author of the *Travels of the Younger Anacharsis in Greece*, is the least exceptionable article in the book. It is almost wholly taken from the French of the Duke de Nivernois. The following anecdote, exhibiting a rare instance of gratitude to a disgraced patron, deserves to be recorded.

“ In 1771, M. de Choiseul was disgraced, being succeeded in his office by his enemy the Duke d’Aiguillon, and exiled to his estate at Chanteloupe. On this occasion he was forsaken, as usual, by the courtiers, who had basked in the sunshine of his favour; but he was not deserted by the faithful antiquary, who instantly repaired thither to pay his respects; nay, when the King demanded the Duke’s resignation of the post of Colonel-General of the horse-guards, the Abbé, with a spirit that does honour to his memory, insisted on sending in his own resignation of the secretaryship; but the Ex-minister interfered, and prevailed upon him not to deliver it up without an indemnification which should be sanctioned by the Great Seal, and authorised by Letters-patent enregistered in (the) Parliament. On his return to Paris an offer was made him to retain his place on the same footing as formerly, with (on) the express condition, however, that *he should not renew his visit to Chanteloupe*: but he refused to agree to such degrading terms. At length, he received a pension of 6,000 livres, arising out of the profits of his office, and the day after he returned to the house of his benefactor.”

The Life of Bakewell, of Dishley, the celebrated breeder, is sketched by a very *partial* hand. The author *over-rates* the *amiable* qualities of Mr. Bakewell, (who certainly possessed a portion of vanity and arrogance, that rendered his behaviour, at times, uncommonly offensive), and greatly *under-rates* the beneficial consequences of his improvements in the art of Breeding, as will appear from the following extract:

“ In aid of these natural and legitimate causes of the high prices of the Dishley breed, others were superadded, which, although but too common in all matters of bargain and sale, are not considered as being so candid. A sort of monopoly was created among the fraternity of improvers, who adopted all the arts, and put in practice all the tricks, of jockies and horse-dealers. Sham contracts and purchases were made at wonderful high prices; puffers were regularly engaged

to spirit up the buyers at auctions; and a young lord or gentleman, with his pockets well lined, and his senses intoxicated by the fumes of improvement, was as sure to be imposed upon by these as by the gentry at Newmarket. The pans of itinerant agriculturists, whose knowledge of live stock originated merely in their writing about it, now took up the cause, and blazoned forth the transcendent qualities of the "new Leicesters." In consequence of this the country began to consider these oracular decisions as orthodox. Not so the town. The fages of Smithfield, before whom the fatted animals of all counties pass in hebdomadal review, and who try the merits of all by the unerring standard of the balance, although they were compelled to purchase the commodity, never approved the *barrel-shape*, or the *Dishley* improvements. They pretend at this hour that the original breed of Leicester sheep was more advantageous, in point of public utility, than the new one; and that the Lincoln, a branch of the ancient family of Teeswater, is, in respect to form, superior to all. They do not even scruple to assert that the feeding of Dishley stock has never fairly repaid the cultivator."

This assertion, by whomever made, is notoriously false. Another assertion that follows, respecting the *loss* sustained by the quantity of fat on the animals bred by Mr. Bakewell, is equally incorrect. The great merit of his breed was, that their fat was thrown on those parts where it was most desirable, and where the want of it is most generally felt; on the ribs and sirloins of beef for instance. The writer of this article saw the famous bull, sold for 400 guineas at Mr. Pagett's sale, and the quantity of fat which he appeared to have on these parts, was truly astonishing. The fat of the sheep is of so delicate a nature, that it is frequently eaten by the common people on bread, as a substitute for butter. But what renders this breed of sheep an object of national importance, is, 1st, that they contain a greater quantity of meat, with a smaller quantity of bone, than any other breed whatever; and, 2dly, that they will become fat in a shorter time, and on a less quantity of food, than any other breed. These facts, we believe, have been satisfactorily ascertained; and they suffice to give a decided pre-eminence to the *new Leicestershire breed* over all others.

Dr. Kippis, being a Dissenter, is, of course, strongly panegyriized. His literary talents, and his private character, were, indeed, highly respectable. But he had a much stronger title to praise, in the eye of his biographer, for "he was a member of the Society for Constitutional Information; he was a member of the Revolution Society; and, in 1788, he published a sermon that was preached before that Society. He was also a member of the Society of the Friends of the People; and the Unitarian Society."

The sketch of the Life of Catharine II. of Russia, is compiled from the Anecdotes of Rulhieres, and the more copious and satisfactory production of Mr. Tooke. No *outline* of such a life can satisfy the inquisitive mind, the picture must be *filled up* and rendered complete in all his parts. The Editor extols the Empress very highly for the friendship which she bore to the grand conspirators against the religion of Christ and the established institutions of Europe, Voltaire, Diderot, and D'Alembert. The source of such commendation requires no explanation from us. The last of the conspirators, every body knows, was urged to establish his residence at Petersburg; but the motive of his refusal, we apprehend, very few, indeed, are acquainted with; "but he possessed a haughty soul, was devoted to liberty" (i. e. jacobinism), and would not consent to degrade the mind of a freeman," (i. e. a Jacobin), "by residing among a nation of slaves," (i. e. the subjects of a crowned head.)

The Memoirs of Dr. Farmer, so well known to all collectors of books, and to all lovers of black-letter learning, (one of the articles supplied by a correspondent,) are evidently written by a Whig of the *new school*; indeed, if they had not been written in that spirit, they would scarcely have been admitted into the choice collection before us. The author states himself to have been a *friend* of the deceased, and, it must be confessed, that he acts the part of a *good-natured* friend, in throwing all the good qualities of the object of his Memoirs as far in the back ground as he decently can, and imputes his principles to the most unworthy and selfish motives, without a shadow of foundation for such imputation. After lamenting that the college of which the Dr. was a member, (Emanuel College, Cambridge) had fallen under the direction of Tories, he tells us, that the Dr. while an undergraduate, "was neither distinguished for any gross vices, nor for any extraordinary qualities." If he do not mean here to convey an insinuation to the prejudice of the Dr. the observation is puerile and ought to have been omitted; as conveying no information. But the insinuation, that the Dr. was influenced in his adoption of Tory principles, by interested motives, is too plain to be misunderstood; and as false as it is plain. Having remarked that Fortune took him by the hand, without any violent exertions, or any extraordinary ambition (he might have safely omitted the epithets) on his part, he thus insidiously endeavours to avert the inference that might naturally be expected to be drawn from such a remark,—“unless, indeed, (for the regards of Fortune are not always a blind attachment) his political conduct be constructed

strued into active and premeditated complaisance, or the manoeuvrings of a churchman striving to obtain consequence and preferment."

This indecent sneer at the Clergy is followed by another attack of the same kind. "The fact is (and truth must not be sacrificed on the altar of friendship)"—no; nor should it be sacrificed on the altar of prejudice or the shrine of sectarianism—"the Church being in close union with the State, and rendering her important services, expects to be paid back with something more than compliments." He here refers us to the First Book of Warburton's Alliance, as if any thing were to be found there to sanction his impertinent insinuation. The *First* Book is confined to a demonstration of the necessity and equity of an established religion and a test law. And in the Second Book, where the author enters into an exposition of the motives which influence the alliance between Church and State, in either party, he expressly states that of the Church to be *security from all exterior violence*, and calls the imputed motive of acquiring honours, and riches, and power, *impertinent*. The Necrologist afterwards asserts, in direct contradiction to Mr. Burke, and in direct violation of truth, that *the estates of the Clergy are not private property*, and that *the Clergy are, in fact, ecclesiastical pensioners of the State*. We shall content ourselves with entering our solemn protest against this false and dangerous doctrine, alike degrading to religion and her ministers, and refer for our sentiments on the subject to the valuable Tract of Dr. Duigenan, reviewed in a subsequent part of this Number. The conclusion is of a piece with the premises.—"The direct way, therefore, to enjoy her emoluments, is to keep in the suppliant posture; and the surest means of improving them, to shew a dutiful spirit."

About the year 1771, a plan was formed by certain secret enemies and false friends to the establishment, "many of whom were of Cambridge, for an application to Parliament for relief from subscription to the Liturgy and the 39 Articles;" we wonder these liberal-minded gentlemen did not extend their objections to the Ten Commandments. But these and some other schemes of innovation and *reform* were rejected at Cambridge and elsewhere; "for what can a few *independent* minds effect against the various interests of rival societies, the immense patronage of a minister, and the influence of a bench of bishops." It is, indeed, a lamentable circumstance, that a few discontented individuals, who must, of course, be wiser than their superiors (for patriotic discontent is always the result of wisdom) could not prevail against the heads of the Church and State. "They manage

these things better in France." The author laments that Dr. Farmer was not to be found, at this time, "among the friends to humanity and public liberty;"—Reformers and innovators invariably monopolize all the humanity and freedom in the country! And he accuses him (*en ami*) of "carrying himself with bigotry and violence towards the reforming party." Then, returning to the old story, "he had adopted lucky principles; and ploughed in a soil, whence sprung the Prebend of Canterbury and residentiaryship of St. Paul's." It has been remarked by somebody, that the surest way to have a man completely libelled is to get a friend to write his life.

We are told that Dr. Farmer was instrumental to the introduction of the art of sculpture into the cathedral of St. Paul; but this appears to be mentioned for no other purpose than the introduction of the doctor to "a liberal party," at a "Mr. Tuffins's in Lower Thames Street," at which Mr. Horne Tooke and Mr. Sharpe, of patriotic notoriety, were present.—Poor Dr. Johnson, who was guilty of the mortal sin of *toryism*, comes under the lash of this merciless Necrologist, although he had not the honour of *his friendship*, and is becomingly reprobated for "his contemptible bigotry and illiberality."

Mary Woolstoncroft stands next on the biographical list; and this abridged sketch may be read with great profit and advantage by those adepts or tyros in the new philosophy, who never perused the original, whence it is taken, which was reviewed in our first Number. Here we have the same Jacobin religion, the same Jacobin morality, as were noticed there. The prostitution of her person to Mr. Imlay is softened down into "an attachment" to which "reason and duty" did not seem "to be opposed;"—"a connection that, without the forms, had with her all the sanctity and devotedness of a matrimonial engagement." In European countries, we are told "the wife, resigning her independence and civil existence, becomes the *sole* property of her husband." This limitation by no means agreed with the expansive mind of Mary, whose "conduct, in the present instance, appears to have been dictated by *less speculative motives*." Her attempt of Suicide is also represented as a fit subject for admiration; but it is needless to extend our remarks, since we formerly bestowed so much attention on the original memoirs of which these are but an epitome. We shall only notice one instance of infidelity in the narrative. It is so framed as to impress the belief that the marriage between Mary and Godwin was not preceded by an illicit connection, whereas

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the express authority of the philosopher himself goes to the establishment of a contrary fact. We are told at the conclusion, that Mary "has not laboured in vain; the spirit of reform is silently pursuing its course—who can mark its limits?"

The life of Mr. Burke is written with the same regard to truth, that is so visible in many of the preceding articles. The most complete incapacity to portray such a mind, as Mr. Burke's, appears in every page. False motives to conduct are incessantly assigned; and false inferences from actions as incessantly drawn. The polluted pages of a M^cCormick have been preferred, in this wretched compilation, to the more accurate and luminous details of a Bisset, who is, indeed, spoken of with contempt by this impotent biographer. Copious extracts are given from the speeches of Mr. Burke, during the American war, with a view to represent him as a Republican at heart; while his exemplary conduct since the French revolution is alternately rendered the theme of contempt and the object of indignation, and the firmest defender of rational freedom is basely stigmatized as the advocate of slavery. The following declaration of Mr. Burke (respecting some propositions for a Parliamentary Reform) which bespeaks the soundest political wisdom, is adduced as a proof of his acquiescence in every species of abuse.

"All this may be proper; but as an honest man I cannot possibly give my vote for it, until I have considered it more fully. I will not deny that our constitution may have faults, and that those faults when found ought to be corrected. It is not so with every thing, which appears at first view to be faulty, in such a very complicated plan as our constitution. To enable us to correct that constitution, the whole constitution must be viewed together; and it must be compared to the actual constitution of the people, and the circumstances of the time. For that which, taken singly, and by itself, may appear to be wrong, when considered with relation to other things may be perfectly right; or at least such as ought to be patiently endured, as the means of preventing something that is much worse."

That this biographer understands the Constitution much better than Mr. Burke, is evident from the following sagacious questions.—"Where is the shadow of representation, if a member is not to enforce the opinions of his constituents? And how can he be said to represent them, if he refuses to obey their injunctions?"—If all members were bound to speak the opinions, and to obey the injunctions, of their constituents, it would be a shadow of representation, with a vengeance! But thus it is with the whole crew of reformers. They call the members of the House of Commons representatives

tatives only of their immediate constituents, and then assert that the great body of the people of England are unrepresented. When the fact is, that each member, by whomever returned, is a representative of the aggregate body of the people of England; and is bound, in duty, not to consult the interests of his constituents, but the interests of the community.

We are here told of "the virulence of the early prejudices" of Mr. Burke against the Roman Catholics, when it is notorious that he was always favourably disposed towards them, and even exerted his utmost abilities and influence in their behalf. The remarks on his acceptance of a pension are alike scurrilous and malignant.

The life of Mr. Wilkes is feebly sketched, and while his patriotism is loudly praised, not the smallest reprehension of his immorality is suffered to escape the pen of his biographer. A scandalous anecdote is repeated here, respecting the duel between Mr. Wilkes and Colonel Martin, accusing the latter of having practised *at a target* before he met his adversary in the field. This anecdote is, indeed, thus qualified—"nothing but a mere *rumour* is here assigned for this insinuation, and, *it is to be hoped* that, like many of the allegations arising in the party-spirit of the day, it was totally unfounded." What spirit, we will ask, induced the biographer, at this distance of time, to renew this calumnious *rumour*? And does he suppose that the insidious qualifications which he has affected to give it will suffice to conceal the malignity of his motives?—The veil is much too flimsy.—Colonel Martin is well known to have been a man of the strictest honour, and consequently wholly incapable of so base an act as that which the tongue of calumny has dared to impute to him.

The account of the Republican General Hoche is taken from his life by Rousselin, reviewed in the Appendix to our first volume.—On the whole, we have found little to commend and much to reprobate in the volume before us; and we cannot refrain from expressing a wish, that the task of recording the virtues and the vices of the living and the dead were intrusted to able and pure hands, and so rendered more subservient to the interests of religion, morality, and social order.

ART. VIII. *A Letter to the Rev. C. Daubeny, L. L. B. on some Passages contained in his Guide to the Church, and his Letter to Mrs. H. More.* By a Minister of the Church of England. 12mo. Pp. 43. 1s. Hazard, Bath; Cadell, London. 1799.

IT was not to be expected, that Mr. Daubeny's great work should pass unnoticed, or unattacked. The writer of the present letter appears to be a Clergyman of the Church of England, of the Calvinistic persuasion; he begins his letter with some temper and moderation, but concludes it by severely censuring Mr. D. for his censures on Mr. Wilberforce, and Mrs. H. More, *malignant in their tendency, however pure in their motive* (p. 42.) We have always understood that whatever is *pure* in the motive will be *benevolent* in its tendency if proper means are used.

As this gentleman is a Calvinist, we are not surprised that he lays uncommon stress on the 17th Article, as his grand favourite, as holding an equal authority with the holy scriptures, if not as superior to them.

The fact is, at the time of the reformation, some of the compilers of the articles were Calvinists, others were Armenians; with much temper and judgment they so framed the articles as to embrace both, well knowing that a national church ought to stand on a broad foundation. The original forty-two articles were soon reduced to thirty-nine: had they been fewer still, more simple, and more scriptural, we know not that any one could have cause to complain. The 17th Article has obviously been misrepresented; has been perverted to purposes which the compilers never intended: it asserts nothing of unconditional election; it is totally silent about reprobation; and after all, it appeals to scripture, and to scripture alone, as the fountain of divine truth, and as the standard by which this and every other article must be measured. If there be an apparent tendency to Calvinism in one part of the article, or rather in the title of it, there are other articles, which, as well as the general tendency of the liturgy, are pointedly on the opposite side. On the 31st Article, we would put the same question to this Minister, which he puts to Mr. Daubeny, "How you surmount the difficulty which this article throws in your way, as a subscriber to its truth, while you seek to overthrow it from its basis, is not my business to surmise." p. 4. This Minister must at times administer the holy sacrament of the Lord's Supper. He says to every individual communicant, the body of Christ, which was given for thee: now, he believing the doctrines of "Predestination and personal Election," how can he, with a safe conscience, deliver the consecrated elements, and address those words to every individual, though he knows, to
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the best of his judgment and belief, that the person is not one of the elect? But to bear and forbear* is the wisdom of our church. The peculiar opinions of any individual, though fair objects of animadversion, are not to be made the bed of Procrustes. Rash men, of fallible judgment, and of narrow views, dare to assume the office of judgment and "deal damnation through the land" on all who differ from the little Pope which they have set up for themselves.

The motive assigned by the author of this tract, for the concealment of his name, is wholly insufficient to counterbalance the very strong reasons, which seem to us to dictate the necessity of annexing it to such an attack.

ART. IX. *Annals of the French Revolution; or a Chronological Account of its principal Events; with a Variety of Anecdotes and Characters hitherto unpublished.* By A. F. Bertrand De Molville, Minister of State. Translated by R. C. Dallas, Esq. from the original Manuscript of the Author, which has never been published. In four Vols. 8vo. 1l. 10s. in Boards. Cadell and Davis. 1800.

RECENT as are the events of the Revolution, they have been in many instances misrepresented, their causes investigated upon erroneous suppositions, and the authenticity of several interesting facts seemed to be lost with the lives of some eminent statesmen under the Monarchy. The author of the work before us, from his connection with those Ministers, and from his own situation in the Government, was one of the few to whom the public could look with confidence for complete information; and, indeed, it became incumbent upon him to throw every light in his power upon the history of a period, which is destined to form the most extraordinary portion of the *annals of the human race*, and to fix the attention of posterity to the end of time. Nor has M. De Bertrand been insensible of this duty. Upon his arrival in this country, having been forced from his own, by the events of the 10th of August 1792, we find his first care was to address letters and vouchers respecting the innocence of *Louis XVI.* to the President of the National Assembly. But as the fate of that unfortunate Monarch did not depend upon proofs of innocence, upon reason or sensibility; as the Na-

tional Assembly devoted him to death, and the Revolutionists were endeavouring to stain his memory by the most atrocious calumnies. M. De Bertrand turned his thoughts from the useless attempt of arguing with his delirious countrymen to the rational employment of his time and talents in repelling the odious charges brought against his beloved Sovereign, and in defending the virtues and fame of the Royal Martyr.

With this view he arranged the events and anecdotes relative to the last year of the reign of Louis XVI. during which period he was Minister, and gave them to the public under the title of *Private Memoirs*.

From such an authority the history of the preceding years of the Revolution could not but be extremely desirable, and it is with great pleasure we announce it in the volumes before us, which we do not hesitate to say form the most complete and interesting, as well as the most authentic and elegant, work on the subject of the Revolution, comprizing, with the *Private Memoirs*, a portion of history unparalleled for the magnitude and rapidity of the events, for the intoxication of the chief actors in the scenes it presents, and for the eagerness with which the most erroneous and destructive principles were disseminated and supported, not only by those who had nothing to lose by them, but even by those whom they were formed to destroy.

As the title of the work informs us, the narrative consists of a continued series of facts in chronological order; and on those facts the author makes comments and observations, the justness and acuteness of which entitle him to a very high rank as a statesman and historian. As the period of time he has presented to his readers reaches no farther than to the death of the King, he has, in a spirited introduction, given a rapid sketch of the successive revolutions which have taken place since that mournful catastrophe. He begins by shewing the difference between the French Revolution and all preceding ones. Formerly the destruction of one government was followed by the establishment of another, more or less despotic, but settled, vigorous, and absolute: in France, though at every change the supreme power was completely superseded, there was no stability in the succeeding government, so that in fact the French revolution is a series of revolutions. Again, formerly popular insurrections and armies were the usual means of a revolution, and they were machines in the hands of some ambitious leader, who made use of them to put an end to revolutionary disorders and crimes as soon as his object was attained: in France the revolution

was not the result of any regular conspiracy or preconcerted plan to overturn the throne, or to place an usurper upon it : " but," says M. De Bertrand, " it was unexpectedly engendered, if I may so express myself, by a commixture of weakness, ignorance, negligence, and numberless errors of the government." From the situation of the kingdom and the convention of the States-General, the public mind, previously disposed to fermentation by the licentious writings of some eccentric men, was easily worked up to an explosion by the more artful, who began to perceive the probability of a change, though they neither planned the nature nor conceived the extent of any : hence the clubs and associations that took the direction of events : hence the Orleans' faction ; hence Necker's vain ambition, and La Fayette's three-coloured plume, white horse, and famous revolutionary axiom, *l'insurrection est le plus saint des devoirs, quand l'oppression est à son comble*, a saying so mistimed under the mild monarch in whose service he was, that one wonders how it could ever have been uttered by a man of common sense. The want of a regular plan and of a spirited leader made way for that monster which soon bore down all before it with its bloody talons and envenomed fangs : need we add its name. But let us hear the birth of Jacobinism from M. De Bertrand himself.

" The revolution, at the period when the faction that had begun it for the Duke of Orleans became sensible that he was too much a coward to be the leader of it, and when La Fayette discovered his inability to conduct it, was too far advanced to recede or to stop ; and it continued its progress, but in a line that no other revolution had taken—I mean, without a military chief, without the intervention of the army, and to gain triumphs, not for any ambitious conspirator, but for political and moral innovations of the most dangerous nature ; the most suited to mislead the multitude, incapable of comprehending them, and to let loose all the passions. The more violent combined to destroy every thing, and their fatal coalition gave birth to Jacobinism, that terrible monster till then unknown, and till now not sufficiently unmasked. This monster took upon itself alone to carry on our revolution ; it directed, it executed all the operations of it, all the explosions, all the outrages : it every where appointed the most active leaders, and, as instruments, employed the profligates of every country. Its power far surpassed that which has been attributed to the inquisition, and other fiery tribunals, by those who have spoken of them with the greatest exaggeration. Its centre was at Paris ; and its rays, formed by particular clubs in every town, in every little borough, overspread the whole surface of the kingdom. The constant correspondence kept up between those clubs and that of the capital, or, to use their own expression, *des Sociétés populaires affiliées avec la Société mère*—between the affiliated popular societies, and the

the parent society,' was as secret and as speedy as that of Freemasons. In a word, the Jacobin clubs had prevailed in causing themselves to be looked up to as the real national representation. Under that pretence they censured all the authorities in the most imperious manner; and whenever their denunciations, petitions, or addresses failed to produce an immediate effect, they gained their point by having recourse to insurrection, assassination, and fire. While Jacobinism thus subjected all France to its controul, an immense number of emissaries propagated its doctrines among foreign nations, and prepared new conquests for it."

This spirited sketch of the origin and nature of Jacobinism is but an earnest of what the reader of the *Annals* may expect on that subject as he proceeds in the history, and some portions of which we shall, in the course of this Review, extract as happy specimens of the author's judgment and eloquence. After having, in an elegant manner, reduced into a narrow compass the causes of the commencement and termination of the several revolutions; namely, 1st. that which changed the government by the Constitution of 1791; 2dly, that which took place in consequence of the 10th of August 1792, and the dethroning the King, and to whom succeeded the *Committee of Public Safety*; 3dly the despotism of Robespierre; 4thly. the Constitution of 1795; 5thly. the despotism of the Directory; the author concludes his introduction with the prediction of other revolutions. As this prediction must have been written many months ago, as it is already in part verified by the entry of the new military monarch into the possession of the palace last occupied by Louis XVI. and as we sincerely hope that the rest of it will be fulfilled ere long, we will here present it to our readers.

"Though, in violating the most essential regulations of the Constitution, the Directory obtained a temporary confirmation of their power, their example has pointed out to those who wish to put an end to it, the path they must pursue, as has the example of the two Councils, that which they must avoid. The factions adverse to the prevailing one are crushed and intimidated, but not destroyed; and the annual change of a third of the Legislative Body, and of a member of the Directory, will produce new parties or invigorate the old. Thus the catastrophe of the 5th of September, far from having consolidated the Republic, or rather the despotic Oligarchy that reigns in France, may be considered as one step more towards monarchy. In fact, the country draws nearer to it in proportion as the public power becomes more concentrated, and it is at present more concentrated than ever it was. It is now no longer to be wrested from the Popular Societies, from the Departments, from the Munici-

palities, or even from the Legislative Body ; it is altogether in the hands of the Directory ; and from them it will be torn by the same means which they employed to seize upon it.

"Such is the revolution, more or less advanced, but inevitable, which is still to be expected; and it will but prepare the way for others, if it end not in the re-establishment of monarchy. The honour of striking off the last head of the revolutionary hydra is reserved for that party, for that hero, whoever he be, who shall have the spirit to display the white cockade, and cry aloud, VIVE LE ROI !"

In the first Chapter, the author, before he ventures upon his narrative, introduces the subject by allusions to the situation of France under LOUIS XIV. and LOUIS XV. and in the former part of the reign of LOUIS XVI. ; taking notice of the rise of the philosophical sect, the American war, the placing of a republican minister at the head of affairs, the opposition of the Parliaments, and the state of the minds of men at the period of the convocation of the States-General.

After this opening, which, as introductory matter, demonstrates his talents for composition, he commences the narrative with the retreat of the Archbishop of Sens, and the death of the Marshal Biron. How do effects of the greatest magnitude proceed from the slightest causes ! Marshal Biron was colonel of the French guards ; of those guards, the seduction of whom led to the corruption of the army—they adored their old commander, they considered him as their father : had he lived, it would have been impossible to seduce them, and had they not been seduced, who knows to what period the revolution might have been postponed ? The adoption of some strong and fortunate measures for restoring order to the finances, while the public force was still obedient to the Royal authority, might have totally averted it. With great reason, therefore, does M. de Bertrand say, that the death of the Marshal may be considered as one of those events which contributed to the revolution.

Another cause of a different kind is pointed out in the consummate vanity of M. Necker, who, in his thirst for popularity, formed the ladder, by the means of which the monarchy was overturned, and the monarch publicly murdered. The first step of that ladder was fixed by his prevailing upon the Council to adopt, against the opinion, almost unanimous, of the notables, the resolution of granting to the *Tiers Etat* a double number of representatives in the States-General.

It would very far exceed the limits of a Review to follow
M. De

M. De B. minutely through the series of interesting events contained in these volumes, and the admirable observations with which he accompanies them; and more of our attention must be necessarily given to some parts of the work than to others, but in justice we must premise, that the interest of the subject is uniformly kept up throughout the whole; and that we believe no man, possessed of common curiosity, certainly no man of taste, will feel himself inclined to lay the book down, particularly as Mr. Dallas seems to have taken uncommon pains to transfuse, not merely the sense, but the spirit, of the original, into his translation.

We shall, in our next, resume our remarks on the thread of the History; at present we cannot resist an inclination to present our readers with a very curious anecdote (that is but little known) of the President of the Conservative Senate, by which they will see that that venal apostate, who has now sold himself to Buonaparte for the domain of Crofne, would have sold himself to the Archbishop of Sens for an abbey of 500l. sterling a year.

We need not observe that the style of anecdote varies from that of history. The reader will find in the work before us a variety of novel anecdotes, and where they occur M. De B. has justly adapted his style to the story.—The following, which is contained in a note at the end of the first volume, is a lively specimen of his talent in the style of anecdote.

“ It only depended on the possession of an abbey of 12,000 livres (five hundred pounds sterling) a year, and a little more attention from the Archbishop of Sens, to have made the Abbé Sieyes one of the most zealous supporters of the old Government. I assert this fact on the testimony of several persons worthy of the highest credit, without any fear of its being contradicted by the Abbé Sieyes himself; and I cite him from among a thousand instances, that the world may justly appreciate the zeal, patriotism, and principles of those revolutionary demoniacs, who all, madmen and ideots excepted, had no other object in declaiming and writing so violently against the Government and the Ministers, than to make them purchase, at a higher price, their silence or their pen. The Abbé Sieyes, a man for systems, a subtle arguer, an obscurely profound metaphysician, pushed himself into notice in 1787, in the Provincial Assembly of Orleans, of which he was a member, by his continual and frequently embarrassing opposition to the old principles, and to all the views of the Government. The Archbishop of Sens, then Minister, being informed of it, asked M. de L———, one of the principal members of that department, who the Abbé Sieyes was, of whom he heard so much. ‘He is a man (replied M. de L———) extremely dangerous in times like these. You must absolutely secure him to prevent

vent his doing a great deal of mischief.'—'But by what means secure him?'—'There is but one; and that is to chain him down with fetters—not of iron, but of gold.'—'What! do you think he is to be bought?'—'I have no doubt of it; he is not rich, he loves expensive living, and good cheer, and of coarse money.'—'How much must he have? Do you think an annuity of 6,000 livres upon an Abbey would be enough?'—'No; his price is higher than that.'—'Say twelve, then.'—'That will do; but instead of giving him an annuity give him an abbey of that value. He is of low extraction, and full of vanity; he would be highly flattered with an abbey, and you will be sure of being better served for it.'—'Let it be so, then. Will you undertake the negotiation?'—'No, I cannot; but the Abbé de Cezarges, who is known to be entirely devoted to you, is in our Provincial Assembly, and nobody is fitter to execute the commission.'—'Well, then, I will put it into his hands.'—'The Archbishop of Sens in consequence sent the Abbé Cezarges private instructions, together with a letter, which he was to show as occasion required to the Abbé Sieyes, and in which the Minister spoke highly of the talents and great knowledge of the Abbé, saying, that he had mentioned him to the King, and that his Majesty thought of calling him into the administration, of preferring him to an abbey of 12,000 livres income, &c.

'With these credentials the Abbé Cezarges went and paid a friendly visit to the Abbé Sieyes. 'How is it, my dear Abbé,' said he to him, 'that with all the talents you possess, you have not the wit to turn them to account in improving your situation? The side of opposition in our assemblies will only serve to create you powerful enemies, and to shut the door of favour against you; whereas, if instead of perpetually opposing and embarrassing the Government you were to be of service to it, you would certainly be well rewarded.'—'Of service to the Government! to the Ministers! Do not mention it to me; there is nothing to be done with those people, they are all either madmen or fools.'—'The Archbishop of Sens'—'The Archbishop of Sens is the greatest madmen among them.'—'You will allow at least that he is not a fool, and I will convince you that he is not mad; you are much in the wrong to speak of him as you do: the proof of his not being mad is, that he thinks highly of you.'—'Of me! He does not even know my name.'—'You are mistaken; he has heard a great deal of you, and does not doubt that you could, if you would, be of very great service to the administration: he has even proposed you to the King, and to give you an abbey.'—'An abbey!'—'Yes, an abbey, and an abbey too with a revenue of 12,000 livres; this deserves attention.'—'No doubt it would, if what you say were true.'—'I can show you all I have said to you, written by the hand of the Minister himself; and I should not have mentioned it to you, had I not been expressly commissioned by him to do it.'—'Oh! that alters the case.'—'Well! what answer shall I give?'—'I cannot pretend to say that a good
abbey

abbey would not give me a very great pleasure.'—'That's right, and you may depend upon having one; but may the Ministry also depend upon your services?'—'Of course, and if they will listen to me they will be guilty of fewer follies.'—'Then I may write to the Archbishop of Sens that you accept the abbey, and so forth.'—'Yes, certainly; but when is this to take place?'—'Immediately after the closing of our Provincial Assembly. You must go to Versailles, where you will see the Archbishop; converse with him upon the subject, and in the next arrangement of the list you will be appointed.'

"From that moment the Abbé Sieyès entirely changed his tone in the Assembly, to the great astonishment of those who were unacquainted with his secret. They continued sitting for about six weeks longer. Hardly were they broke up when the Abbé Sieyès repaired to Versailles, and presented himself at the hotel of the Archbishop of Sens. During two hours he waited, in vain, in the anti-chamber for the moment when he should be introduced into the Minister's closet. At length finding that he was not sent for, he desired a servant to go and announce him again; but by that he gained nothing, for all the answer brought back by the servant was, that his Lordship was very busy, and could not see any body. The Abbé, convinced that he had been made game of, went away exasperated at the Cardinal, and sadly vexed at having yielded so easily to corruption, especially as he had experienced all the shame without reaping any of the profit of it. He hastened to the Abbé de Cezargès, related his adventure, and reproached him very bitterly for having made himself the instrument of so abominable a piece of treachery. The Abbé de Cezargès did all he could to appease his anger, and to persuade him that the Archbishop's mind could not be changed: he promised him to go and see the Minister in the course of the day, and ascertain his intentions. It was not till he heard of the Abbé Sieyès's great rage that the Archbishop remembered the promises he had desired to be made to him more than six weeks before, or even his name, which he had almost forgotten. 'Let him know (said he to the Abbé de Cezargès) that I was ignorant of his being at Versailles, and that my servant having misunderstood, or not retaining his name, had pronounced it in such a bungling manner, that it had been impossible for me to guess it was he who was announced. Let him come again to see me, and I will make my peace with him.'

"This conversation, with the particulars of which the Abbé Sieyès was next day informed, appeasing his wrath, and reviving his hopes a little, he agreed to pay a second visit to the Archbishop of Sens. Unfortunately he went the day on which the Minister gave a public audience, and when, of course, every body who wished to see or to speak to him, went, without being announced, into the hall as soon as the doors of it were opened. The Archbishop having never seen this Abbé, and being as little apprised of his second visit as he had been

been of his first, paid him no attention, and, perhaps; took him for one of those busy-bodies who are often seen at the levees of Ministers; though they have nothing to say to them, and who attend chiefly to say that they had been there." The Abbé Sieyes being totally ignorant of the ceremony of Ministerial audiences, waited and waited in vain for the Archbishop's coming up to him. The Minister concluded his levee according to custom, as soon as those who went to speak to him had said all they had to say, and retired to his closet, leaving the Abbé Sieyes in the hall, confounded, transported with rage, and more convinced than ever that he had been made a dupe. He went off cursing the Archbishop of Sens, and swearing to be revenged for so atrocious a perfidy. The Abbé Cezargès tried without effect to bring him to reason, and to justify the Minister; but he repeatedly answered, "Say no more of that man to me! He is a villain! he shall know---he shall know whom he has to deal with." He accordingly some time after published his first pamphlet, entitled, "*Moyens d'Execution*," in which he inserted the most virulent declamation that had ever been made against the Archbishop of Sens.

"This anecdote was told by the Abbé Cezargès to many of his friends, who have repeated it to me with the same circumstances. It was also confirmed to me by M. de L———, the member of the Provincial Assembly of Orleans, whom I mentioned to have been the person who advised the Archbishop of Sens to gain the Abbé Sieyes."

(To be continued.)

REVIEWERS REVIEWED.

Critical Disquisitions on the Eighteenth Chapter of Isaiah, in a Letter to Edward King, Esq. F. R. S. A. S. Signed Samuel, Lord Bishop of Rochester, F. R. S. A. S.

(Continued from P. 403 Vol. III.)

HAVING exhibited the product of the learned Bishop's investigations, we proceed to an account of "the manner," which his Lordship thought proper to pursue, in developing the sense of this obscure chapter.

At the time when our critique appeared, we were informed that the Critical Reviewer had attacked these disquisitions*. To this attack we shall recur; when, in the course

* See Critical Review for August, 1799.

of our remarks, "the process by which the Bishop arrived at his conclusion," will be, in some measure, explained.

With his accustomed flippancy the Critical Reviewer tells us :

"We here find a mixture of politics, religion, and criticism.—Of the last we cannot speak highly in commendation.—We ascribe little value to the verbal criticism displayed in the notes.—As a prelude to these notes, some trite remarks are made upon the translations of the Bible which the author used. And his mode of investigating the sense of Scripture, which is not new or uncommon, is given, we presume, to raise the expectations of an English reader, rather than to convey information to a student of the Hebrew."

The Bishop's "trite remarks" on the translations of the Bible, are, we think, very proper remarks: they are sufficiently short and apposite: besides they prevent circumlocution in the body of the work, where a reference is made to either of the Bibles in question. His Lordship's mode of investigating the Scripture is, certainly, not new: it is a mode, however, which must be highly satisfactory to the biblical scholar, and to every one who "searches the Scriptures" with the disposition of a Christian.

The Bishop, sometimes, runs into a considerable length of discussion upon a single word.

"But this (says he) is not from any ambition to make a display of critical learning. It is the only safe way of dealing with difficult and doubtful passages. Some, perhaps, would ask me, is it necessary for the understanding of the prophecies, that all the obscurities and ambiguities should be thus discussed? Certainly not, for the understanding of them. Many may be capable of understanding the sense, once found out, of receiving it upon the credit of the expositor, to whom the detail of the process of investigation will give little light. Nor is it necessary to a right understanding of the general sense of the prophecies, that every particular text should be understood. But, for the explication, for the finding out of the sense where it is doubtful; I would answer decidedly, that every obscure passage must be thus dissected, and every unusual word thus sifted. I need not say to you (for no one, I am persuaded, hath an higher reverence for the sacred text, or a deeper sense of its importance) that it is the language of inspired writers, on which we bestow so much time and labour; and if any one thinks it too much, he may be a humble hearer of the word, but let him not presume to meddle with the office of interpretation."

"It is proper (continues the hypercritical) to pay some attention to the masoretic points—which THIS WRITER conceives

to be of no authority." Many learned men unite with the Bishop "in holding the points to be of no authority." In the slighting and disrespectful terms in which he speaks of the Bishop, the Reviewer too plainly betrays his temper and character, to be allowed any credit for his biblical learning : From the self consequence which he assumed, in the affected display of it, we conceived, at once, a suspicion of its reality. But, admitting his pretensions, our readers will soon be convinced, that its old companions, modesty, humility, and piety, are far off—far as "the land of the messenger-people beyond the rivers of Cush," and not, we fear, within the call of the prophet !—

The Hypercritic acknowledges, that the Bishop's "translation may be, in general, adopted," but carps at some particulars. We shall not pursue the man through all his obliquities : it is enough to say, that he refers this prophecy to Sennacherib, after Vitranga and Bishop Lowth ; whose names, however, he does not condescend to cite ; deeming, we suppose, his own decision superior to the best authorities.

"Though we cannot agree with our author (says the critic again) in the general explanation of the prophecy, we certainly approve his exclusion of France, or 'the accursed spawn of Jacobins swarming out of her own bowels,' according to his *elegant* mode of expression, from any concern in it." It is an expression highly characteristic of French Jacobinism : it is consonant, also, with the language of the prophets, when they are expressing God's indignation against 'the workers of iniquity.' "Woe to the bloody city—to the pot, whose scum is therein*!"—But the cloven foot appears.

"We advise THIS WRITER (continues the Critic) to take up again the book of Revelations, and read the denunciations against Papal Rome. We exhort him to reflect on the sufferings of Protestants from that power and its manifold delusions."—"But we hasten"—What intolerable *weism* ! more revolting than the worst species of egotism !—"We hasten to dismiss a work, in which so much heterogeneous matter is mingled with the general subject ; and we lament, that the Critical Disquisitions on an ancient prophet should be embittered by the politics of modern times."

Such Jacobinical insolence as this requires no comment. Simply to lay it before our readers is to expose it to contempt and detestation.

Throughout the whole article we meet not with one qua-

* Ezekiel, 24. 6.

lifying expression; not the least approach to decency in the treatment of so high a character as Bishop Horfeley—a character which, from all but the base, and vicious, and irreligious, must command the deepest reverence; whether they have respect to his rank, his erudition, or his dignified piety.

With pleasure do we throw aside the Critical Review; and, as our indignant feelings gradually subside, return to the Bishop's Disquisitions with that tranquillity and awe which should always attend the study of the sacred Scriptures.

We shall advert to a few leading points of his Lordship's interpretation.

Verse 1. "*The land spreading wide the shadow of its wings* is, in a general sense, the land affording aid and protection to friends and allies in remote countries."—In a more particular sense, "the image may allude to something in the national character or habits of the people. So they must have understood it (and among them are the LXX. Jonathan and Coverdale) who take the wings for the sails of numerous vessels overshadowing the surface of the ocean*."

— "*Beyond the rivers of Cush.*"—My notion of the prophet's geographical language is, that it is the language of the Phenician voyagers of his time. And in those times, the most distant voyages being made along the coasts, the Phenician mariners would speak of every place which lay to the west of the mouth of the Nile, as beyond the Nile; that is, in the poetical language of the prophet, beyond the rivers of Cush; because, keeping always along the coasts, they would pass within sight of the mouth of the Nile before they reached that western place."

Verse 2. "*Messengers by sea.*"—"Messengers in this place might be better than Ambassadors; for the original word may be taken for persons employed between nation and nation, for the purposes either of negociation or commerce."

—"Bulrush-vessels."—"Navigable vessels are certainly meant; and if it could be proved, that Egypt is the country spoken to, these vessels of bulrushes might be understood literally of the light skiffs made of that material, and used by the Egyptians upon the Nile. But, if the country spoken to be distant from Egypt, vessels of bulrush are only used as an apt image, on account of their levity, for quick-sailing vessels of any material. The country, therefore, to which the prophet calls, is characterized as one, which, in the day's

* We will suppose by way of illustration, that this country (Britain,) is the land of the prophet: And the above will be, in either sense, descriptive of Britain.

of the completion of this prophecy, should be a great maritime and commercial power, forming remote alliances, making distant voyages to all parts of the world, with expedition and security, and in the habit of affording protection to their friends and allies. Where this country is to be found, is not otherwise said, than that it will be remote from Judea, and, with respect to that country, beyond the Cushan streams*."

— "Swigg"

* The Critical Reviewer, who again obtrudes himself upon our notice, observes, "that the people beyond the rivers of Cush must be a maritime people, and be accustomed to the use of bulrush-vessels." He then insinuates, that "bulrush-vessels were to be found in those parts only which the Bishop excludes from his enquiries." And he tells us, that, "from the appropriate term of bulrush-vessels, it may seem that the prophet was speaking of some nation then existing." That this people must be a maritime people, is a position, to which we are willing to accede. But we do not think, that the expression, 'bulrush-vessel,' must necessarily be taken in so restrained a sense; and we readily join the Bishop in his liberal construction of it. But supposing, for the sake of argument, that the expression be taken in the sense of the Critical Reviewer; we can discover, perhaps, a country far distant from the rivers of Cush, in which bulrush-vessels (or vessels of a frame similar to the bulrush) were used in the time of the prophet Isaiah, and are used at this very moment. Bishop Horsey has told us, that "his notion of the prophet's geographical language is, that it is the language of the Phœnician voyagers of his time." It is equally probable that the language, by which the prophet would describe a light sailing vessel, was borrowed from the Phœnician voyagers.

Now the Phœnicians, at this time, trading with the British islanders, must have been perfectly well acquainted with the British vessels, and it is a curious fact, that a certain sort of British vessels, which are not only of the highest antiquity, but are in use amongst us, at this very day, appear to be of a similar structure with the Egyptian. They are described by several ancient writers; such as Herodotus, Cæsar, Festus Avienus, Lucan. Thus Herodotus;

"Τὰ πλοῖα αὐτοῦ, ἔστι τὰ κατὰ τοὺς ποταμοὺς πορευόμενα, ἢ τὸν Βαβυλωνίαν ποταμὸν, κυλόμενα, παρὰ σχυτῶν. Ἐπειὰ γὰρ ἐν τοῖσι Ἀρμενίοις τοιαύτη ἔστι Ἀσσυρίων οἰκημάτων, ἵκεας ἵππες ταμνομένη καὶ πλωτῆται, πορεύονται, τοιαῖσι, διφθέρας σφυαστρίδας ἐξόντες, ἰδαίους τρεῖς, ὥς πρὸς πρῶτον ἀπὸ κρητῆτος, ὥς πρὸς σφυαγῆτος, ἀλλ' ἀπὸ τοῦ τετρακῆ, κυλόμενα πορεύονται, καὶ τὸ πλοῖον τοῦτο, ἀπὸ τοῦ κατὰ τοὺς ποταμοὺς φερόμεναι, φορτίζονται." Clio. 194.

It here appears that the sides of the vessels are formed of willow, that they are covered externally with skins, and that their bottoms are lined with reeds. We next appeal unto Cæsar; who, describing the

Critical Disquisitions on the Eighteenth Chapter of Isaiah. 61

—"Swift messengers."—"The swift messengers, to whom the command is given, are the very people called upon, in the first verse; who, by their skill in navigation and their perpetual voyages to distant parts, were qualified to be swift carriers of the message."

—"A nation dragged away, and plucked."—"The original words, in the sense of 'dragged away and plucked,' may be applied to a people forcibly torn from their country, and plundered of their wealth."

—"Expelling,

the British vessels, says: "Carinae primum ac Stratumina ex levi materia fiebant: reliquum corpus navium, viminibus contextum, cortis integabatur," See *Caesar's Comment.* Delph. Edit. 1770. p. 244.

Festus Avienus, thus speaks:—

Rei ad miraculum;
Navigia junctis semper aptant perhibus,
Corioque vastum scopis percurrunt saluti."

We have reserved Lucan for our last witness: as he expressly tells us, that the British and Egyptian vessels were of a similar construction.

"Primum cana salix madefacto vimine parvam
Texitur in puppim, cœsoque inducta juvenco
Vectoris patiens, tumidum superenatat amnem.
Sic Venetus stagnante Pado, fusoque Britannus
Navigat oceanus: sic cum tener omnia Nilus,
Conseritur bibula Memphis cymba papyro,"

Phars. Lib. 4.

"The bending willow into bark, they twine,
Then line the work with spoils of slaughter'd kine:
Such are the floats Venetian fishers know,
When in dull marshes stands the settling Ro;
On such a neighbouring gaul allur'd by gain,
The bolder Britains cross the swelling main;
Like these, when fruitful Egypt lies afloat,
The Memphian artist builds his ready boat."

Rowe,"

The Walthamstow, of an oval form, resembling a basket, the bottom of which consists of laths, laid cross-wise, and which is covered with a coarse sannel pitched over; is exactly the old British vessel, resembling that described by Herodotus, Caesar, Festus Avienus, and Lucan.

* Both these expressions (says our right-reverend commentator) may be more naturally applied to the Jews, in their present condition, than to any other nation of any other time. The sense is perspicuously

—“*Expecting.*”—“Are not the Jews, in their present state, a nation ‘expecting, expecting, and trampled under foot?’ Still without end, expecting their Messiah, who came so many ages since, and every where trampled under foot, held in subjection, and generally treated with contempt? And is not this likely to be their character and condition till their conversion shall take place?”

—“*Whose land rivers have spoiled.*”—“Whose land, armies of foreign invaders, the Assyrians, Babylonians, Syro-Macedonians, Romans, Saracens, and Turks, have overrun and depopulated.”

Verse 3. “*A banner—a trumpet.*”—“The banner of the cross to be lifted up more conspicuously than ever before; the trumpet of the gospel to be sounded more loudly than ever before, in the latter ages.”

Verse 4. “*Harvest.*”—“The harvest is the constant image of that season, when God shall gather his elect from the four winds of heaven—reap the field of the world—gather his wheat into his barns, and burn up the chaff with unquenchable fire;—images, which relate not to the translation of the just to heaven, and the burning of the wicked in hell; but to the placing of the faithful in a state of peace and security on earth, and to the excision of the incorrigible of the irreligious faction.”

Verse 6. “*Bird of prey.*”—“It was a prevailing opinion among the early fathers, that antichrist is to possess himself of the holy land, and that, there he is to perish.”

Verse 7. “*A present.*”—“Compare Isaiah lxvi. 20. and Zeph. iii. 9, 10.”

“I would now (says his Lordship) conclude this long epistle; but I cannot quit the subject without declaring my sentiments on an important point, upon which much error is abroad. Indifference to the signs of the times is criminal. This construction of them may be dangerous. I confess, I cannot discern any immediate signs of the fall of antichrist. I fear I see, too clearly, the rise instead of the fall of the antichrist of the West. Or rather, I fear, I see him rapidly advancing to full stature and ripe age.—It is now we see the adolescence of that man of sin, or rather of lawlessness, who is to

perfidiously expressed in the Bishop's bible.—‘Scattered abroad and robbed of what they had.’ But the force of the original words is better preserved in the Spanish than in any other translation; and I question, whether it can be expressed with equal brevity, in any other of the modern languages of Europe—*gente arrastrada y repelada.* *Arrastrar*, is, to drag about by force. *Andar un hombre arrastrado* is a proverbial expression, in the Spanish Language, applied to a man who roams about, an outcast of society, every where seeking relief, which he no where finds, from the extreme of necessity and poverty. *Repelar* is not only to pluck the hair but to tear it up by the roots, pulling it against the grain of its growth.”

throw

throw off all the restraints of religion, morality, and custom, and undo the bands of civil society---that son of perdition, who is to rise out of an apostacy---not a constructive apostacy ; never understood to be such by those to whom the guilt has been imputed ; but an open undisguised apostacy---that son of perdition, who shall be neither a Protestant nor a Papist ; neither Christian, Jew, nor Heathen ; who shall worship neither God, Angel, nor Saint---who will neither supplicate the invisible Majesty of Heaven, nor fall down before an idol. He will magnify himself against every thing that is called God, or is worshipped ; and with a bold flight of impiety, soaring far above his precursors and types in the times of Paganism, will claim divine honours to himself, exclusively, and consecrate an image of himself. I doubt not but this monster will be made an instrument of that pruning which the vine must undergo."

We have pleasure in observing that, on the present topic, the sentiments of our correspondent *Fatidicus*, as inserted in our Review for June 1799, coincide, in a striking manner, with those of Bishop Horsely. In their ideas of antichrist we heartily concur with them both : we adopt, also, his Lordship's opinion, that " the messenger-people are to be a christian people."

From the notes, it will appear, that we have ventured to go one step farther—we fear, unsanctioned by his Lordship, since he says : " in what people of the earth, the characters of the messenger-people, may be found when the time shall come for the accomplishment of the prophecy, is hitherto uncertain in that degree, that we are hardly at liberty, in my judgment, to conjecture."

We have hazarded, however, a conjecture, though not without " trembling." Yet, when we consider Britain as the heaven-appointed guardian of genuine christianity—when we reflect that such hath been her high designation for ages, and that, at this portentous moment, she is revered as such by the surrounding nations, we confess that, though " trembling, we rejoice."—and that, in the fervour of our feelings, we regard a great antiquary's description of the true religion, as planted and flourishing in this island, as even an appropriate conclusion to our notices of these excellent " Disquisitions :"

" Christianity was introduced into Britain as early as the period of the Apostles---a religion, which drew aside the curtain of heathen ignorance, and laid open to the view the genuine nature of God, the genuine nature of man, and the duties and rewards resulting from both. It placed a true and real divinity at the head of the creation ; a nature, eternal in duration, unlimited in power, and unconfined by space ; an intelligence unerringly wise, and unweariedly provident ;

provident; and a will infinitely just, unspeakably kind, and inconceivably pure. And it represented man to have been once exactly fitted to his sphere of action, all moral harmony within, and all natural order without, the central point of this lower creation, and a probationer for a happy eternity in a higher. It then reversed the glass, and shewed him no longer moving in the orbit of duty, but voluntarily stooping to sin, and necessarily subjected to wretchedness; his body diseased, his understanding darkened, and the little empire of his passions and appetites all risen in rebellion against his reason. It found his mind perplexed with doubt, and his soul distracted with fears, conscious of weaknesses that required the assistance of some kind intercession, and sensible of guilt, that needed the aid of some friendly atonement. And it displayed this kind interceder, it pointed out this benevolent atoner to the eye of despairing man; one fully qualified to mediate from the purity of his will, and one absolutely enabled to atone from the dignity of his nature; a man interceding for the ruined manhood, and a God appeasing the offended Godhead; a friend descending from the throne of Heaven, and a Saviour conducting us to the happiness of it."

"This, then, the genuine religion of our nature, which echoes the sentiments of every feeling heart, and reflects the ideas of every thinking mind, was introduced into Britain, as early as the period of the Apostles—and it was favourably received—it was embraced by many—and it was persecuted by none. The genius of idolatry and the demon of impurity fled before it. Here has it ever continued since, exalting the intellect and refining the passions, the parent of many a genuine saint. And may it ever continue here the enlivening ray of our reason, and the purifying principle of our conduct, till creation shall sink in the final flame, and probation be succeeded by the final allotment!"

* See Whitaker's *Manchester*; Vol. ii. Pp. 179, 187. Second Edition.

ART. II. *A Fair Representation of the present Political State of Ireland; in a Course of Strictures on two Pamphlets, one entitled "the Case of Ireland Re-considered;" the other entitled "Considerations on the State of Public Affairs in the Year 1799;—Ireland." With Observations on other Modern Publications on the Subject of an Incorporating Union of Great Britain and Ireland, particularly on a Pamphlet entitled "The Speech of Lord Minto, in the House of Peers, April 11, 1799. By Patrick Duigenan, L. L. D. One of the Representatives, of the City of Armagh, in Parliament. 8vo. Pp. 253. Price 4s. 6d. Wright. London. 1799.*

ART.

ART. III. *The Case of Ireland Re-considered. In Answer to a Pamphlet entitled "Arguments for and against an Union Considered."* 8vo. Price 4s. Delfcett.

ART. IV. *Considerations upon the State of Public Affairs in the Year 1799. Ireland.* 8vo. Price 2s. Rivington's. London: 1769.

WE had occasion, in the very first Number of our work, to pay a tribute of justice to Dr. Duigenan, for his masterly defence of the established institutions of the country, against the alarming, and we will add, most profligate, attacks of Mr. Grattan, a gentleman who incessantly declaims against the unjust rigour and severity of those laws, to the extreme lenity and *forbearance* of which he is, perhaps, more indebted than any other person in his Majesty's dominions. To demonstrate the justice of this observation, it will suffice to extract two passages from publications of a very different nature, which, that they may be considered in one point of view, we shall here place in opposite columns:—

Extract from the Report of the Committee of Secrecy, of the House of Lords, in Ireland—April 30, 1798.

John Hughes, examined.

Q.—“ You have said that you were introduced to Mr. Grattan, by Samuel Neilson, (an united Irishman) at his house at Timnehinch, in April last.—Recollect yourself, and say, whether you can speak with certainty as to that fact? A. I certainly can.—About the 28th of April last, I went to Mr. Grattan's at Timnehinch, with Samuel Neilson; on going into the house, we were introduced into the library.—Neilson introduced me to Mr. Grattan, and I soon after walked out, I left them alone full half an hour: I saw a printed Constitution of the United Irishmen in the room.

Extract from the fourth Volume of Blackstone's Commentaries:

“ MISPRISON OF TREASON consists in the bare knowledge and concealment of Treason, without any degree of assent thereto; for any assent makes the party a principal Traitor; as indeed the concealment, which was construed aiding and abetting, did at the common-law: But it is now enacted by the statute 1 and 2. Ph. and Mar. c. 10. that a bare concealment of Treason shall be only held a misprison. This concealment becomes criminal, if the party apprized of treason does not, as soon as conveniently may be, reveal it to some judge of assize, or justice of the peace. But if there be any probable circumstances of assent, as if one goes to a treasonable meeting, knowing beforehand that a conspiracy is intended

Q. "Can you say whether Mr. Grattan knew it to be the Constitution of the United Irishmen. A. I can; for he asked me some questions about it. He asked me also a variety of Questions respecting the North. When we were going away I heard Mr. Grattan tell Neillson that he would be in town on or before the Tuesday following."

Samuel Neillson, in his examination admitted, that he

"Either shewed Mr. Grattan the last Constitution of the United Irishmen, or explained it to him, and pressed him to come forward."

The book before us is equally entitled to praise with the Doctor's former publication. Indeed, Doctor Duigenan is one of the very few writers, who, actuated exclusively by a desire to promote the establishment of truth, uninfluenced by any private or personal motives, pursue their object with unvaried steadiness, and expose, with undaunted firmness, the abettors of error; whatever be their rank, situation, or character. These chosen few should be cherished by every virtuous mind; and the government that entertains a proper sense of its own dignity or even of its own interest, though sometimes destined to feel the just severity of their lash, will not fail to prefer them to those despicable parasites of power, who, destitute of all fixed principles, acknowledging no motive to action, but the low, grovelling, paltry motive of selfishness; without sense to discriminate or honesty to dissent, create disgust by the fullomeness of their adulation, and pollute the very objects of their worship by the thick vapours of their impure incense.

The matter of this book is so multifarious that an attempt at analysis would lead us far beyond our necessary limits; we shall therefore confine our attention to some of its leading objects. The author of the first pamphlet, noticed by Dr. D. advances these two broad positions, 1. "that men sincerely attached to the whole Romish creed may be as good and faithful subjects of the British empire as Protestants," 2. and "that property, by the British constitution, entitles the possessors to political

against the King; or, being in such company once by accident, and having heard such treasonable conspiracy, meets the same company again, and hears more of it, but conceals it; this is an implied assent in law, and makes the concealer guilty of principal high treason."

political power in proportion to the property, and that it is therefore unconstitutional to exclude Romanists from a share of political power in the state proportioned to their property." These two positions are completely dissected by the doctor, who, in the course of this operation of critical anatomy, exhibits an uncommon portion of skill and ability. There is one argument, in particular, which he brings forward to prove the falsehood of the first position, which, we confess, appears to us decisive and unanswerable. He gives an extract from the 3d chapter of the fourth of council Lateran, held in 1215, which contains an injunction to all *secular powers*; to *exterminate heretics*, and then proceeds thus—

"But if any temporal Lord neglect to purge his dominions of such heretical corruption, after being required and admonished by the Church, by his Metropolitans and his other provincial Bishops so to do, *let him be immediately bound in the chains of excommunication*; and if he shall contumaciously refuse to make satisfaction and submit himself to the Church within the year, *let this be signified to the Pope, who shall thereupon declare his subjects absolved from their allegiance, and proclaim his territories open to the just seizure and occupation of Catholic Powers, who, after they have exterminated the heretics, shall possess them without control, and preserve them in the purity of the faith, still preserving the title of the principal Lord, provided he shall give them no interruption, or oppose any impediment to their proceedings*; and let the same rule be observed with respect to those who have no principal lords, i. e. republics,

"We decree, that not only those who profess heretical tenets, but all receivers, protectors, and favourers of heretics, are *ipso facto* excommunicated; and we strictly ordain and command, that after any such shall be publicly branded with excommunication, if they shall refuse to make satisfaction and submit themselves to the Church within a year, *they shall be infamous, nor shall they be admitted to any public office or council, nor to elect any persons to such, nor to give testimony in any cause; neither shall they be capable of making wills, nor of succession, as heirs or representatives, to any estate: they shall be incapable of suing in any court, but may themselves be sued: if any such person shall happen to be a judge of any court, his sentence shall be null and void, nor shall any cause be prosecuted before him: if he shall happen to be an advocate, he shall not be admitted to practise; if a notary, instruments drawn up, prepared, witnessed, or executed by him, shall also be void and of no effect, but condemned with their guilty framer; and we command that the same rule be observed in all similar cases. But if he be a clergyman, let him be deposed both *ab officio et beneficio*, that as his crime is the greater, so the greater may be his punishment."*

He next gives the oath of a Romish Bishop at his consecration, by which he binds himself not only to preserve and defend, but

also to *augment and promote* the Papal power; and farther says, "hereticks, schismatics, and rebels to our holy father and his successors, *I shall resist and persecute to my power.*"

This is followed by the quotation of a passage from "A Pastoral Letter" of Dr. Troy, the Romish Archbishop of Dublin, published in 1793, in order to prove, 1st. The nature of the Papal supremacy; and, 2d. The binding authority of General Councils over all Roman Catholics.

"It is a *fundamental article* of the Roman Catholic faith, that the Pope or Bishop of Rome is successor to St. Peter, Prince of the Apostles, in that See; he enjoys by divine right a spiritual and ecclesiastical primacy, not only of honour and rank, but of *real jurisdiction and authority*, in the universal church. Roman Catholics conceive this point as clearly established in the scriptures, and by the constant tradition of the Fathers in every age, as it is by the *express decisions of their General Councils, which they consider as infallible authority in points of doctrine.*"

Now it appears to us to be a duty incumbent on all Roman Catholics who assert their right to a participation of political power, not merely to make general professions of loyalty and attachment to the Constitution, but explicitly to disclaim the authority of this Council of Lateran; for if that be deemed binding, as Dr. Troy maintains the decisions of all General Councils to be, to assert that no danger can accrue to a Protestant Government from the admission of their claims to an equality of political power, is to offer an insult to the common sense of the nation. On this subject we certainly speak without *prejudice*; far from being hostile to the Catholics, we have been reproached by certain fanatics for the favourable disposition which we have evinced towards them. Many of them, as individuals, we know and esteem; and happy should we be to see them in possession of every privilege compatible with the safety of the establishment. But when we consider them as a body, as such a powerful body too as they constitute in Ireland; when we see their prelates bound by their oath to the *resistance and persecution* of all the members of the established church; and all of them subjected to a foreign authority claiming the right of absolving subjects from their oaths of allegiance; we must cordially join the worthy and learned author of this Tract in his forcible conclusions, in his solemn protest against the admission of claims which, under these circumstances, we cannot but regard as totally incompatible with the safety of our Constitution in Church and State. We formerly suggested (p. 304. Vol. III.) that the coronation oath supplied

an effectual bar to any scheme which would have the effect of endangering the established religion of the country, "so long as we have the happiness to possess such a Monarch as now sways the sceptre of these realms." The Doctor feels the same security, he says, (p. 36.) "His Majesty, a truly pious prince, will never be induced to concur in so fatal a measure, but will conceive that his concurrence would be a violation of his coronation oath, inasmuch as it would directly tend to the overthrow of that religious establishment which he has solemnly sworn to maintain and defend." And (in p. 101) he farther convinces his readers that he entertains very just ideas respecting the nature of that oath.

"I once heard it roundly asserted, that, if the Houses of Lords and Commons should agree on a bill for subverting the Protestant Establishment in Ireland, his Majesty, notwithstanding his coronation oath, would be bound to give it the Royal assent, and thereby establish it as a law, because his coronation oath in all particulars is so to be construed, that it is not binding against the opinion of the two Houses. I never can agree with such reasoning---I cannot find any such saving in the coronation oath: it is an absolute oath; and I never can allow that the two Houses of Parliament have any such power, as that of dispensing with the obligations of positive oaths: I believe and hope, that the Parliament never will assume the power of absolving from the observance of oaths: it would thereby assume the power arrogated by the Pope, which is so much and so justly reprobated by all good Christians. And as his Majesty is bound by his coronation oath inviolably to maintain the Protestant religion as it is now established in Ireland, so is he bound to resist all concessions of privileges to any class of his subjects, which would impair or weaken that establishment; though perhaps they would not be at first attended, or immediately followed, by its total subversion,"

One very strong fact advanced by the Doctor, in opposition to some of his adversary's arguments respecting property, is that no less than *forty-nine parts out of fifty of the landed property of Ireland are vested in Protestants*; and he corrects his gross misrepresentation respecting relative numbers of Catholics and Protestants, by shewing that the former are only in the proportion of *two to one* to the latter. Yet the Monthly Reviewers who reviewed this Pamphlet here dissected, entitled "The Case of Ireland re-considered," in their Number for March 1799, (p. 337), and who devoted to it a greater portion of their Number than they sometimes assign to a quarto volume of important matter, do not scruple to adopt the mistatement of the writer, respecting both the population and property of the Irish Protestants; their possession of even nine-tenths of the property (though

Dr.

Dr. Duigenan proves them to possess a much larger proportion) they represent as "an *unnatural* disproportion;" and they take for granted that *three-fourths* of the people are Catholics, and hence exclaim with the writer, "ought three-fourths of the people of Ireland to be shut out from the full and equal benefit of whatever Constitution she is to have?" They labour hard to promote the circulation of the Tract, by representing it as "an important Pamphlet" written "with great temper and *strength of argument*," by "a sensible man, and a friend to *just Government*." If their ideas of a *just Government* correspond with those of the writer, whom they so loudly praise, it is no calumny to say, that they must be enemies to the political and ecclesiastical institutions of this country, and, if they act consistently, friends to a revolution in both. This, we think, will appear evident to our readers, on perusing our farther remarks on Dr. D.'s Strictures on the production of this *sensible man*.

In the true spirit of Jacobinism, the writer of "The Case" represents the revenue of the church as left to the discretion of the State, on which the Doctor makes some just remarks, which we strenuously recommend to the Duke of Bedford, who advanced a similar position in the House of Lords, in the spring of 1798, as may be seen by a reference to the Parliamentary Reports of that period.

"The revenues and property of the Church are by the British Constitution just as far disposable of by the State as the revenues and property of the laity, and no farther. The State has a right to demand a reasonable part of the property of all its subjects, laity and clergy, by way of tax, for the support of civil and military establishments, sufficient to secure the nation in peace at home, and cause it to be respected by foreign nations, to repel and punish their aggressions, Until of late years, when the regular sittings of convocations of the clergy came to be discontinued, they taxed themselves, and were not subject to taxation by the Commons. But this author means by his position, that the State has a right to seize on all the revenues and property of the Church at its pleasure, and to apply it to what use it pleases, that is, to confiscate it. This doctrine he very explicitly avows and maintains in the 31st page of his pamphlet. The State, being established for the protection, and not for the destruction of property, has no more right, by the British Constitution, to act in such manner in respect to the Church, than it has to seize on and confiscate all the estates and property of the laity; neither has the State, by the same Constitution, any right to lay any greater tax on ecclesiastical than on lay property. Some of our countrymen, who have been educated in France, are constantly debasing our language by introducing Gallicisms into our phraseology; in the same way
these

those who have learned their politics in the modern French school, are for ever obtruding the flagitious, anarchical, political principles of the French Atheists upon us, as if they were part of our constitutional principles, endeavouring thus, to corrupt and debase our constitution. This author betrays his French institution and politics, and his utter ignorance of the Constitution of his country, in numberless instances, one of which is, his doctrine respecting the inexpediency and inutility of a church establishment, and the justice of the confiscation of all church revenues. Under the influence, or rather pretended influence, of this doctrine, the French Atheists robbed their national clergy of all support, and then exterminated them, and all Christianity, with fire and sword; justifying their robbery and sacrilege by this doctrine; their murders and banishments, by the necessity of ridding themselves of the people they had robbed: indeed it has been, in all ages, the practice of French robbers to murder those they have plundered. Such are a few of the unconstitutional doctrines which this Ro nish writer has published for the perusal of the subjects of the British Empire! and such the arguments by which he attempts to recommend and justify the subversion of our Constitution in Church and State, and the erection of popery on its ruins!"

(To be continu'd.)

ART. V. *An Epistle to a Friend, with other Poems.* By the Author of the *Pleasures of Memory.* 4to. Pp. 49. London. Cadell. 1799.

THERE are several poets of the present day, who, pleasing the ear by the music of their verse, and touching the heart by tender sentiment, have so far insinuated themselves into the public esteem, as to be applauded in terms which posterity can never sanction, but will deem the effusion of fleeting admiration. Sober criticism, uninfluenced by the panegyric of the moment, will endeavour to appreciate literary talents or genius, according to the unvarying principles of truth. Yet, to assign his proper rank to a favourite, who has been hastily raised above his betters, may be deemed an invidious, and is, certainly, no agreeable task.

Among those, to whose elevation we allude as precipitate and injudicious, we scruple not to class Mr. Rogers. Not to mention those extrinsic causes to which many have ascribed his popularity, it is chiefly, we think, to the melody of his numbers, and the pathos of his sentiment, that Mr. R. is indebted for his temporary station of a poet.

Mr. Rogers, unquestionably, possesses a good ear, a refined taste, and a delicate sensibility. This is no mean praise. But this will not satisfy those warm admirers, who, possibly, from a congeniality of principle with which the muses have no concern,

concern, can descry no blemish in the object of their admiration, suffer their partiality wholly to obscure their judgment, and lavishly praise, in the bard, the very qualities in which he is most strikingly deficient. Thus, in their panegyric (it cannot be called a critique) on the poem before us, the Monthly Reviewers commend, in the highest strain of adulation, the *originality* of the poet's genius. But, whatever his partial admirers may assert, it is our decided opinion, that he has not yet discovered, in any part of his poems, one trait of original genius.

In the "Pleasures of Memory" we frequently trace Mr. Rogers in the Snow of Goldsmith and other poets. And, for the poem before us, we have detected a plagiarism, in the only passage, which seems to have any pretension to novelty.

"When Christmas revels in a world of snow,
And bids *her berries blush*, her carols flow;
His *spangling shower* when *frost the wizard flings*,
Or, borne in *ether blue* on viewless wings,
O'er the *white pane* his *silvery foliage* weaves,
And *gems* with icicles the sheltering caves;
Thy muffled friend his *nectarine-wall pursues*,
What time the sun the yellow crocus woos,
Screen'd from the *arrowy north*; and duly hies
To meet the morning rumour as it flies."

Some of the most striking expressions in these elegant and polished lines will be recognized in Philip's Epistle to the Earl of Dorset—

"From frozen climes and endless tracts of snow,
From streams which *northern winds* forbid to flow."

— "Every shrub, and every blade of grass,
And every *pointed thorn* seem'd wrought in glass;
In pearls, and *rubies*, rich the hawthorns show,
While thro' the ice the *crimson berries* glow.
The thick-sprung reeds, which watery marshes yield,
Seem'd *polished lances* in a hostile field.
The stag in limpid currents, with surprise,
Sees *crystal branches* on his forehead rise:
The spreading oak, the *beach*, the towering pine
Glaz'd over, in the *freezing ether* shine.
The frighted birds the rattling *branches* shun,
Which wave and *glitter* in the distant sun."

"The crackling wood beneath the tempest bends,
And in a *spangled shower* the prospect ends."

— "While

——“ While he thinks the fair *illusion* true,
His wandering feet the *magic paths pursue*.”

We give Mr. Rogers full credit for his beautiful compression of Philips's expanded sentiment. With an art, peculiarly happy, our poet condensed the “ crimson berries of the hawthorn, glowing through ice, and rich as rubies,” into “ berries that blush”—seized the “ magic illusion” from poor Philips, and made “ Frost” a “ wizard”—stole for him “ the spangled shower”—and, from “ the thorn that seem'd wrought in glass,” and “ the branches of the pine, and beech, and oak that glaz'd over, glitter'd in the freezing ether,” bade him “ borne in ether weave his silvery foliage over the white pane;” and turned “ the northern winds and polished lances,” into “ the arrowy north.”

Such merit we acknowledge with pleasure. The iron of Philips, we own, was, by an early process in the mind of Rogers, converted into copper: but, whilst we admire the splendour of the one, we must not despise the solidity of the other. It would be more, indeed, to our purpose to say (if we may be allowed to sport with the analogy) that Philips's was an iron-bar, which, in the possession of Rogers, was changed into copper: but how did Rogers possess himself of it! He stole the bar. Is the bar, then, become the property of the thief from the circumstance of its transmutation?—Be the opinions of casuists on this question what they may, we cannot but protest, in plain language, against the dissingenuousness or fastidiousness of Mr. R. in not referring us to Philips as the original of the best poetry in the epistle before us. Philips is, confessedly, far inferior to our author as a poet:—a circumstance, which the latter will scarcely presume to plead, in extenuation of his offence.—We cannot quit this passage without noticing the strange expression

“ Thy friend his nectarine *wall pursues*.”

To “ *pursue a wall*” is, in truth, an odd phrase: It served us as a clue for the detection of the plagiarist*.

In

* We cite, from Hurd's *MAKERS OF IMITATION*, the passage alluded to above; and we cite it with a view of bringing that admirable essay before the eyes of the critics, which we consider as the very pole-star of criticism: “ If to singularity of sentiment you add the apparent harshness of it, the suspicion grows still stronger.—B. Jonson,

In this little poem there is scarcely one fine unborrowed thought. The author is either a plagiarist or an imitator.—One of his happiest imitations is contained in the two following lines :

“ Ah, most that art my grateful rapture calls,
Which breathes a soul into the silent walls.”

See Cicero—“ *Postea vero' quàm Tyranno mihi liberos disposuit, mens addita videtur meis ædibus.*”

The lines towards the end of the epistle speak to the feelings :

“ If, when this roof shall know thy friend no more,
Some, form'd like thee, should once, like thee, explore ;
Invoke the lares of his *lov'd retreat*,
And his lone walks imprint with *pilgrim-feet* ;
Then be it said, (as, vain of *better days*,
Some grey domestic prompts the partial praise)
Unknown he liv'd, unenvied, not unblest ;
Reason his guide, and happiness his guest.”

In transcribing this passage we could not but revert to our first position, that Mr. R. is far from being an original writer. The second line we marked for its awkwardness. For the rest, who recollects not among the modern poets—“ *lov'd retreat*”—“ *pilgrim-feet*”—“ *better days*,” &c. &c. ?

In the stanzas “ to a Friend on his Marriage,” we discover nothing either new or graceful. The last two lines are very exceptionable : “ *eyes*” cannot “ *gild*,” nor can a “ *current*” be gilded.

“ The Farewell,” is pretty. But the stanzas “ to the Great,” are overcharged with monstrous imagery. They bring to our minds the sounding enigmas in the Lady's Diary, “ *Parturiunt montes*,” &c. &c.—

in his prologue to the Sad Shepherd, is opening the subject of that poem. The sadness of his shepherd is

For his lost love, who in the Trent is said
To have miscarried ; 'las, what knows the head
Of a calm river whom the feet have drown'd.”

—Who besides ever heard of the feet of a river ? Of arms, we have. And so it stood in Jonson's original.

“ Greatest and fairest Empress know you this,
Alas, no more than Thames' calm head doth know,
Whose meads his arms drown, or whose corn overflow.”

Jonson's unnatural use of the image detects his imitation.” Hurd's Horace, 4th edit. Vol. III. Pp. 191, 192.

“ Now

" Now near, and nearer rush thy whirling wings,
Thy dragon-scales still wet with human gore :
Hark, thy shrill horn its fearful larum flings !
I wake in horror, and dare sleep no more !"

These are the concluding verses of the address to—a
Gnat !!

ART. VI. *Gleanings in England, descriptive of the Countenance, Mind, and Character of the Country.* By Mr. Pratt. Vol. 4th. 8vo. Boards. Longman and Rees. 1799.

IN the closing number of our first division we slept somewhat out of our way to notice the intellectual harvest which the author of this volume had offered to the public, antecedently to the appearance of our Journal. But we deemed a summary view of the parts which had gone before necessary to a right estimate of what has followed; and we allowed that harvest to be rich and plenteous, notwithstanding the tares and poppies which, from the negligence of the husbandman, or the exuberance of the soil, shot up, here and there, with the wheat. But we have postponed our survey of this remarkable book till we could allot to it, what such a book has a right to claim, an *undivided attention*. Some time has elapsed since we paid it this just distinction; and we were in the act of delivering our opinion of its merits, as an article of Original Criticism, to which it is every way entitled, when the Arch-critics, like the Arch-fiend of old, equal in malice, though inferior in wisdom, poured forth their usual collection of ignorant abuse, the toad-like accumulation of monthly venom, which, with hereditary spite, they are accustomed to throw over the fairest works of genius and science.

" A sorry set of reptiles," as Mr. Pratt has himself forcibly described them, " which, not only eject the venom they engender in their *own* heads and hearts; but, by a baneful kind of process, extract fresh supplies from the sweetest flowers of poesy, and from every precious intellectual substance they literally feed upon and disgorge." " How many hundred of these miscreants," adds Mr. P. with kindling indignation, " have crept like vipers into the wreathes of our British Bards, banquetted on the beauties of which they were formed, but like the bloated fly died amidst the sweets. The spoiler perisheth, the wreath remains; the one is swept, like the atom, away, and of the other not a laurel leaf shall be injured."

The antidote by which we profess to expose and to expell the poison of these reptiles, being now called for, as it too often is, we must enter on a wider field of observation, and, in that compartment of our Journal, denominated the "*Reviews Reviewed*," incorporate our defence of the author, with the exposition of the critic. For although we think the writer of such a performance, as that before us, is to be *congratulated* on such a censor; and that to be attacked by so puny an assailant, who has no one feature of merit and nothing to relieve insipidity, but malevolence, is really an event rather to be wished than deprecated; being, in this instance, as in numberless others, like the attack of a gnat upon a lion, from whose mane, as Johnson strongly expresses it, the miserable insect is crushed by one annihilating shake, yet it is of some consequence to the cause of literature, a sacred cause, and which embraces far more important objects than the applause or censure of the work under our present consideration; or, indeed, of any other individual production, however excellent,—*even the good of the whole republic of letters*—while such critics have any readers left, a court of appeal from the ignorance and malice of the former should continue open. The developement of the *design* of this interesting, and, as we may call it, *national* performance, as given in the prefatory advertisement, will, perhaps, be the most satisfactory mode of making its aim known to the reader. Previously, therefore, to what we have to observe on the volume itself we shall allow the author to explain himself: so far following the example of the critics on whose strictures we stand pledged in due time to comment.

Mr. Pratt tells us, that his

"Grand view has been to present a just and honourable idea of this important country, as a whole, from a fair and liberal survey of its parts, taken in several journeys upon its animated surface; with descriptions from immediate objects and reflections, moral, natural, political, or personal, either in connection with, or arising out of, them. And the motive which suggested this plan, (besides a compliance with the wishes of an amiable foreigner, who, in a perusal of many contradictory accounts, was still at fault how to settle our pretensions in any of the above-mentioned particulars,) was, and is, a most ardent desire to promote DOMESTIC PEACE AND UNION! If the plan were executed but half as well, as the sentiment that gave it birth is sincere and commendable, the content of the author's heart, which has been glowing even in the attempt, would, *indeed*, be absolute! At any rate, there never has been, most likely there never shall (will) be—a crisis in the *History* of Great Britain, or of the Universe, when such an attempt can more favourably be made
in

in point of time, than at the moment in which, with a throbbing heart, he is now about to present it to his correspondent abroad, and to his countrymen at home."

We perfectly subscribe to the patriotism and ingenuity of this *design*, and we give the author full honour for the spirit, truth, and general force of the execution. Neither do we hesitate to allow, that the resemblance of the portrait, which he has given of this *truly* great nation, *doth* discover "much skill in the drawing, delicacy in the tints, and fitness in the keeping," and while we express our concern to hear that health has for some time been wanting to our painter, we cannot but feel a hope that the present bold and beautiful outline may gradually be filled up; and that, so far from its being the last time of his holding the pencil, it may long be permitted him to continue our entertainment by various other pictures of his country, or of his own mind and imagination.

In our estimation, the "*Gleanings*" of Mr. Pratt are the most important of all his publications, and his *Gleanings of England* more important than any of the former volumes; not only as illustrating his own character, but as throwing light on the countenance, mind, and character of this country.

From his mode of travelling he found various opportunities for observation which have rarely been presented to other writers; and from his turn of mind, and temper, and feelings, he has, for the most part, enlivened his narratives, and coloured his descriptions, in a manner peculiarly engaging. It is true, we have sometimes thought that, in his pictures of life and manners, his own portrait stands rather too forward in the groupe. This may happen partly from the company he is with, the situation he is in, and partly from his having chosen the epistolary form of writing, which enforces a frequent use of the first person, yet he generally exhibits himself in attitudes so interesting, that if, for a moment we are offended with the egotist, we are pleased and warned by the philanthropist; and feeling him to be the true delineator of Nature we dwell fondly on the scenes he draws, and lose the memory of what at first struck us as superfluous, in gazing on some touching picture painted to our hearts, or of some unexpected pleasantry played off upon our fancy. These, joined to a constant good humour, and set off by a never-failing candour, conciliate our perfect good will; and before we get to the end of almost any performance of our author we find our occupation of critic is gone, and, with all his digressions, we follow him in his deviations with pleasure, take our leave of him

him not without reluctance, and feel for him, as we separate, the loving-kindness of a friend.

We shall proceed to exemplify these remarks by illustrations, which we think will be accepted by those who have read the work, as good specimens of the whole composition.

The attractive manner in which the author has epitomized the contents, is not unworthy of notice and adoption; as it happily incites that curiosity which, in the perusal of the work, is so amply gratified. To do this, so as to accumulate, rather than decrease, the interest, is a point of no slight difficulty; because to pass this point is to weaken the force of our object, whatever it may be, by pressing on us the yawning iterations of a twice told tale. This is a very common fault which, by a variety of pleasant compressions that give the general idea, yet make us eager for the detail and expansion of the subject, Mr. P. has so skilfully avoided, as to make the table of contents not the least amusing part of his entertaining volume.

Speaking of the climate of England the author observes,

"The prejudice of our fogs and the vapourous evils they are presumed to engender, even to the mixing with our blood till they convert us into self-murderers, is, I know, so strong, that I prepare you for my determined vindication of my country on this matter.—That, said our second Charles, is the best climate where a man can be abroad in the air with the most pleasure, or, at least, without trouble or inconvenience, the most days in the year, and the most hours in a day; and *that* I can be in England."

The excursion to Bromley, in Kent, (Letter the 3d) presents us with a poetical landscape of the pen, which the happiest pencil might envy. It contains "a SUMMER TRIBUTE TO NATURE;" a tribute which nature may be well gratified to accept. This poem is introduced by the following agreeable reflections:

"That the purest air should assist in producing the purest pleasure both of thoughts and feeling is natural. It is reasonable, that the imagery of nature, in the diversity of her beauties, pressing on the eye and entering into the heart, should not a little dispose us to such sensations and ideas. Persons resident in the country may, perhaps, be less susceptible of this than its occasional visitors. We know that the constant sight of the most captivating objects invariably diminishes their attraction. The loveliest flower may bloom and die unheeded by him whose *villa* is situated in the midst of a garden; and the finest ring of bells will scarcely be heard by those persons who live in the precincts of a church."

By omitting a few superfluities we trust we have not injured this period.

Of

Of the "Tribute," thus brought under the eye, the beauties are numerous, the errors few. The passage beginning with the line, (p. 38.)

"Welcome that well-known walk between the wheat,"
is of pre-eminent excellence; yet finds a powerful rival in

"Yon poor almsman living on the gate,
He scarce can open to the passer,
Into whose well-remember'd cap of serge
My Poet's purse has each returning year
Dropt its scant mite, and blest it as it fell,
Speaks in the silent language of his smile,
To see me once again more near my heart,
And in the deepen'd wrinkle that I trace
In his sunk cheek, since last I bade farewell,
Than all the sounds of Nature's minstrelsy,
Which have mine ear regal'd in this green walk,
Or all the blossoms which the sun has pour'd
To charm mine eye into the lap of May."

The due measure as well as beauty of the following line :

"To feed upon the (vernal) banquet as it blooms,"
may be mended by leaving out the word *vernal*. There are other imperfect lines, such as,

"That bow'rs him while he sings, or holds."
"They are the sovereigns of the scene ! theirs——"
"And all things else," &c.

The descriptions of the vagrant butterfly of Avaro, who,

—————" in one short day
The day of trouble too, forgot the man
Who from a wreck built up his bark again,
And sent him proudly on a golden voyage;
From whence returned he saw his helping friend,
Saw his preserver struggling with the storm,
And left him to the billow."

Page, 40.

The idea of the pathway "not wide enough for two," in "Sympathy" (a beautiful poem of our author) is here expanded very gracefully—

"The brook unseen-musician of the way."

And the Linnet and the Schoolboys are above praise. One would suppose the arch-critic designed to insinuate they were

were beneath it; for, after informing us, "*some pieces of poetry occur in the volume*;" he quotes three unconnected lines from this pleasing "Tribute," only to give the reader an idea that, occasionally, the lines are too long, and sometimes too short. He has an eye to discern, and a head to invent, a blemish; but where is the soul to bring forward and fondly cherish and applaud a beauty? We are ready to admit some of the shades, but are there no lights? Let the reader peruse the verse and judge between us. In a note Mr. Pratt has justly characterized the writings of Dr. Hawkefworth who, "as much of the strength of Johnson as was either useful or agreeable, added that sweetness and amenity in which that great man was deficient." At the "Hamlet of Lee environed by the villas on Blackheath," Mr. P. had an opportunity, of which he has most touchingly availed himself, to observe a singular instance of conjugal affection, with a description and animated eulogy on which, and an effusion of tender sentiment on posthumous attachment, he concludes his third letter. The Note, p. 54. in honour of an amiable nobleman suffering under a similar affliction "in every line of whose monumental tribute to his countess, the lover, husband, and widower are manifest," is aptly introduced and highly worthy the encomium of a writer, who has sensibility to feel and genius to record the inability of others.

(To be continued.)

PETER PINDAR's NIL ADMIRARI.

TO THE EDITOR.

SIR,

MUCH as I have been disgusted by many articles in the Monthly Review, I never was more so than by the perusal of the shameless critique and indiscreet eulogium on Peter Pindar's low, wretched, Grub-street attempt, not only to vilify Mrs. More and the Bishop of London, but to sap the foundation of every moral and religious principle; which, if not enough to damn the Review, must at least render the proprietor contemptible in the eyes, not only of all serious well-disposed persons, but of every one in whose breast any sentiment of rectitude still remains, for suffering such an article to be inserted.

It may, I admit, be so blended with *prophaneness* as to make it difficult not to be struck with the one, at the same time

time that we hold the other in abhorrence ; but, notwithstanding, the Reviewer tells us, that this performance of Peter's " is executed with his usual, original, and playful wit ;" was he to be brought to the *strappado*, he would find it difficult to produce a single instance, bordering either on *wit*, *humour*, or *pleasantry*, in the whole composition ; and, after the shocking instances of blasphemy and impiety, which it is well known he scruples not to utter in common discourse, what must that man be who can attempt insidiously to palliate or gloss over what no good or serious person can for a moment sanction or approve ?

ANTI-PROFANUS.

MISCELLANIES.

LETTER I.

TO A PREDESTINARIAN.

MY GOOD BROTHER,

I FIND that you are one of the Predestinarians of these latter days. You are assured of your own salvation, and look with pity on us poor, unlearned, Christians, who are left behind, and dare not think so highly of ourselves as you do. *We* take the *whole* word of God, as the rule of our faith and obedience : *you* take a *part* of it ; and that part you interpret, in such a way of your own, as to endanger all the rest. *We* are taught, as plainly as words can teach us, *to make our calling and election sure*. But why should we do so, if our election, like your's, is *sure* already ? If you can once bring yourself to think that *you stand*, you are safe ; whereas the Apostle lets me know, that I am, from that moment, in danger ; and accordingly bids me *take heed lest I fall*. But no sins can make *you* fall ; because God is so partial, that, in favour to you and some others, he distinguishes between the sin and the sinner, and sees not the one for the sake of the other : whereas I am told, that *the soul that sinneth, it shall die* ; and that there is *tribulation and anguish upon every soul of man that doeth evil*, without distinction of persons. How strange is it, that you and I should find in the same scripture two such different religions ! What will unbelievers say ? Will they not say, that we are both mad ? I am as well assured that I shall be saved as you are ; but I am not assured on your principles. You will be saved in preference to others : I humbly hope to be saved *even as others*. I am no

where taught in the Scripture, nor have I any private revelation of it, that my Christian baptism gave me any privilege, which baptism does not give to other Christians. I am assured, and I believe it, that *God is no respecter of persons*; whereas, with you, he is nothing else. So the Jews thought; and that they themselves were the persons respected. As such, they justified themselves, and despised all others, as sinners of the Gentiles; which opinion led them to their ruin. I never met with any persuasion which comes nearer to theirs than your's doth. But here you will say, you are no Jew. The Jews hated Jesus Christ; but you love him. And I believe what you say. But do you love him *in sincerity*? Have you no reserves? Perhaps you have neither seen nor heard, and will not believe me, but will rather be angry with me, when I tell you, that the contempt, which was formerly shewn to the *person of Jesus Christ*, is now shewn to his *Church*, which is his body; and that, as his own death was the beginning of Christianity, so the death of his Church will be the end of it. When I speak of his Church, I mean that *ark* which is *now* on the waves of this troublesome world, towards a new heaven and a new earth, wherein dwelleth righteousness; I mean that *Church in the wilderness* which is now travelling to the Land of Promise; containing many enemies within the camp, and having many more without, who are all waiting for its destruction, and boasting that it is near at hand.

Your way of proving your election is also very weak, and will bear no examination. For what testimony have I but your own word; while your works (as we ignorant people understand them) speak a very different language? But you add, that it must be true because you *feel it*; and you say this ought to suffice. But it will not suffice; for it is the very witness which I am warned not to take; because, as it comes *from yourself*, it is not true; (see John 5; 8.) and it opens a door to all manner of imposture and delusion. For if I am to believe what one man *says of himself*, why am I not to believe another? Some better rule, therefore, is wanting; and our Saviour himself tells me, that there must be a *second witness*, and that this must be the *witness of God*, in some shape or other: unless, therefore, a man can produce it, I am not bound to believe him. I shall still think, that the man, who is *his own witness*, is a false man, whether I can detect him or not. Here, neighbour, I have got you upon new ground, which, perhaps, you never saw before. But study your Bible better than

than you have done, and you will find that I am right, and that there is more error, and more *sorts* of error (in the world) than you have hitherto been aware of.

You and your companions think that the Gospel is in a very flourishing state : but I see and lament the contrary. I see much evil under the name and appearance of good. You think the age of impotence is past ; and that Satan has laid aside his old devices. You see him with his robe of light *on*—I see the *wolf* *stript* : and whatever shape he may assume to deceive the ignorant, I pray daily and earnestly that the flock of Christ may be defended from him.

One more important question I must ask you. If, by your election, you mean that your final salvation is determined ; how then is God to judge the world ? Are you to judge first, and is God to judge afterwards ? Suppose that he and you should judge by two different rules ; where are you then ? Suppose you should put evil for good ; (which has been a common mistake in all ages) will God follow your example ? We are, therefore, bid *to judge nothing before the time* ; till God, who alone is fit to judge, *shall bring to light the hidden things of darkness* : then shall strange things appear, now totally unexpected and unknown. Then the applauses of a mistaken world, and of a man's own false heart shall signify nothing. No praise shall be lasting, but that which cometh only from God.

I have now given you, with that truth and friendship, which you may expect from a brother, my three grand objections against your new law of *Predestination*. I do not, I cannot, receive it. First, because God is no respecter of persons ; secondly, because no man can be admitted as his own witness : and thirdly, because God shall judge every man according to his works. These objections are so short and plain, that you must understand them. You cannot plead ignorance. Can you answer them ? If you cannot, you should *cease to prevent the right ways of the Lord* ; you should come down from your high thoughts, and serve God with me, in the good old humble way of faith, hope, and charity, which will never mislead you ; and may God direct us both in the same, for the alone merits of Jesus Christ our Lord. So shall we be able *to stand in the evil day*. In which prayer I hope you will join with your faithful brother and humble servant,

Jan, 1, 1800,

PHILALETHES.

M 2

INTER.

INTERNAL FEELING.

A Sincere friend of the British Critic begs leave to remark on an expression which occurred in the last month in the Review of Mr. Owen's Christian Monitor—"professing true faith without sincerity, without internal feeling." Sincerity and internal feeling are here classed together, as if they were the same; or as if there could be no sincerity without internal feelings.—Sincerity is one thing, but internal feelings are another. A man may know if he sincerely examines himself whether he be sincere, but internal feelings are vague and blind guides ever changing, and never able to convince others.—If internal feeling be admitted, the door is opened to every delusion of fanaticism. Animal spirits, or even the state of the atmosphere, may produce varieties of internal feelings. They will differ in the young and old, in male and female. If feelings be one guide, then the humble and the modest may oft times be dejected with despair, because they have them not. The bold and the forward may be elated with joy and confirmed in presumption merely by "internal feelings;" by an unusual flow of spirits; by a strength of constitution, or even the peculiar nature of a disease. I esteem the British Critic as a firm friend to the church of England, but in that church I discover nothing to countenance "internal feelings." This is the great foundation stone of the Quakers. All is resolved into feeling. The inspiration of scripture; the conclusions of reason, and the results of experience are all reduced to the vague standard of "internal feeling."

W. A.

Strictures on a Paper which appeared in the Monthly Magazine for October, signed M. N. and entitled "Remarks on certain Resolutions, lately passed, concerning the Public Finances."

IT does not require any great portion of sagacity to discover, that this Paper came from the pen of Mr. WILLIAM MORGAN, a gentleman who, for some years, has delighted to undervalue and decry the resources of his country, and to spread distrust and dismay through the land; thus inspiriting our enemies to prolong the present contest, in hopes of our ruin, which he has so frequently predicted, being speedily completed. These remarks begin with saying, "the ministerial writers assure us, that our prosperity increases as our difficulties multiply, and that the *only* effect of the war is to render us a wealthier and more powerful nation." Attend, however, to the following observations, and decide whether this profound and accurate mathematician and financier has fairly described the opinions of his opponents, "amidst all the alarms and difficulties, of so terrible a warfare,

warfare, the prosperity of the country has not materially suffered *," "the amount of the imports and exports, by a most happy peculiarity, in the seventh year of a war, was greater than ever †." "Under the pressure of new burthens, and during the continuance of the eventful contest in which we are engaged, the country has flourished beyond the example of former times ‡," and, lastly, Mr. Pitt, when speaking of the prosperity of the country towards the end of the late peace, says, "a prosperity which has not deserted us, and which we may, with confidence, promise ourselves will continue increasing, even with renewed exertions and increasing burthens." And not only have the observations of the minister and his friends been misrepresented by the remarker, but the fact is, they have been verified to the utmost extent of their most sanguine wishes.

Imports.	Exports.	Total.	British Manufactures exported.
1783—18. 122. 235. ---	15. 408. 288. ---	28. 590. 523. ---	10. 409. 712.
1792—19. 650. 358. ---	24. 905. 200. ---	44. 564. 558. ---	18. 386. 851.
1798—25. 654. 000. ---	33. 655. 397. ---	59. 309. 397. ---	19. 771. 510.

The convoy-tax, proving the entries at the Custom-house to be at least seventy per cent. below the market-rate, or real price of the commodities entered, the trade of the last year was really,

43. 611. 800. --- 57. 214. 175. --- 100. 825. 975. --- 33. 611. 507.

and if we enter into a comparison, which shall embrace a much longer period, the result will be equally in favour of the present situation of the country. During the seventy years preceding the commencement of the present administration, the commerce of the country had increased at the rate of - - - - - 103 per cent. while its debts had accumulated at the rate of - - - 340 per cent. but during the short period of the last fourteen years the

commerce of the country has increased at the rate of 90 per cent. while its debts have accumulated at the rate of only 63 per cent. In the first period our situation had become worse, in the proportion of 3½ to 1. In the second it has become better, in the proportion of 3 to 2. When the sinking fund was established, it was only one 238th part of the national debt.

In 1793, it was one 160th part.

Now it is one 86th part.

View even the progress of this fund, of this Saviour of public credit, in another light; on its establishment it was 11 per cent. on the annual charge of the national debt.

In 1793, it was as 16 per cent.

Now it is as 30 per cent.

But this fund was formed on a plan weak §, impotent ¶, and ineffectual ||, and we are gravely informed, by the nephew of Dr.

* Vansittart's Inquiry. † Lord Auckland, Jan. 1799.
 ‡ Rose's Brief Examination. § Review of Prices Writings,
 p. 49. ¶ Facts, p. 32? || Ditto, p. 33.

Price, who professes to be the heir of his principles, that "it is of very little consequence, while millions are added to millions every year, that new funds are established for redeeming those debts *," and that "if the national debt is to be discharged by the assistance of such a plan, he is certain that the purpose will be effected by a much more summary process than the tedious accumulations of compound interest †." Alas! how different did Dr. Price think on this subject, how ill has the world judged of his talents, how weak in intellect, how deficient in information, must this financial oracle have been, when he could venture to publish the absurdity of the plan of the sinking fund, and the additional one per cent. being most excellent ‡." When he said, "be its income at first ever so much exceeded by the new debts incurred annually, it will soon become superior to them, and cancel them §." When he asserted, that "a state may, without difficulty, redeem all its debts by borrowing money for that purpose, at an equal, or even any higher, interest than the debts bear ¶." When he farther declared, "such a fund would discharge the largest debts that a state could have occasion to contract, in as little time as its interest could possibly require ||." When he said, "such a fund rendered it of little or no consequence what interest a state paid for any loans **," and when he stated it as his opinion, as an opinion capable of demonstration, "that war would accelerate the redemption of the public debts, and would do this the more the longer it lasted ††." The truth, however, is, that trusting to the credit which has been given him as the nephew of Dr. Price, and confiding in the knowledge of his uncle's Political Tracts being scarce and little read, Mr. Morgan has not hesitated to impose opinions on the public as Dr. Price's, which the Dr. knowing to be false, reprobated in all his writings; a conduct little to be expected from one who professes to hold the memory of his deceased relative in so much respect and reverence; but the pleasure of questioning the abilities and integrity, and of condemning the measures, of the minister, was too great to be given up for such a trifle.

The remarker next enters into a minute examination of the computations in the resolutions, forgetting, in the first instance, that they are grounded on the resolutions of his friend, and consequently that the errors, if any, might perhaps be traced to him, and, neglecting in the second to be accurate himself: Mr. Morgan begins by saying, that deducting 84,806,771 from 463,834,040 the remainder is 379,027,269 instead of 386,902,000 as stated in the 3d resolution; but had this gentleman examined either less hastily, or with a wish to find the computations correct, he would have found that the emperor's loans are included in the 386 millions, which accounts for the

* Facts, p. 10. † Additional Facts, p. 36. ‡ Rever-
 sonary Payments, vol. 1, p. 195. § Price's Appeal, p. 4.
 ¶ Ditto, p. 15. || Ditto, p. 41. ** Ditto, p. 43.
 †† Ditto, p. 302.

error he imagined he had discovered. Afterwards a difference which exists between the 5th, 6th, and 15th resolutions, and a paper presented to the House of Commons, last April, is pointed out; now, if the remarker had examined a little farther, he would have perceived that this difference arises from the circumstance of the charges of all the Irish loans being included in one of these sums, of the charge of the last Irish loan in another, and of the exclusion of these charges in the third sum: in like manner the difference between the 8th resolution and the above-mentioned paper arises, from their being deducted from the amount of the unfunded debt delivered to the House of Commons in April, 1,157,988 paid off since the 5th of January, 1799: the charge, therefore, that the details of the resolutions are inaccurate, and that the resolutions are at variance with each other, founded on these remarks, falls of course to the ground. Mr. Morgan afterwards says it is observed in the 24th resolution, that the permanent charge including one per cent. for the sinking fund on a 3 per cent. capital of 150 millions is 6,200,000, and that supposing the capital to be redeemed in 40 years, would amount in the whole to 248 millions to be ultimately paid by the public; now the 24th resolution states the charge at 6,400,000, and the sum to be ultimately paid, 256 millions: a little farther on it is remarked that the addition of 577,000, 316,000, and 323,000 in the 26th resolution should be 1,226,000 instead of 1,206,000 as in that resolution, but if there be any truth in Arithmetick both these castings are wrong, and the result should be 1,216,000. The whole, however, of the objections to the accuracy of the details of these resolutions, and perhaps the reader of this article may add, of the foregoing comments upon them, is a quibble of no consequence, and lead neither to a favourable, nor an unfavourable, opinion of the order and œconomy which prevail in the public expenditure; but the false principle on which Mr. Morgan computes his corrected account of the funded national debt, leads to so great an error in the sum total, and so grossly vitiates every conclusion which shall be drawn from such a datum, that I cannot permit it to pass unnoticed or uncorrected; when speculating on matters of finance, or political œconomy, we must either argue on the nominal amount or the real value of the funded national debt, for neither mathematical precision nor financial accuracy will admit of the nominal amount and real value, being mixed and jumbled together. What, indeed, but falsehood and error can be extracted from the mass? Either the nation owes the nominal amount of its debts, or its real value, it cannot owe both at the same time, nor can it in a statement of its situation take part of its debts at their nominal amount, and compute the remainder to their real value, since, in some instances, the nominal amount exceeds, and, in some, falls short of, the real value; to draw out an account, therefore, in which the nominal amount shall be taken, when it exceeds the real value, and be excluded when it falls short of it, can be deemed neither fair in argument, nor correct in calculation, and can be introduced

duced only for the purpose of exhibiting an exaggerated view of the national burthens; yet this Mr. Morgan has not only done in the present instance, but in every computation he has made of the amount of the funded national debt.

The nominal amount in 5 per cent. stock is	-	-	42,250,427
4 do.	-	-	44,762,860
3 do.	-	-	321,263,982

Total 414,277,269

and if from this total there be deducted the sum provided for by the income tax - - - 35,250,000

the remainder will be - - - 379,027,269

whence should also be deducted the amount of 3 per cent.

stock redeemed by the operation of the land-tax redemption act, which on the 7th of November was - - 12,888,098

Total 366,139,171

From the above account, however, the annuities are excluded as though an increase of the annual interest they do not possess any nominal capital, and being for the most part originally given as bonuses to loans, no money was advanced for the same, but in the following account of the real amount of the national debt they are included, because, when brought to market, they do possess a real value.

42,250,427 five per cents, at 94, worth	-	-	39,715,401
44,762,860 four per cents, at 77, ditto	-	-	34,467,402
321,263,982 three per cents, at 63, ditto	-	-	202,396,808
80,223 Exchequer annuities, $4\frac{1}{2}$ years purchase, ditto	-	-	361,003
76,032 life annuities, at 8, ditto	-	-	608,256
422,822 short annuities, at 6, ditto	-	-	2,536,932
1,028,858 long annuities, at 18, ditto	-	-	18,519,444

Total 298,604,746

Thus the nominal amount of the national debt is 82,206,591, and the real value is 149,741,014 less than what Mr. Morgan is pleased to call its real amount. There is, however, another method of computing the amount of the funded national debt, which may be justly deemed more correct than either of the foregoing; it is to consider the interest of the debt and the sinking fund as an annuity certain for 40 years, and to cast its present value at the average rate of interest, at which it is likely to be redeemed: thus 18,571,215, the annual charge of the national debt and sinking fund for 40 years, at 5 per cent. is now worth - - - 318,496,337

4 per cent. 367,524,345

$3\frac{1}{2}$ do. 396,495,440

but if, excluding the sinking fund, the amount of the annual interest of the debt be taken as a perpetual annuity, it is worth, at 5 per cent.

285,537,820

4 per cent. 356,922,275

$3\frac{1}{2}$ do. 407,890,775

The

The highest of which results differ forty odd millions from the corrected account given by Mr. Morgan. It is difficult to determine how to treat the Strictures of Mr. Morgan on the 24th, 25th, and 26th resolutions, since his remarks, abstractedly from the question in dispute, are certainly correct, but as applied in this instance go to support the ingenious theories of Mr. Crauford and others, of the impolicy of paying off the national debt at any time or in any manner, and in Mr. Morgan's statement "of the manner in which these computations ought to have been formed," there appears the small arrear of three millions and a half, for as the interest and one per cent. fund on 160 millions is by computation so well as by the resolutions, 6,400,000, its present value for 40 years, at 5 per cent, is 109,817,600 instead of 106,385,800 as computed by Mr. Morgan; and the saving to the public in the supplies for the years 1798, 1799, and 1800, by the Minister's new plan of finance is, 24,122,846 instead of 20,691,046 as stated in these remarks; had these computations been made at 4 per cent. the saving would have been 36,289,260, at 3½ per cent. 43,391,900, being a saving of 8 millions each year in the one instance, 12 millions in the second, and 14 millions in the last, by the continuation of the income tax for 4 or 5 years! Who, therefore, this gentleman will bring forward to "contend that it is a matter of little consequence, whether money is procured by the Minister's old, or his new, plan of finance," I am at a loss to divine; he himself indeed may be ready to do so, since he has found the taxes imposed during the war to be "trifling," and to cause "the least immediate pressure on the poorer part of the people," but, whatever may be the opinion of the remarker, the nation at large, I believe, will conceive its interest better served by paying the income tax for four or five years, and an annuity of 1,216,000 than by paying 6,400,000 for 40 years, which, in that time, will amount to no less a sum than 256 millions, and at compound interest will amount to 773 millions. As to the insinuation conveyed in the remark "that these papers (the resolutions) hold out the prospect of a period, in which millions of the taxes are to be set free. But that it is not added that the people at the same time are to be set free from the taxes," I shall leave it to the undisturbed possession of such regard as may be thought due to it by those, who are able to recollect that so short a time back, as the year 1792, the Minister joyfully seized the first appearance of a surplus in the revenue, to repeal taxes to the amount of 220,000 per annum. In a paper of this limited length, it is impossible to examine the state of all the various articles which compose the national resources, but the many authentic details which, in the course of the last fourteen years, have been laid before the public, warrant the deduction, that our agriculture has improved, that our manufactures have multiplied, that our shipping has increased, and that our commerce has extended in such a manner, as to set conjecture, and even calculation, at defiance, over-leaping every impediment which a long, sanguinary, and terrible war has upreared; outstripping the accumulation of every burthen, which the present contest has rendered it necessary to impose; and, instead of our "perishing by an acute, or a lingering, disorder,"

public credit has been renovated, the public debts have been put into an efficient course of payment, a sure prospect has been obtained of a speedy and a progressively increasing relief from the burthen of taxes; and the prosperity of the country has been laid on so secure a foundation, as to enable the British nation to bear, with contempt, the malevolent threats, and to await with indifference the impotent attacks, of France, as to enable her while protecting, with a strong and widely stretched-out arm, her commerce, from the assaults of her piratical foe, and while maintaining against all competition the empire of the sea, to aid and inspire the rest of Europe, to arouse the States of the Continent to a just sense of their danger, and to extend to them the means of escape.

Dec. 3, 1799.

D. W.

NECROLOGY.

ON Monday evening, December 19th, 1799, died at his house in Upper Guildford-Street, Miller Southgate, Esq. in the 57th year of his age. Mr. S. was formerly an eminent silk mercer on Ludgate-Hill, and afterwards engaged in the American trade and he resided in America some years. He was a gentleman of the most amiable manners, the strictest integrity, and the easiest politeness. He was the former of his own fortune. He was a good subject, a sincere Christian, and most firmly attached on principle to the church of England. He exerted his influence, as a private character, both in America and England, to allay the violence of parties, to soften the angry spirits, to reconcile unhappy differences, and to preserve the bonds of peace and Christian charity. Few men, perhaps but few of the Clergy, understood the principles and the rights of the church so well as Mr. Miller Southgate. Though living at some distance, he made it a principle to attend his parish church on Sundays, and there generally to communicate. Thus his example taught, the force of which is partly lost in an age of fashionable indifference, and degenerate lukewarmness; when the spirit of dissipation has even invaded our places of public worship where many can scarcely be attracted to attend them once on the Sunday, by the amusements of fashionable congregations, musical concertos, opera singing, and polite exhibitions. Mr. S. was a younger brother of the late Rev. Richard Southgate, B. A. the good Curate of St. Giles's in the Fields; who was also well known as a very judicious collector of coins. In a peculiar sense he might be called the friend of the poor. He was eminent in the discharge of his daily course of laborious duty in a simple process, unaffected but dignified manner. The most abandoned, profligate, and wretched of the poor, were not beneath his notice, and often were relieved by his alms. He was in the daily habit of visiting the retreats of sickness and misery, and the dens of guilt, where but few would have ventured to expose themselves. The writer of this has accompanied him on such visits of charity, and has been pleased to observe, that
some

some of the most profligate and degraded in the holes and corners of St. Giles's, have treated Mr. Southgate with a respect which they paid to no one else. Mr. Miller Southgate looked up to this, his elder brother, with a sort of filial reverence. He was the publisher of two volumes of his brother's sermons, which he had the satisfaction to find were so much noticed as to call for a second edition. Had his life been spared, he intended to have selected another volume, or two, from his brother's valuable MSS.

Having mentioned the Reverend Richard Southgate, we are sure that we shall be readily excused, if we add a particular or two of him, which his respectable biographers have omitted. Mr. S. was the first President of the Linnean Society in London. He was once the very able chaplain and kind instructor of the children at the Philanthropic Society. Mr. S. made it an invariable rule to read one, and sometimes more than one, sermon of an English Divine every day.

Mr. Miller Southgate died a single man, though he possessed every temper and qualification to have done honour to the married estate.

As a relative and friend, no one could be more attentive, kind, and faithful, than he was.

TO THE EDITOR.

SIR,

I NEED not inform you that it has of late become necessary for those who are desirous of protecting the public against the poison of Jacobinism, to extend their vigilance even to those lighter publications, which were formerly the means of harmless amusement, but which are now made vehicles of sedition and impiety. The evil spirits of our times assume a thousand forms. Sometimes they prompt a female dramatist to substitute English obscenity for German philosophism.* Sometimes they stimulate a superannuated prostitute,† after she has past her youth in the practice of vice, to employ her age in defending its theory. Sometimes they betray a professor‡ into an exposure of his dullness and malignity, when he pours forth, from day to day, the dregs of his brandy bottle on the public.

But of all the labourers in the hire of atheism and anarchy, none has been more industrious in the culture of his poisonous plant, than

* See a late comedy which perfectly justifies the testimony of a celebrated manager, that it was impossible to bridle the licentiousness of female dramatists.

† See the writings of Miss Frances Randall, *alias* M—y R—n *alias*, &c.

‡ See the *Chalmeriana*, a series of papers, which favours strongly of that state of founess and stupidity in which brandy leaves its wretched votaries after the first madness of their intoxication has subsided.

Mr. R. Philips, with whose name and character you are well acquainted. This worthy gentleman finding it no longer prudent to brave either the indignation of the public, or the justice of the law, by openly vending his poisons, has fallen upon a safe and effectual mode of obtaining his purpose by disguising them in the various forms of "*Anecdotes, Travels, Public Characters, Necrologies, &c.*" publications which find an unsuspected access to all readers, especially to the young and ignorant, whom the authors are, for more than one reason, interested to chuse as their judges. It is far from my intention to trouble you with a general criticism on these contemptible publications, which are chiefly employed in *puffing* the most miserable scribblers; which extol Godwin above Socrates, and which rank PRATT* with Goldsmith and Fielding. I only mean to call your attention to some artifices employed by Mr. P's drudges, which appear to me likely to be very mischievous.

It is their great object to falsify history, with a view both to slander the most illustrious champions of civilized society, and to exalt all those revolutionary miscreants of both sexes, who, during the last ten years, have disgraced the human name. Their plan is not unpromising. They very naturally expect that most of those who believe their anecdotes will become partizans of their cause. When all the friends of order are represented as villains, and all the advocates of licentiousness are painted as heroes, the unwary and inexperienced will very soon transfer their affection or dislike from the persons to the principles of those whom they are taught to revere or to abhor. For these reasons, Sir, I hope that you will not deem a short detection of some of their most gross and malignant impostures either beneath your notice, or inconsistent with your plan. I shall confine myself to two examples; the first of which shall be selected from that tissue of calumny which Mr. P's biographer has the impudence to call the life of Mr. Burke.

The biographer, in his account of the reforms carried through Parliament by that gentleman, in the year 1782, is pleased to inform us, "*that though anxious to probe the frailties of every other department, he would not reform the very office in which he himself presided.*" Now if he has any remaining sense of shame, let him prepare for ever to hide his head. This is not only a falsehood, but it seems hardly possible that it should not be a lie. It is scarcely possible that any man should be so ignorant as to believe it true. It is asserted, in the face of an Act of Parliament, the Act of the 22d of his Majesty, c. 81. FOR THE REFORM OF THE PAY-OFFICE WAS PASSED WHEN MR. BURKE WAS PAY-MASTER GENERAL. That act made it impossible for any money to accumulate in the hands of that officer. By the introduction of this reform, Mr. Burke sacrificed an immense legal profit which had been

* See the last volume of *Public Characters* for the year 1800—where the lives of these men must have been written by themselves.

always annexed to his office, and by which his predecessors had made princely fortunes, and for this act of signal, and almost unexampled disinterestedness, he is to be rewarded, by infamous slander against his memory! My next example shall be of a lower sort: I must descend from the illustrious character of Edmund Burke to the tainted name of Mary Wolfstonecraft, a name which may remind you of those lines of an admirable poem.

"Statesmen and heroines whom this age adores,
Though plainer times would call them rogues and whores.*"

The real history of this woman is short and simple, and it ought to be generally known for the sake of those who may be warned by the mischievous results of modern philosophy, though they may be unable to detect the fallacy of its malignant principles. Mary Wolfstonecraft, alias, Imlay, alias Godwin, in the course of three years conceived an adulterous passion for one man, which she could only cool by flying from the kingdom, made two attempts to commit suicide, and lived in a state of prostitution with *two other men*, the last of whom became her husband, and published this history of her amours, or at least of as much of them as she thought fit to entrust to him; for many still remain untold, which, if faithfully related, would make a book, in comparison with which the *Adventures of Moll Flanders* would be a model of purity. Mr. P's biographer has, indeed, concealed one very material part of the history—He has suppressed those words of *Godwin*, which form an era in the annals of human impudence—"We did not marry."

After this short history, which rests on the authority of her own paramour and panegyrist, and of which a short abridgement should be hung up in the parlour of every boarding school in the kingdom, as the best preservative against the theory and practice of prostitution, what human patience can endure, the impudence of this shameless woman speaking in her own letters of "*that virtue which she had followed too far!*" Or the audacity of her infamous and blasphemous biographer, when he tells us, "that she believed in her own conformity to the Supreme Being!!" It is impossible for a good man to copy such passages without trembling, and it is impossible not to observe, that the "virtue" of such "heroines" is prostitution, and that their deities are impure and malignant demons.

The biographer has, in one part of his narrative, been betrayed into the language of truth. He tells us, that his "heroine," when she prostituted herself to Imlay, "was actuated by less speculative motives." A sensuality far too gross to be adequately characterized by any mind less impure than her own breathes through her letters on that occasion, and acquits her of all suspicion "*of speculative motives.*"

The necrologist also thinks it necessary to mention his heroine's novel, "*the Wrongs of Woman*," the moral of which is, that the

most grievous *wrong* of woman is *marriage*, and that her most sacred *right* is *adultery*. The character of *Jemima* is also mentioned, as if it were necessary to remind the reader of that nauseous description of the amours of the gin-shops, which contains the collected essence of all the hottest and rankest obscenity that ever smoked from the stews of Hedge-lane.

From some circumstances in the narrative I am led to suppose, that the author is one M—y H—s, the writer of some miserable novels, in one of which she lays it down as a maxim, "*that the purity of an attachment consists in its individuality!*" According to which excellent maxim a woman may feel and indulge what she calls an "attachment, but what she ought to call an *appetite*, for five thousand men in succession, and still remain pure! if she only indulges it with one man at one time!! There are some women to whom, though sophistry has given the souls of prostitutes, nature has denied the attractions of successful prostitutes; who, as their figures are too hideous to entice men, can only labour by their writings to debauch women. Nobody will deny that M—y H—s (whom the reader must confound with Charlotte H—s of *commodious* memory) is perfectly well qualified for furnishing Messrs. Johnson and Phillips with licentious novels and lying necrologists; and that she is in all respects fitted to be the biographer and successor of Mary Wolstonecraft, F—i, O—e, Imlay, Godwin, &c. &c.

One observation more, and I shall quit this loathsome subject. The necrologist speaks of Mrs. W.'s celebrity—let her beware of confounding the *notoriety* of shameless vice with the *celebrity* of illustrious talents.—Mrs. W. as well as many other revolutionary heroines * have attained the first—it is easily purchased. But not even G—d—n himself though he should write more pamphlets for money lenders and form closer alliances with them; nor J—n K—g, nor B—D—, nor the *soi disante* M—s M—r—i though she should succeed M—y W—ll—t in the arms of the last of her paramours, will ever obtain *celebrity* though they are already *notorious* enough to be joined in the his of general contempt.

I am, Sir, yours, &c.

MISOSPLUDES.

* Theroyne Mericourt, H—n W—ms, alias St—e, alias, &c.

"It is my friend faithful and just to me."

SHAKESPEARE.

TO THE EDITOR.

SIR,
THE involuntary spirit of Jacobinism pursues us every where—it attacks us in the closet and at the table—no department of life is free from its intrusion, no channel of recreation unpoisoned by its virulence—do we fly from the din of political clamour to the pleasures of the theatre?—there we find Jacobinism arrayed in all the pomp of scenical allurements—do we retire to our chambers to relax

relax over a new novel, or miscellany? there still the malignant mischief stares us in the face and mars our expected satisfaction.

In the hope of escaping for a few moments those melancholy reflections to which an Irish loyalist must too often, under present circumstances, submit—I look for every new publication, not immediately connected with political disputes, with no small anxiety.—Your Miscellany is almost the only one conversant with politics into which I am ever tempted to look.

You will probably anticipate my grief and disappointment when I tell you that I expected to find information if not pleasure in a publication called *Public Characters of 1799, 1800*—One is naturally desirous of knowing something respecting those who make a figure on the stage of life—and the more especially does a man feel this desire who is removed to a great distance from the sources of general information.

It was, perhaps, not an unfair mode of trial which I adopted with respect to this book—to select for my earliest perusal one or two characters with whom I happened to be acquainted.—If, thought I, those accounts be correct it is reasonable to suppose that those of which I know nothing are equally so.

The account of Dr. Duigenan, a gentleman with whose intimate acquaintance I am honoured, was the first to attract my notice—and if the character of the book is to be drawn from my judgment on this one article, I cannot hesitate to say that it is as false, slanderous, and Jacobinical a production as any of those which have disgraced our times.

The personal appearance of Dr. Duigenan is the first object of attack—whether the appearance and features of a man be fair objects of panegyric or calumny is, I believe, a question long since decided—if it be worth observation in discussing a man's character, I would say that the features of the learned Doctor indicate him to be a man of strong judgment and firm principles—but his smile is the smile of benevolence, and not the snimper of deceit—but his eye has the steadiness of independence, not the meanness of retiring servility—in his person he is less than the middle size, of an athletic make, and with the robust ruddiness which health and temperance bestow; and, at the age of sixty-five, he is more active than the sons of his early contemporaries.

As a judge of the ecclesiastical courts, he is connected with the hierarchy of Ireland—I mention this to explain the happy sarcasm which his pretended Biographer has thrown out against the Christian religion in his first paragraph.

Obscure origin is another charge against the Doctor, and this obscure origin is coupled with an insinuation that in the early part of his life he professed the Popish religion.

Why the same obscurity of birth should be urged as an accusation against Dr. Duigenan, which is admitted as a principal merit in Dr. Hutton, Dr. O'Byrne, and others, the favorites of this author, is a question only to be resolved by a close attention to Jacobin consistency. Loyalty is, with these reptiles, an object of incessant

*Jon** to escape unnoticed—and while Grattan hides his head in obscurity, Dr. Duigenan is the pride and the champion of Irish loyalty.

That the Doctor's political conduct should excite severe observation from the author of these characters was reasonably to be expected; nor do I mean to enter into his defence on this head. His political exertions have done too much for the true advantage of his country to need justification in the minds of the loyal, or to deserve any other than calumny and reproach from traitors and Jacobins.

"It is remarkable," says the Biographer, "that Dr. Duigenan is at present a widower." What there is remarkable in a circumstance so incident to marriage and long life I cannot conceive; nor does it appear that the writer intended more than to introduce a mere falsehood by some sentence differing from those commencing the former paragraphs.

The falsehood is that the late Mrs. Duigenan was "a rigid Catholic;"—she was, indeed, of a Roman Catholic family, very respectable and very generally connected with the old Roman Catholic families of the English Pale, (you will, if you are acquainted with our history, understand this phrase,)—but like her sister, the lady of the present Sir Michael Smith (Baron of the Exchequer) she conformed to the Protestant religion before her marriage; and continued a Protestant to her death.

By this connection with the old gentry of the English Pale, Dr. Duigenan became, of course, acquainted with great numbers of them, and, upon the breaking out of the French revolution, when all those officers of the Irish brigade who were loyal, and a number of Irish priests, were obliged to fly from France, many of them found, in the unbounded hospitality and zealous friendship of the Doctor, great alleviations of their unhappy circumstances—thus it has often happened that the champion of the Protestant church has sat down to his table surrounded by Roman Catholics, Emigrant officers, and Abbés—and thus it happens that his enemies have been able to create the calumny of his keeping "constantly a Catholic priest in his house as his wife's confessor and chaplain."

I have taken so much pains to refute the calumnies of this book—not that I suppose them to originate in mistake, but because I am convinced, from the perversion of known truths, that they originate in malice, and that they come from persons who know them to be false.

In this country where loyalty is only not proscribed—where traitors become every day more insolent from protection—where rebels find impunity and loyalists persecution—where, under a Protestant establishment, several Protestant churches in the city of Dublin are suffered to tumble into ruin—while the public purse is profusely poured out to rebuild or ornament mass houses; in such a country I could not expect to find a channel through which to

* See Public Characters, p. 172.

transmit these observations to the public eye—the disaffected prints cannot be resorted to, and those under the influence of Government dare not offend. To the Anti-Jacobin I therefore offer these few pages—in the hope that he will not deem it beneath the dignity of his censorial office to bring forward truth and repress Jacobinical falsehood.

NORMANNUS.

Dublin, Dec. 16, 1799.

TO THE EDITOR,

SIR,
THE *ci-devant* Analytical Review has already been noticed as furnishing us with specimens of “*correct ideas, and perspicuous language*,” extracted from the monuments of folly, left by that poor unfortunate, Mary Godwin, sufficient to convince us that her equal in the *bombast* and *obscure*, is not often to be met with, except in that most indecent vehicle of sedition and blasphemy. Mr. Cobbett, too, amused no doubt with the panegyric, Dr. Priestley was in the habit of bestowing with his usual modesty upon his own *superior skill* in the arrangement of ideas, has taken the liberty to prove that the Doctor is, in reality, inadequate to the *perspicuous arrangement* of one *single sentence*: yet notwithstanding these gentle flagellations, and many other courteous hints which the gentlemen of the French school have received relative to their *crude notions*, and *egregious ignorance*, particularly from a learned Prelate of the establishment, Mr. Belsham,* is brought forward, to the no small amusement of our sound English divines, in that superannuated vehicle of democracy, the New Annual Register for 1799, as a *sound scripture critic*, and as *acquainted with the subjects of our holy religion*. I believe we, Sir, very generally thought that Belsham had sufficiently *exposed himself*; but the dernier resort of these *ci-devant* usurpers of the critic's chair appears to consist in being as absurd as possible. Perhaps, feeling their disappointment in all its force, they wished to provoke our indignation by their excessive profligacy rather than our risible muscles when they observe farther, “that his review of Mr. Wilberforce's Treatise may be characterised as containing the opposition of *argument* to declamation, of *clearness* and *precision* in language and ideas to the enthusiastic, and indeterminate phraseology (*another instance that they are not only ignorant of religion but of the English language*) of party religionists; and of candour (*the old parade*) to its contrary quality.” That the Socinian school has dealt as largely in impudence and excessive vanity, as their brother quacks of all denominations, Belsham and Priestley have testified, I acknowledge, in as convincing a manner as the writer in the New Annual Register: but not one of the three, if *three they be*, (for these three gentlemen must allow that it is no uncommon thing in the grand conspiracy for *three writers* ostensibly

different to be *one person*, however they may deny the similar proposition upon another occasion) is formed either by nature or education even to become an able polemic. If their veterans had not been convinced of this, why have so much pains been taken to inveigle so many young men from our mathematical university to instruct them in the first principles of philosophical investigation? Shame on the *old heads* that took the advantage of the unsettled religious opinions of young men to lead them into error! I could yet *retrace*, though years obliterate many a guileful track, and point out many sophistical artifices calculated to mislead the unwary; but I flatter myself the grand scheme is so completely frustrated that their most expert adepts will, from its failure, see the necessity of taking a few more lectures from Andrew Fuller, not to teach them how to reason for they are past it; but to teach them never to attempt it more. In Mr. Wilberforce's Treatise we meet with much sound divinity; and a proportionable share of fair-manly reasoning; in Mr. Fuller's writings much that is incontrovertible, yet his opponents, it seems, "protest against his pretensions to a *complete triumph*." This reminds one again of Dr. Priestley who, when he was *completely* overwhelmed with the mass of learning and argument, hurled at him by Horsley; and his poor head shockingly bewildered, yet feeling his *hand* disentangled, and the cacoethes as strong as ever, to the no small astonishment of all men of learning, scribbled still. The Doctor is, since his ludicrous Hudibrastic defeat, gone into America to *protest*, where he has been alike successful as in his native country; and I think, Sir, you would be doing a kindness to the community at large, if you would inform Mr. Ken- tish, and Dr. Toulmin, that one trial of skill, from such reasoners, is quite sufficient; the literary world will not easily be duped any more than the religious into attendance upon a second exhibition. My reason, Sir, for treating the New Annual Register, in this instance, with contempt, is because the celebrity of the Socinian school, founded upon infidelity, sophistry, and the little artifices of men who cannot reason, is so nearly extinct that I should deem it writing a libel upon the common sense of Englishmen to enter, after what is past, into a laboured confutation of such feeble attempts as theirs to give a momentary vigour to the expiring flame. Sir, their religious principles, and their principles of government, are shockingly confuted in characters of blood; and the man must either be infatuated; or blinded by prejudice, or an ideot, who does not, upon a candid examination of Fuller's Treatise, see Socinian blasphemy calculated to generate a worse hell in eternity than Socinian politics have already done in Europe.—Yours, &c.

C. W. A.

N. B. It will afford a useful caution, at all times, to consider that if a man reasons *strongly* upon *false grounds* he can only confirm himself and others in errors; but in the instance before us the errors are easily detected, and the cause is obvious, the reasoning is not strong.

Objec-

Observations on Sir Richard Hill's Apology for Brotherly Love.

TO THE EDITOR.

SIR,

IT is not easy to conceive why an "*Apology for Brotherly Love and for the Doctrines of the Church of England*," should be addressed to the Rev. Charles Daubeny, especially as an answer to his excellent "*Guide to the Church*," a publication which every where breathes the purest sentiments of christian charity, and manifests a firm and conscientious attachment to the peculiar doctrines of the church of England.—Yet the respectable author of the work before me, has thought proper to introduce it to public notice under this absurd, and I cannot help saying, *uncharitable* title; for so it may surely be called when considered as throwing an unjust reflection on a pious and worthy character. That there is too much reason for viewing it in this light, will sufficiently appear from the remarks, which, with much reluctance, I feel myself obliged to make on this *strange Apology*.

After a similar kind of dedication to what the author believes to be the *one church of the living God*, and a preface apologizing for a few *gentle strokes of irony* as the *telum imbellis sine ictu* of an old man, anxious to declare the whole counsel of God, before his earthly tabernacle be put off, he proceeds in *Letter I*, to give his opinion "of the original constitution of church government," which, as he represents it, would seem to be no constitution at all, nothing settled or established in the way of order or government, since to him it appears doubtful, "whether there were, or were not, originally, three orders of ministers in the church, and whether bishops, elders, and presbyters, were not all of the same rank, and, indeed, the very same persons."—Yet the church of England, in the preface to her ordination-offices, declares—"it is: *evident unto all men, diligently reading holy scripture, and ancient authors, that from the Apostles' time, there have been these orders of ministers in Christ's-church, bishops, priests, and deacons:*" which declaration, our author flies in the face of, at the very time that he "avows his sincere attachment to the church of England, in doctrine, in constitution, and in discipline, believes her to be the most pure apostolical church upon earth, and therefore communicates with her, and with her only."—How to reconcile this profession and belief with the doubts and difficulties which he so liberally throws out respecting the apostolic origin of episcopal government, we must leave to that superior ingenuity, which could bring forward the case of the nonjurors, nay that of archbishop Secker himself to prove that a schism presently subsists in the English church. And "besides the schismatical gaps," adds Sir Richard, "which have been opened in the episcopal fence, it is to be feared, that some few of the supreme heads of the church have

have not escaped contamination; as, I believe, we have had three monarchs on the British throne, who received baptism from the hands of dissenters in Scotland, Holland, and Germany. Now, therefore, it might certainly afford much matter for discussion, how far these schismatical heads had a right to issue out their *comgé d'élire*; and secondly, how far a dean and chapter had a right to elect a diocesan upon such a recommendation."—And none but the author, we suppose, will ever think of such a discussion!—

In Letter II. an attempt is made to shew that Mr. Daubeny is at irreconcilable variance with the church of England, by contrasting some passages from his *Guide*, with others from the articles and homilies of the church—and though Mr. Daubeny had expressly said, "Properly speaking, the justification of man, is the gracious act of God alone, through Jesus Christ;" yet, because he immediately added,—“the other parts of the gospel covenant, as faith, repentance, and good works, through the operation of the Spirit, are the conditions upon which God engages to vouchsafe that justification;” Sir Richard breaks out—“here we differ widely, indeed, because the above doctrine reverses the whole gospel plan of redemption for man, as a guilty, unworthy, helpless sinner, and makes none partakers of it, who do not bring with them faith, repentance, and good works, through the operation of the Holy Ghost. What is this more or less than to say, —“bring with you your price of terms, qualifications, and conditions, (call them what you please) and then God will certainly give you justification *gratis*?”—And is this gift the less *free*, because certain conditions or qualifications, (call them what you please) are required, as necessary to fit us for being benefitted by it? If it is by, or through, *faith*, that we are justified and saved, is there not here a condition interposed, and qualification required, without which we cannot hope for salvation? But our author now passes, in his Third Letter, to the seventeenth article of religion, intitled, of *Predestination and Election*, which he takes care to explain in his own way, as implying *absolute unconditional* salvation founded on the divine purpose, before the world began, and there adds—“how large with dependency is the opposite view of things, to a soul so far enlightened as to see, feel, and lament its own sinfulness, weakness, and ignorance. What a contrast between the certainty of salvation, freely bestowed on the guilty, wretched, and helpless, through a covenant ‘ordered in all things and sure,’ and a random *possibility* of *salvation*, to be secured by our terms, conditions, and endeavours, and suspended till after the performance of them! A notion, this, for I can hardly call it a *sentiment*, which tends to make the stupendous scheme of redemption dependent on the fickle will of the creature, as to who shall be partakers of it, and indeed whether any one individual of the human race shall ever be the better for it, and which, if true, might defeat all the designs and purposes of him who ordereth all things
after

after the counsel of his own will. A notion, which totally contradicts the whole plan of the gospel, and overturns every idea of grace, by making the favour of God to wait on the actions of men, that it may be dispensed towards them, according as they shall behave themselves towards him. A notion, by which a man may be one day an heir of God, and a joint heir with Christ, and the next day a child of wrath, and an heir of hell."—And such may certainly be the case, otherwise these heirs of God, and joint-heirs with Christ, would not be so often and earnestly exhorted by the inspired writers, not to receive the grace of God in vain, or "fall from their own steadfastness;" but to "work out their own salvation, with fear and trembling," and "give diligence to make their calling and election sure." All which undoubtedly implies a possibility of falling from grace and goodness, and that, without such diligence as is here recommended, their calling and election would not be sure. Sir Richard concludes this long letter with another contrast between the supposed doctrines of the church of England, and those maintained by Mr. Daubeny, and then adds—"such being the language of the *Guide to the Church*, and such being the language of the church herself, I am lothe to say, which of these two disputants may be in the right; therefore shall leave it to the reader to decide the controversy between them: It is certain, however, that one of them must be a maintainer of false doctrine. If the articles be erroneous, they ought not to be retained in the church; if Mr. Daubeny be the delinquent, is he not an impugner of the established religion as set forth in the Book of Common Prayer?" That same book, which in direct contradiction to the calvinistic notion of election, as holding out salvation only to *some chosen individuals*, teaches every young member of the church, to say that "God the son hath redeemed me and all mankind."

In Letter IV. Mr. Daubeny is accused of unfair conduct, in bringing a false quotation from Sir Richard Hill's writings, and which quotation is said to be taken from the "wretched Life of the wretched Lackington," of whom the baronet observes, in language not very becoming a gentleman, that "he often raises his head out of the dunghill of filth, falsehood, and ridicule of sacred truths, (at least bordering upon blasphemy,) in order to join you in lamenting the injury done, and the pernicious consequences accruing to the cause of *morality* and *good works*, by preaching the doctrines of election and justification by faith only."—On this passage, I shall only remark what is very obvious, that when a rigid calvinist feels sore, no terms of reproach are deemed too severe against those who attack his favourite notions.

Letter V. has, for its subject, the "doctrines and practice of the modern clergy."—As to their *doctrines*—"it is a fundamental defect," says Sir Richard, "among the greater part of the clergy, (and it must not be disguised or only cautiously hinted at,) that they

they do not lay open, and dwell upon the total and universal depravity of human nature, by declaring the unfortunate depths of sin and wretchedness, which are in the heart of every child of Adam, without exception. They feel not the disease themselves, therefore cannot probe the conscience of others: They do not admit the scripture account of the fall, and its consequences; or at most they admit them only partially; and therefore, by way of remedy for what they do acknowledge of man's apostacy, they skin over the wound slightly and superficially, crying peace, peace, where there is no peace; according to the complaints of God's prophets of old, against the false teachers, and hireling shepherds of their day.—Let any one read the ninth article of our church, but especially our homilies, and then consider how wide a difference we there find between the state of man by nature, as set forth by our good old reformers, and by too many of our modern divines."—With respect to their *practice*, hear Sir Richard: "And now, Sir, however disagreeable the task, however painful the assertion, I must dare to affirm, that the lives of the generality of the clergy are not such as they ought to be, nor such as are likely to strike and influence the laity to believe, they have their salvation seriously at heart. Far be it from me to say, that as a *body*, the clergy are grossly immoral or profligate; but I am fearful, that the greater part of them want that purity, that zeal, that heavenly mindedness, that deadness to the world, that favour of divine and spiritual things, which ought to be visible in all the deportment of those who watch over immortal souls, and who must very soon give an account of their stewardship before the Judge of quick and dead.—Were all our clergy really followers of him who went about doing good; and were they, indeed, striving to walk as Christ also walked, we should not find them at places of public diversions, at horse-races, balls, assemblies, &c. &c. neither would they suffer their *families*, carriages, and servants, to be seen at these haunts of dissipation; and when visiting *from house to house* in an amicable, hospitable, way, which is by no means inconsistent with a minister's duty, or character, instead of accepting a seat at the *card-table*, they would endeavour, as occasion might offer, to give a serious turn to the conversation, and so to make themselves useful, even when discharging the common offices of friendship and politeness, never unmindful of the apostles injunction, whatsoever ye do, do all to the glory of God."—To do so is certainly the indisputable duty both of clergy and laity, and all have need to be frequently put in mind of it. Yet to be particularly severe on the faults or defects of the *constituted guardians* of religion, does not seem to be very prudent or seasonable, at a time when all authority, civil and sacred, is so suddenly attacked by that levelling spirit, which is equally hostile to every regular institution, human or divine.

In Letter VI. we have "reasons of the decay of evangelical truth and real piety in the establishment, and the true nature of schism

schism." and the first of these reasons, which our author seriously laments is, "a resolution entered into by several of the episcopal bench, not to ordain any to be ministers, who have not taken their degrees at one of our universities!" a resolution, which, he is fully persuaded, "has been the means of driving many zealous, exemplary men, who would have been happy to have devoted their labours to the established church, into dissenting meeting-houses, and to become what you deem, schismatics, whether they would or not, unless they had buried their talents in the earth, or tied them up in a napkin." That some who have considerable talents, at least in Sir Richard's opinion, have not done so, is evident from the account he gives of several eminent schismatical preachers in Bath, some of whom, it seems, make use of the church of England service, and for that reason, are supposed to embrace her doctrine, and adhere to her communion, although they act as ministers without any authority from her governors, or such valid ordination as her canons and discipline require. Is it not strange to hear even Sir Richard Hill observe of such persons, that "they are in their situation an excellent cement to the church, and only leave her wall, from their love to her doctrines, determined, however, to remain within her bosom, and perfectly satisfied with her constitution." But it is time to hasten to Letter VII. which, by way of Appendix, contains, "Occasional Remarks and Authorities;" of the latter, indeed, a sufficient quantity, and to add to the rest, a whole sermon taken from the Works of Bishop Babington. But how far these are suited to the purpose, or ought to sway the public opinion in favour of the author's sentiments, our readers must be left to judge for themselves. I shall only beg leave to present them with another extract from this *Apology*, which will serve to shew the nature of that attachment to the church of England, which it professes, and what may be expected for the support of that church, from such friends as Sir Richard Hill. In his Appendix, after giving his opinion of Bishop Hoadly, Bishop Warburton, and Archdeacon Paley, he thus addresses Mr. Daubeny—"It must, indeed, be granted, that the doctrine of universal candour, and liberality of sentiment, has, of late years, been carried to such an excess of wildness, as ought to alarm us for the fate of all religious sentiments whatever. As an undue aversion to system has gradually led some people to Socinianism, the affectation of good humour, in the formation of their creed, has led others to the gravest infidelity. Thus it is, that all extremes, as has been frequently observed, engender each other. And, I am apprehensive, that the rigid principles of *ecclesiastical excision*, if you will permit me the phrase, which presents itself to us in almost every page of your *Guide to the Church*, instead of inviting her adversaries into her communion, may drive them farther from it. There are more instances than one, in which it has been found necessary to stoop, in order to conquer, to listen, in order to win, and such is most unquestionably the genius of that Christianity which we both profess."—"So the church of England, "the most pure apostolical church upon earth," must stoop to error, that she may conquer in the cause of truth, must

soften the hearts of her adversaries, by soothing and speaking well of their opposition, thereby flattering them in their folly, and "crying peace, peace, where there is no peace!"

A FRIEND TO EPISCOPACY.

TO THE EDITOR.

Hue propius me,
Dem deozo infraire omnes vos ordine adite.

Hor. L. 2. Sat. 2.

45.

PERMIT me to offer you, for the *benefit* and *amusement* of your Jacobin readers, an advertisement addressed to **CONSTITUTION FANCIERS**, inserted in the "Jacobin Courant and Regicidal Recorder," by some celebrated **CONSTITUTION MANUFACTURERS**; which will, no doubt, afford considerable gratification as well as *acommodation* to such gentlemen, as are unsettled with regard to what *species of government* they are desirous of *establishing*: the abundant *variety* whence they may elect, and the numerous advantages resulting in *expediency*, ensure the most wavering disposition that *some one*, in the vast collection, will be found adapted to each individual mind. This is most glorious news! for—Jacobins, anarchists, regicide republicans, fratricide aristocrats, fanatics, madmen, ideots, British crops,* United Irishmen, Wakefieldian sectaries, Tookean brawlers, Godwinian philosophers, monarchists—hold!—I'm proceeding at random—monarchists are preservers and supporters of religion, of order, of justice.—Pardon me, gentlemen Jacobins, for so egregious a mistake; I assure you I stumbled upon it very unwittingly, my treacherous memory hath indeed ensnared my judgment. I forgot the articles of your faith; that to propagate and cherish religion creates a bar to all future happiness and reward—to preserve order is the bane of all social comfort—and to promote justice, incompatible with the immutable tenets of the anarchic creed. I may venture to add, Mr. Editor, that no man will have the hardihood to deny the incalculably important advantages mankind will derive from the labours of these pure, wise, and beneficent, **PHILANTHROPISTS**. I have the honour to be Sir, your humble servant,

UCALAGON.

* *Cropped Heads* will be recorded by the historians of the present period, as symbols of Democracy and Jacobinism.—"Party rage (will they say) was carried on to so frantic an height by the Anti-Monarchists, or rather, or both, Anti-Constitutionalists, as to drive them to the commission of self-violence, to a degree of barbarous disfigurement; thus have they defaced their nature, merely to show their teeth, conscious of their inability to bite."

ADVIS-

ADVERTISEMENT

To all Lovers of Modern Philosophy, and Gallican Principles!!!

UPON SALE;

CONSTITUTIONS OF EVERY DESCRIPTION READY-MADE, AND
ADAPTED TO EVERY CLIMATE AND DISPOSITION.

PHILANTHROPY, the foundation of all moral action,—the consequent incentive to virtuous and glorious deeds,—and productive of those beneficial efforts; the pure and unsullied mind, alone, can contemplate with pleasure and delight.

After the mental labour of many years, and deep researches into the various mines of political learning, we have, at length, accomplished the arduous and tedious task, which the love of mankind and anxious regard of posterity, induced us to undertake.—Viewing, as we do, with most lively concern, the palpable defects in the different governments of the universe; we hereby beg to offer remedies hitherto exercised with infallible success; and stimulated by such, the purest motives, we doubt not but adherents to our noble cause will, with unabated vigour, continue to pursue the dissemination, and propagation of *principles*, so amply calculated to excite the love of UNIVERSAL LIBERTY—PRINCIPLES, upon which the GREAT NATION, so securely, firmly, and permanently, have established the REPUBLIC.—With that energetic spirit, becoming the SONS of LIBERTY and equality—the friends and supporters of NATURAL FREEDOM and REPUBLICANISM—worthy the zealous and indefatigable Members of the ILLUMINATI: O! Brethren of Virtue! let us direct your attention to the path that leads to the labyrinth of happiness—be animated with the SPIRIT of LIBERTY, and with courage buffet the boisterous waves of ANTI-SOCIAL POWER, that overwhelm all existing governments—compel the degenerate world to embrace the salutary system by us expounded and promulgated. Every country, every society, every individual, and every temper, we have diligently endeavoured to suit: we flatter ourselves with the success already experienced, (which is in no mean degree indicative of our merit) it hath surpassed our most sanguine expectations.

Among the rest, the following claim the just approbation of the discerning UNIVERSAL PUBLIC, viz.:

CONSTITUTIONS, simple, complex, florid—some with directions, some without a direction—some with a council of ancients—some with a council of moderns—some with a council of elders—some with a council of youngsters—some without councils—some with an assembly of red-cloaks—some with a convocation of fans-culottes, and some with culottes only—some with six set qualifications—some unqualified—some with a council of five hundred—some with a council of the whole nation—some with executive dictators—some with consecutive presidents, &c. &c. &c.

(Signed)

O 2

SIEYES & Co.

We

We have annexed those countries that have already become our patrons and purchasers, and will, we trust, from their laudable example, stimulate others to tread the same path; by some however it hath been insinuated their bargains have proved *dear*; but to obviate all similar complaints, we have determined, for the future, to sell our CONSTITUTIONS at *reduced* prices; and moreover, farther to evince our zeal for promoting, and encouraging, nations disposed to embrace the principles by us laid down, we will with cheerfulness administer our aid and assistance for the advancement and attainment of so inestimable an object; and should they be labouring under any pecuniary, *moral*, or physical, incapacity; with unceasing exertion will we endeavour to remove the barrier to our fraternal junction.

The principal countries that have subscribed to, and patronised, the modern improved system of polity are,

<i>The Netherlands.</i>	<i>Venice.</i>	<i>Naples.</i>	
Holland,	The Popedom,	Savoy,	Prussia, } about to Ireland, } purchase.
Spain,	Switzerland,	Genoa,	
Corfica,	Tuscany,		

Farther particulars may be had by applying at the academy of the arts and sciences, in the apartments of the second class, and of Thomas Paine and Co. Paris; also by special appointment of their agents--Citizens Philips, Godwin, and Co. London; Citizen John Horne Tooke, Wimbledon; Citizen and Pastor Gilbert Wakefield, Dorchester goal; Citizen and orator John Thelwall and Co. Wales; also Citizens Grattan, Ponsonby, Curran, and Co. Citizen and Pastor Denis Taaffe, Dublin; Citizen and Pastor Priestley, Philadelphia—where a great assortment are kept framed and glazed, both plain, and superb, also elegantly bound, curiously decorated, blood-edged, and emblematically backed, and lettered, with illuminated leaves, &c.

N. B. A few copies are worked off upon fine cream coloured, wire wove, hot pressed and glazed republican paper, and are to be had only at the private dwellings of Citizens Howard, of Norfolk, Russel, of Bedford, Stanhope, of Stanhope, and Sackville (of the Isle of Thanet) at the Tower of London.

May 1, 1799.

TO THE EDITOR.

SIR,

YOUR Correspondent A. (in your last Review, p. 352) appears greatly ~~displeased~~ with an assertion of Montesquieu's, which he terms "peremptory and unfounded," where that author pronounces honour to be the principle of Monarchy, and *virtue* that of the Republic. "If this (continues your Correspondent) were indeed true, the best of men (since honour can at this day hardly be reckoned among the virtues) from the dictates of conscience would be necessarily prejudiced in favour of democracy."

On

On this subject I take leave to submit to the consideration of A. a passage in a recent work of no common merit—I mean the “*CLAUSS OF TRUTH* ;” the author of which seems not to possess a heart willing to mislead, nor an understanding easily to be imposed upon. “Honour,” says *Mr. Thomas*, in his 64th Letter, and with reference to the same passage in the ‘*Spirit of Laws*’ “has been censured as a principle of action ; but this censure proceeds upon a mistake. The principle of honour is as natural to man, as the principles of religion, morality, and public spirit. Honour is but a sort of exalted, or noble morality : religion teaches us to consider certain actions as sinful ; morality, as unsuitable to our nature ; and honour, as base. Honour is the love of what is great and splendid in actions ; and the aversion to what is little and mean. Rightly understood, it leads men to the practice of what is commanded by religion, and prescribed by morality, with the precepts and maxims of which it coincides.”

The Rev. author then proceeds to remark, that the point of honour has, however, been mistaken, and instances the case of *duelling*.—Was *Montesquieu*, it might be asked, prepared to qualify his assertion, at the time he made it, on the ground which Mr. T. has taken for its support ; or is it to be numbered among the “pedantic dictates” of an enlightened, though, we will admit, “shallower intellect” than that of *Mr. Locke* ? to whose want, however, of patient and more profound investigation *on one subject*, at least, the greater part of Europe is, it is to be apprehended, at this day greatly indebted for much of its political error, and consequent unspeakable mortification and sufferings ?

WEST RIDING.

TO THE EDITOR.

SIR,

I SHOULD have answered G's Letter in your Number for November sooner, had not an absence from home rendered this delay unavoidable. It seems to me that G. has arrived at the *sta bene* among the dissenters. In my letter I named particular places ; but against these facts G. arms himself with a double defence : 1st. either that the clergy of these places do not inculcate the leading doctrines of Christianity ; or 2^{dly}, that there have been meetings long established in those villages. Now the latter defence will not hold good because it is most notorious that five years ago there were no conventicles in any of these places. And the first is equally false. But who is to be judge ? Such young striplings as are just loose from the grocer's shop, the plough, and other like occupations. For, Mr. Editor, although now and then some old teacher comes to lend an helping hand, the generality of preachers in this neighbourhood are very young men, whose whole time is engaged in some trade. One, for example, assists a grocer ; another deals in ironmongery and flax ;

flax; a third is a farmer: but, says G. they are not orthodox dissenters. God only knows what they are, and I fancy it would be easiest for themselves to say only what they are not. But this I know, that they intrude themselves under the idea of preaching the gospel. I would ask G. who are those who have kindly taken upon themselves the office of judging the orthodoxy of the established clergy? That learned men should be unintelligible to their hearers, is a case far less common than that hearers should be led into the worst mistakes by ignorant pretenders to piety, these newly-set up correctors of the clergy of the church of England. With respect to Mr. Fuller's book, such was the impression I received from it, and the case is clearly proved in Dr. Horsely's Tracts, n. 387, Salisbury edition. I am glad G. knew the expurgata edition by the description. And what is the criterion whereby we may judge of the increase and decrease of orthodoxy among the dissenters? Are not all the leaders, Lindsey, Belsham, Rees, Kippis, Jervis, were not Towers and Price, all rejecters of G's orthodoxy? Do the clergy of the church of England command any thing not contained in their Articles, Liturgy, and Homilies? or can they do it? How absurd, then, is G's distortion of Whitby's Criticism. Why, in short, do these men, and G. among the rest, so rejoice at the *severe humiliation* (his own words) of every respectable and orthodox clergyman, such as the Rev. Mr. Wollaston? This question Mr. Rivers * and Mr. Martin may perhaps enable us to answer.

CLERICUS N.

* Who lately left the dissenters for their disloyalty.

P O E T R Y.

TO THE EDITOR.

SIR,

IF *lies* are but *trifles*, and trifles are light,
 For John H——y's trespass your Epithet's *right*:
 But, if *my weights* be just, (and I would not deceive ye)
 At His *falsehoods* *untrue* *grace*, and of consequence *heavy*!

THE above *Squib* was suggested by a *trifling misrepresentation*, (an involuntary one, I am sure) in your last Number. It is there stated, "*That the Cruelty for a Conveyancer*" was occasioned by some "*trifling misrepresentations*" at the vestry room of St. George's, Queen-Square. The author, I can affirm, has too much of the milk of human kindness in his disposition, to dip his pen in *gall*, for any *trifling* offence. The fact is, the aggression was serious in itself, and might have been more so in its consequences!" A false

secu.

accusation, as falsely supported by the unwarranted introduction of the Lord Chancellor's authority, was publicly brought forward, which *did* affect the peace of mind, and *might* essentially have injured the credit, and even the fortunes of the accused. I have been at a loss to conceive, "what motives, but those of wanton malignity, could have induced Conveyancer H—— to this unprovoked attack upon a gentleman, whose private character is as much distinguished by a mild, amiable, and irreproachable conduct, as his publications are by genuine wit, learning, and elegance."

I am, Sir,

Your obedient, humble servant,

PYTHIAS.

Cambridge, August 4, 1799.

N. B. We perfectly agree with *Pythias*, both as to the extent of the Conveyancer's guilt, and the excellence of the Poet's character, and are only surprised that he should not have perceived the epithet *trifling* was used ironically.

PARODY on the celebrated Epigram of WILLIAM SHAKESPEARE, in a notorious USURER, at Stratford upon Avon.—N. B. The said said Usurer was a Jew and no Christian *.

SHAKESPEARE.

Ten in the hundred lies here engrav'd,

'Tis a hundred to ten his soul is not sav'd—

If any man asks, who lies in this tomb,

"O, ho!" says the Devil, "'tis my JOHN-A-COME.

PARODY.

'Tis a hundred to ten that a Patriot gets in

To succeed to the Chair of Alderman Glyn—

If any man asks, who comes in his room?

"O, ho!" says Mr. Martindale, "'tis my ————"

* "Moreover, thou shalt provide out of all the people *able men* such as fear God, men of truth, HAVING COVETOUSNESS; and place such over them to be rulers."—Exodus xviii. 21.—No bad text, I ween, for a Lord Mayor's Chaplain.

HISTORY.

SUMMARY OF POLITICS, FOREIGN AND DOMESTIC.

IN our last retrospect of the Political State of the Continent, we omitted to take any notice of the three secondary naval powers, *Holland, Sweden, and Denmark*. Of the first, sunk as she is into a new province

province of the French Republic, little is to be said. Her navy destroyed, her commerce annihilated, without spirit (if not without will), to effect her emancipation from a yoke to which, in contradiction to the enlightened author of "*The Cursory View of the Political State of the Continent* *," we shall affix the epithet *spoliator*, since it has been the means of *despoiling* her of all the produce of her trade, of all the fruits of her industry, of all the savings of her economy, she must bow submissive to the nod of her tyrant, and cease to be considered as an independent or a separate state. Denmark, lulled to sleep by the soothing professions of the French Minister, suffers the propagation of revolutionary principles to sap the foundations of the throne, rather than listen to the warning voice of Russia, and seek for political salvation, where only it is to be found, in a determined resistance of the encroachments of Republican France. Sweden is well disposed, and, far from being duped by the dishonest policy of Prussia, as the writer above-noticed affirms, looks to Russia as her friend, and is willing to throw her influence into the scale of the coalition;—indeed her recent discovery of the attempt to diffuse the principles of Jacobinism among the students of her universities, would suffice to convince her, if she had not been convinced before, that the unvarying object of France is to subvert the existing institutions of all other countries.

It is with pleasure we find our opinion confirmed of the determination of the Emperor of Russia, (who seems likely to prove, what ten months ago we stated his ability to prove, the SAVIOUR OF EUROPE) to pursue the war with increased vigour. Means have already been adopted to enable *Suvoroff* to take the field, at a very early period, with a more formidable force than he has yet had subject to his command, and, which is still better, with powers not likely to be counteracted by any secret instructions from the Aulic Council; since we have reason to believe, that a plan of operations has been settled between the Allies, more conformable to those wise maxims of policy, which ~~PATR~~ has so nobly proclaimed, as the basis of his public conduct. From such a systematic confederacy, and from such a plan of military operations, alone, can result the destruction of those abominable principles, which are incompatible with the safety of Europe, and the restoration of that order of things, which is essential to the preservation of general tranquillity.

Most happily for Europe, Russia and Austria are not now to be ~~deceived by the hypocritical and interested professions of the new~~ Monarch of France, who, as we foretold, has opened his battery of intrigue, and endeavoured to amuse the wretched slaves that are subject to his nod, by making vague overtures for a peace, which,

* See a complete analysis of this extraordinary publication, and a full detection of its false principles, its dangerous perversions, and wilful misrepresentations, in our Appendix to Vol. IV. published the first of February 1800.

unaccompanied by any specific propositions, by any renunciation of aggressive principles, and circumstanced as he is, he must know could not be accepted. The laconic note, which this insolent, upstart addressed to the British Sovereign, is sufficient, of itself, to prove, if other proofs were wanting, that, far from having abjured the principles of Jacobinism, he has adopted the very basis of them all, in the mad doctrine of *Equality* and the *Sovereignty of the People*. And the obstinate perseverance of his worthy Minister, the apostate Bishop of Autun, in the atrocious falsehoods of the early Jacobins, that England was the aggressor in the war, falsehoods proclaimed to be such by the leaders of every successive faction which has tyrannized over the people of France for the last eight years, carries conviction to the mind, of the determined resolution of the present Government to adhere to all those maxims and to all those principles, the promulgation and practical application of which first compelled the Allies to take up arms in their own defence.

The *Great Consul* has not forgotten the Machiavelian policy of the Regicide Republic—*Divide et Impera*.—Hence his overtures, such as they are, were not addressed to the Belligerent Powers, in the aggregate, but to each individually; clearly demonstrating his object to be to sow dissensions and mistrust between the Allies. But the attempt was too barefaced to impose on the weakest understanding.—What, too, were the nature of these singular overtures; these phenomena in the diplomatic world?—Why forsooth, they consisted in the two simple questions, “whether the war, which had, for eight years, ravaged the four quarters of the globe was to be eternal! and whether there was no means of coming to a good understanding?” His Majesty would have been perfectly justified in giving a more laconic answer to this laconic note, in these words, “to the first question; No”—“to the second, Yes.”—There was no other part of the note that required notice. It is farther worthy of remark, that at the time it was written, Buonaparte did not know whether the people of France would accept the Constitution which he offered them; nothing could shew his utter contempt of them more than this conduct. He was, no doubt, fully determined, that, whether they accepted it or not, they should be governed by it; or, at least, by that which gave birth to it, the *bayonet*.—Another mark of adherence to revolutionary principles, exhibited in this note, is the studied contempt of those forms, which civilized Europe has, for centuries past, deemed it necessary to observe and respect, but which this enlightened Corsican represents “as necessary, perhaps, to conceal the dependence of weak States, but as only betraying in powerful States a mutual desire to deceive each other!”—Had he entertained a wish to inspire confidence, had he been anxious to give a proof of his sincerity, he might, without those forms which he treats with such sovereign contempt, have declared his readiness to renounce all views of conquest and aggrandisement, to forego all design of revolutionizing Europe, to repeal those *still unrepealed* decrees which were the immediate cause of the war with England, and

and ultimately to conclude a peace with the *Allies*, on the footing of the status quo. Though, even then, it would have been necessary to inquire what better security he could give for his observance of a treaty founded on this basis, than his predecessors in power could give, who, according to the confessions of his own Ministers, broke all the treaties which they made.

It will scarcely be contended, that there is any thing in the personal character of the individual Buonaparte, which could tend to inspire the necessary confidence!—In short, when we reflect what this man is, that thus presumes to address our Sovereign on a footing of equality, we feel that honest indignation which naturally arises on contemplating the effrontery of vice opposed to the dignity of virtue. There is scarcely one crime in the black catalogue of human depravity, which this man has not committed in the course of his revolutionary career. Whether we consider him, on his entrance into public life, accepting the cast-off mistress of his protector as the condition of his promotion; or, at the head of a victorious army, dealing death and desolation around, watering the tree of liberty with the blood of *emancipated slaves*; not content with the devastation of war, and the slaughter of battle, reducing defenceless villages to ashes, and massacring their innocent and unprotected inhabitants, carrying plunder and rapine in his train, gratifying his avarice by unheard-of extortions, and satiating his cruelty by unexampled oppressions, aggravating the horrors of war by THE SALE OF HIS PRISONERS; combining the malignity of a fiend with the despotism of a tyrant, in constantly adding insult to injury; offering freedom but imposing slavery; promising happiness, but diffusing misery; professing a respect for the Catholic religion, but persecuting its Ministers and deposing its chief;—profaning the altars of God, and trampling on the independence of man;—viewed at either of those periods, his conduct can excite no other sentiments than detestation and disgust. But if we follow him still farther, to the unoffending shores of Egypt, and contemplate him while coolly commanding the wanton assassination of the wretched inhabitants of Alexandria, men, women, and children, for four successive hours; and then, crowning all his enormities, by an open renunciation of the blessed Saviour of the world, horror subdues every other feeling, and we leave the impious monster to the just vengeance of an offended God.—Let Mr. Saladin* survey this picture, which is drawn with the pencil of *truth*; and then, if he dare, again prefix the epithet *great* to the name of Buonaparte.

We were less astonished at the panegyric of such a character, in a pamphlet, not more completely French in language than in principle, than at being told by a writer in an *English* journal† that Buonaparte is “a man who has borne the least dishonourable part which a

* The author of the “Curfory View,” the panegyrist of the French Consul. † True Briton, Jan. 20.

partisans of the French revolution could have done, that of a soldier.* Now it appears to us, "clear as the sun at noon-day," that if there be any portion of the revolutionists more criminal than others, that portion is the *soldiery*; to them, principally, the destruction of the Monarchy, and the murder of the Monarch, to whom they, in a special manner, owed allegiance, were imputable; and they have not only been guilty of the most complicated perjury themselves, but have compelled, by the terror of their bayonets, their fellow-countrymen to become partakers in their guilt. In short, their conduct, both at home and abroad, has invariably exhibited the most determined violation of every principle of justice, honour, and humanity!

The letters which have been lately intercepted from Egypt, and with the early communication of which we have been favoured*, exhibits the blasphemy of the French Consul in a still more conspicuous point of view; since it shews him extending the renunciation of Christianity from himself to his nation—to that nation which may now with propriety be termed *his*, since it has tamely acquiesced in his usurpation of its sovereignty. In a letter to the Grand Vizier, he says—"France believes, what *Islamism ordains*, that there is but one God"—and again, when urging the superior claims of republican France to the friendship of the Porte over those of the French Monarchy, he observes—"while France was a CHRISTIAN power, the sublime Porte was her friend, but the moment that France, in her religion, drew near to the *Mussulman belief*, the Porte declared war against her."—This is not the place to enter at large upon the detestable scene of hypocrisy and profligacy which these letters open to our view;—on the irrefragable proofs which they contain of the odious duplicity of the *Great Consul* of the republic, who advises his successor to persist, in his propositions to the Turks, in the assertion which he had advanced, "that it was never the intention of France to take Egypt from the Porte;" nor on the wretched state of the remnant of the French army, which we now learn from authority (in direct contradiction to the statement of the republican advocate; Mr. Saladin) is reduced from upwards of 33,000 effective men, to 16,000 said to be fit for service, but so scattered over an extensive tract of country, that KLEBER himself asserts that it would be utterly impossible for him (*de toute impossibilité*) to collect, at any one point, more than *five thousand men*;—this army, too, is in arrears to the amount of *half a million sterling*, notwithstanding the acknowledged oppression and cruelty exercised over the wretched inhabitants in order to plunder them of their property, even carried so far as to cut off their heads as a punishment for their refusal to discover their mo-

* These interesting and, in more points of view than one, important papers, will be published before the conclusion of the present month, with an English translation, and will be noticed by us, in our Number for February,

men, which they had hidden in the earth; destitute of clothing, and, from that circumstance, still more exposed to the fatal ravages of disease, peculiar to the climate; holden in abhorrence by the natives, and threatened, on all sides, by a superior force. Such is the feeble outline of the bold picture drawn of the army of Egypt by the hands of its own Generals—of that army which a *naturalized Englishman* has had the *modesty* to represent as—*full of health and life—triumphant and in excellent condition!*

One of the letters of *Poussielgue*, comptroller to the army, an intelligent man, who gives a more satisfactory account of the internal state and resources of Egypt than any of his countrymen, tends to throw a strong light on the motives of the late pacific overtures of the *Great Consul* of the republic. He represents to *Merlin*, the late Director, to whom he writes, the necessity of making immediate propositions for peace with England, in order that the French may be enabled to renew their former connections with the Porte, and so to extricate themselves from the ruin that awaits them in Egypt.—Even, he says, if England would not consent to restore the colonies which she has taken from France, “we have no present interest in continuing the war, and there would be no inconvenience in *ADJOURNING* our claims to a more convenient time.”—“At all events, it is necessary to open negotiations with the English and with the Porte, if it were only to gain time, and to give umbrage to Russia.”—This is the master-key of French policy; *Quanaparé* has exactly adopted the ideas of *Poussielgue*, and hence his insolent note to the King, and the subsequent letter of his Minister.—Fortunately for this country, and for Europe, the British Government were not to be duped by the shallow artifices of this profligate usurper. True to the principles which they have invariably professed, during the whole progress of the war, firmly adhering to those wise maxims which they proclaimed previous to its commencement, when they pointed out to France the means of avoiding hostilities with this country, by calling upon her “to renounce her views of aggression and aggrandizement, and to confine herself within her own territories, without insulting other Governments, without disturbing their tranquillity, without violating their rights,” they have displayed becoming dignity and moderation, in the rejection of advances, made with the insidious view of betraying them into a premature recognition of the vilest usurper (*Robespierre* not excepted) who has yet swayed the sceptre of tyranny in France, and of instilling jealousy into the minds of our Allies. By this wise, manly, and decisive conduct, they have merited and ensured the approbation of every true friend to the safety, the welfare, and the prosperity of Great Britain. And so long as they continue to act upon such enlarged and comprehensive principles, they may bid defiance alike to the wiles of Jacobinism, the arts of disaffection, and the clamours of faction.

In the interior of France the new Monarch has already performed some acts of government, which sufficiently shew the extent of his power,

power, and his determination to exert it, while they seem to indicate a disposition to gratify his tyrannical passions at the expence of his interest; by departing from that policy which it was evidently his interest to pursue. He has, by his fiat, put four of the western departments under military law, and adopted such arrangements as subject their wretched inhabitants to be governed exclusively by his will, and expose them to utter destruction. This *conformer* of republican freedoms has, by a similar use of despotism, totally annihilated the liberty of the press. For he has not only told the people what journals they shall *not* read, but prescribed to them what they *shall* read; and by one sweeping decree has destroyed all papers, but *thirteen*, which he specifies by name, forbidding at the same time, the establishment of any other!—But a people who tamely bow their necks to the iron-yoke of an obscure foreign adventurer, famed for no virtue and stained with every crime, are too far sunk in degradation to excite any sentiments of pity for their fate.

At home the meeting of the Parliament opens a most interesting scene, from the great importance of the subjects which present themselves for discussion. The opposition it is understood mean to resume their seats. We hail with joy this returning sense of duty, and trust it will prove ominous of a melioration of principle. At all events the notice given by Mr. Sheridan of his intention to move an enquiry into the late expedition to Holland, displays a proper concern for the honour of his country, and we sincerely hope, that we may be enabled to discover an equally laudable motive for the conduct of himself and his associates, in every subsequent motion which they may deem it expedient to submit to the consideration of the House, in the course of the sessions.

The citizens of London have now a fair opportunity of congratulating themselves on their wisdom as displayed in the choice of Mr. Coombe, for their chief magistrate. That gentleman is announced as Chairman or Steward to the next meeting of the Jacobin society, cyleped the *Whig Club*, where the favourite tenet of Jacobinism, the *sovereignty of the people*—a tenet which has already produced the murder of one Monarch and the desolation of one-half of Europe, is openly consecrated by British Peers, Senators, and Aldermen!—But we are gravely told by the Jacobin Journals, that it is not Mr. Coombe, the Mayor, but Mr. Coombe, the *Brewer*, who is to be Chairman! This mode of assigning different and distinct characters to the same individual is not less convenient than it is curious. For instance, if Mr. Coombe go to Court, or let fall some loyal expression at Guildhall or the Mansion House, he may plead, at the Jacobin Club, that it was not Mr. Coombe the *Brewer*, but Mr. Coombe the *Mayor*, who did so. It is to be hoped that these ingenious gentlemen will extend the *divisibility* of their favourite, and let the public know in what character he appeared before the commissioners under the bankruptcy of Mr. Martindale.

Now

Now we are on the subject of Clubs, we shall take leave to notice the superior *patriotism* of another Society, whose convivial members meet to enjoy their Englishman's fare—a *half-pint* and a bottle of port. At a late meeting of the Society to which we allude, and at which a well-known barrister presided, as the substitute of a well-known duke; the following toast was given—“*His Majesty and his Ministers, and may they all hang together for the good of the nation.*” Such loyalty is superior to all commendation, and even precludes the necessity of a comment!

We had intended to enter much at length into the political situation of the United States of America, relative to which we have recently received some important information; but our confined limits prescribe to us the necessity of contracting our remarks. In our number for May last, we had occasion to comment on the gross inconsistency and versatility of the president in proposing a measure which he had just before reprobated, with the intervention only of a single day. This measure related to the solicitations of peace from the French Republic. But it now appears, that, on that day, he had received dispatches from his eldest son the American Minister at Berlin, a determined Jacobin, who had no doubt had his instructions from *Sieyès*, and his Royal protector; this solves at once the enigma of his political conduct, in sacrificing the honour of his country to the caprice of a power, that has treated him with insolence and contempt in his official capacity; and in choosing as the bearer of American concession, the very man who had been selected by the French member Talleyrand, for that office—Mr. MURRAY, the American resident at the Hague. Mr. Adams is no doubt actuated by pure Christian humility which teaches him the propriety of making the people kiss the rod which has chastized them, of courting the nation by which they have been insulted, injured, and oppressed! The Jacobins, meanwhile, exult in his degradation, and *their* principles daily gain ground in America, whose government seems to be tottering on the brink of ruin. That important article of their treaty with Great Britain, which relates to the liquidation of British debts, has been grossly evaded by a shameful violation of good faith, and by a scandalous dereliction of every principle of honour and honesty. The intrigues of Mr. Jefferson, the Vice President, who is himself a debtor to a considerable amount, have been successfully exerted on this occasion. But, we trust, the British Ministers will not be deterred, either by the artful misrepresentations of the American government, or by the interested interposition of their friends in this country, from enforcing a strict and immediate compliance with the terms of the treaty. A Jacobin of the worst sort has been chosen Governor of Pennsylvania, and nothing remains but the resignation of the President, and the appointment of Mr. Jefferson to that office, to render the cause of Jacobinism completely triumphant!

Jan. 23, 1800.

TO CORRESPONDENTS.

THE Letter of "*a Firm Friend*" is reserved for future consideration.

The Second Letter of "*Ferax*" shall have place in our next.

We must beg leave to decline all farther interposition in the dispute which has unfortunately occurred between a worthy and respectable Prelate, and a loyal Clergyman of the established Church. We most heartily recommend an amicable accommodation; which we are persuaded might be effected to the mutual satisfaction of the parties, and we should be peculiarly happy in having an opportunity of becoming instrumental to the promotion of so desirable a purpose.—We feel it to be our duty, at the same time, to correct a misstatement contained in a Letter signed Z. inserted in our last Number; as the appointment, there alluded to, would *not* have deprived another Clergyman of his situation.

J. J. P.'s Defence of the *British Critic* shall appear if disconnected from the preliminary observations, which are wholly irrelevant to the subject, and founded on a total misconception of the plan of our work.

"*A Lover of Impartiality*" is grossly mistaken in his supposition that our Review is open to complaints of every kind against contemporary Critics. The subject of *his* complaint comes not within our cognizance; and from our knowledge of the respectable Conductor of "*The British Critic*" we can pronounce him to be utterly incapable of being actuated by any such motives as this writer ascribes to him. The delay to which he adverts is frequently unavoidable.

J. B.'s suggestions are thankfully received; and will be carefully attended to. We have taken every precaution within our power to prevent a recurrence of his first ground of complaint, which is but too just. We have long been aware of the vigilance of our enemies, and have acted *accordingly*.—We cannot agree with our friendly Correspondent, that too harsh language has been applied to the two Gentlemen to whom he refers, and for whose characters, in most points, we entertain the most sincere respect. The 8th and 9th lines, in p. 254, are strictly conformable with the M. S.; and, if J. B. will take the trouble to re-peruse them, he will find them correct, though the construction of the sentence may, possibly, be deemed rather obscure. For *advertisements* prefixed to the Review we cannot be responsible.

LITERARY INTELLIGENCE.

An interesting selection from the best French writers, in the style of the *Elegant Extracts*, but on a more extensive scale, are in a state of forwardness, at the press of the new French Typographical Society.—The poetical department of this interesting work is entrusted to the superintendence of that admirable poet, and most amiable character, the *ABBE DE LILLE*. It will be completed in two octavo volumes, and will be a most desirable acquisition to all who wish to acquire without labour a competent knowledge of French literature.

A posthumous work of the *Count de Tressan* is preparing for publication by his son.

The *Abbé Barruel's* "History of the Ancient Jacobins" is not, we understand, intended to appear, until the author shall have had an opportunity of collecting all the comments on his former work, to which he means to reply in his new publication.

The extreme length of some of the articles in our Appendix, has obliged us to postpone *Dr. Willich's* Letter to the *Abbé Barruel*, on the subject of *Kant's* Philosophy, which was intended for insertion there, to the next month, when it will certainly appear in No. XX of the Review.

Dr. Willich having, in one of the late Reviews, met with a malevolent and unwarrantable attempt to misrepresent the obvious tendency of his "Lectures on Diet and Regimen," he takes this opportunity of informing the Reviewer (provided that he will avow himself and stand forward to meet him on equal grounds) that he is ready to prove, satisfactorily, not only the fallacy of the inference drawn against the propriety of his dedication, but likewise to shew that the other assertions, contained in that abrupt Criticism, are destitute of truth and foundation.

THE
ANTI-JACOBIN
Review and Magazine;

8c. 8c. 8c.

For FEBRUARY, 1800.

Link'd to no party, to no faction bound,
We roam at large o'er FREEDOM's sacred Ground;
To her best guardians a pure homage bring,
—Our Church, our Laws, our country, and our King.

ORIGINAL CRITICISM.

ART. I. *Memoirs of the Life, Studies, and Writings of the Right Reverend George Horne, D. D. late Lord Bishop of Norwich. With 1. a New Preface, on certain interesting Points in Theology and Philosophy; 2. Dr. Horne's own Collection of his Thoughts on a Variety of great and interesting Subjects; and, 3. A Letter to the Hon. L. K. on the Use of the Hebrew Language.* By William Jones, M. A. F. R. S. One of his Lordship's Chaplains. The Second Edition. London. 1799.

IN entering on an analysis of this work, a second impression of which is now submitted to the public, with a variety of new and important matter, it is scarcely possible for us to retain our ideal character, and Reviewers feel that the metaphysical indifference of abstracted beings, "without a local habitation, or a name," has no place here. The space of time which has elapsed from an accidental delay in preparing this Memoir for the press, takes away from us any imputation of flattery, if our language should wear the resemblance

ND. XX. VOL. V. P

semblance of high panegyric. The venerable biographer has been summoned, in this interval, to join his beloved friend and patron in the regions of the blessed. On the morning of the Epiphany, the author of "THE CATHOLIC DOCTRINE OF THE TRINITY," was called to the presence of that God to whose true and holy faith he had borne such distinguished witness, while a member of the militant church on earth. The extinction of this burning and shining light is an event which would have been severely felt by the friends of religion at any moment, but in the arduous contest now to be maintained against the full powers of infidelity and disloyalty, the death of this great and good man is an event of the most affecting and interesting nature. That we have yet to boast of many others able, and willing as able, to enter the lists in a glorious cause, to repel the systematic malignity, and expose the insidious sophistry, of our inveterate adversaries, is a fact on which the human mind cannot but dwell with something more than complacency; but it may be permitted to those who love the church of England and the constitution of England, to lament the loss of such a champion as a public calamity.

As he lived, however, he died. To his very latest moments he was employed in the service of his country, and in the prosecution of those admirable studies, which had for their object the melioration of principles, the reform of manners, the infusion of a vital spirit into the body politic, the overthrow of those specious, but delusive, systems to which mankind owe the accumulated miseries of this eventful period. Though his body was enfeebled by disease, though every tender feeling of his heart was wrung by domestic affliction, though he could look back on the successful labours of half a century, and might therefore have deemed his warfare accomplished, he still felt that glowing ardour, that sacred energy, that impulse next to immediate inspiration, which prompts and animates, and directs the faithful advocates for religious and political truth.*

Never certainly did there live a man better qualified to act as a reformer and a confessor, than the Minister of Nayland. At a very early period of life, he saw, and felt, and lamented, the Latitudinarian principles, and lukewarm practices, which a variety of concurrent circumstances had introduced into the system and tenets of Englishmen. Original in his thoughts and ideas, "nullius addictus jurare in verba magistri," unaffected by the splendour of great names, or the cry of popular prejudices, he scorned to adopt, as the rule of his creed, the theology of Bishop Hoadley, the politics of Locke, or even the philosophy of Sir Isaac Newton, unless upon
close

close investigation and deliberate research, he should be convinced that their doctrines were true.

To the zeal and abilities of this eminent man, the people of this country, in the first instance, owe, in a certain degree, the stand which has been made against the baneful influence of democratical and levelling principles, which, with increased velocity, seemed to be hurrying us into the vortex of immediate destruction. At that moment when every good man trembled for the political existence of his country, and the hopes of rebels and schismatics were at their highest pitch of exaltation, the popular *Letter of Thomas Bull to his brother John* opened the eyes of Britons; spoke in the most intelligible language to their hearts; and awakened them to a sense of their danger. The torrent was stemmed; the constitution was saved. Mr. Fox was loud in his invectives and anathemas against the author, and had even the effrontery to propose that he should become the subject of an official prosecution for inculcating the exploded high church and tory principles which he *falsely* asserted, not even the politicians of Queen Anne could tolerate. But he thundered out his denunciations in vain; "Thomas Bull," was disseminated throughout the kingdom, and the "good old cause" prevailed, and prevails still. Our King reigns; our church flourishes; our constitution is not only preserved but strengthened; rebellion hides its head, and the venerable man who thus fought for his country, had not the misfortune to survive her*.

We forbear to dwell longer on this pleasing subject; as we shall take an early opportunity of presenting our readers with a biographical sketch of a character which has, on various accounts, unusual claims to public attention.

We shall subjoin three specimens of Mr. Jones's performance, the first and last of which are newly presented to the public in the present edition. The first extract contains Mr. Jones's exposition of his favourite system; the system of JOHN HUTCHINSON; a system which has been eagerly adopted and strenuously defended by many pious and learned men, and which has been as firmly resisted, and as strongly attacked, by

* It has been whispered to us, that a living author has lately arrogated to himself the merit of throwing out the lively and ingenious performance of "Thomas Bull." We hope, for the honour of learning, and of human nature, that this report is unfounded. Be it as it may, the Palatine Apollo has received the work as Mr. Jones's, and a claim of this nature can only be followed by detection and disgrace.

others of equal piety and learning. It is far from our intention to revive this controversy, or even to offer an opinion on the arguments adduced on either side ; but, where any individual has advanced principles which have become the subject of controversy, justice requires that he should be allowed to give his own explanation of them.

“ To satisfy these, who, having heard some things to perplex them, would be glad of better information ; I shall tell them, as well as I can, what the principles really are, by which an Hutchinsonian is distinguished from other men. But when I consider, that this inquiry will lead us into some great, deep, and difficult subjects—of which no man can speak worthily—and of which so many have spoken rashly—I tremble at my undertaking ; and intreat every wise and good man to make allowances for me, at a stage of life, when forces fail, and memory is weak ; and to give me a fair and charitable hearing.

1. “ In the first place, the followers of Mr. Hutchinson give to God the pre-eminence in every thing. His authority with them is above all authority : his wisdom above all wisdom : his truth above all truth. They judge every thing to be good or bad, wise or foolish ; as it promotes, or hinders, the belief of Christianity. On which account, their first enemies are to be found among sceptics, infidels, and atheists. Their next enemies are those who are afraid of believing too much : such as our Socinians and their confederates, who admit Christianity as a *fact*, but deny it as a *doctrine*.

2. “ They hold, that only one way of salvation has been revealed to man from the beginning of the world ; viz. the way of faith in God, redemption by Jesus Christ, and a detachment from the world ; and that this way is revealed in both Testaments.

3. “ That in both Testaments divine things are explained and confirmed to the understandings of men, by allusions to the natural creation. I say *confirmed* ; because the Scripture is so constant and uniform in the use it makes of natural objects, that such an analogy appears between the sensible and spiritual world, as carries with it *sensible evidence* to the truth of Revelation ; and they think, that, where *this evidence* is once apprehended by the mind, no other will be wanted. They are therefore persuaded, it may have great effect towards making men Christians, in this last age of the world ; now the original evidence of miracles is remote, and almost forgotten.

4. “ They are confirmed *Trinitarians*. They became such at their baptism in common with other Christians : and they are kept such, by their principles ; especially by what is called the *Hutchinsonian philosophy of fire, light, and air*. Nature shews us these three agents in the world, on which all natural life and motion depend : and these three are used in the Scripture to signify to us the three supreme powers of the Godhead, in the administration of the spiritual world ; notwithstanding the judgment which our new biographer hath passed against them. Let any philosopher shew us one single effect, of
which

which it may be proved, that neither fire, light, nor air contribute to it in any of their various forms.

5. "On the authority of the Scriptures, they entertain so low an opinion of human nature, under the consequences of the fall, that they derive every thing in religion from revelation or tradition. A system may be fabricated, and called *natural*; but a *religion* it cannot be; for there never was a religion, among Jews or Gentiles, Greeks, Romans, or Barbarians, since the beginning of the world, without sacrifice and priesthood: of which natural religion, having neither, is consequently no religion. The imagination of man, by supposing a religion without these, has done infinite dis-service to the only religion by which man can be saved. It has produced the deistical substitution of naked morality, or Turkish honesty, for the doctrines of intercession, redemption, and divine grace. It has no *gift* from God, but that nature, which came poor, and blind, and naked out of Paradise; subject only to farther misery, from its own lusts, and the temptations of the devil. A religion, more flattering to the pride of man, pleases his fancy better than this; but it will never do him any good.

"Hutchinson himself had so strong a sense of this, that he looked upon natural religion as deism in disguise; an engine of the devil, in these latter days, for the overthrow of the gospel; and therefore boldly called it *the religion of Satan or Anti-christ*. Let the well-informed Christian look about him and consider, whether his words, extravagant as they might seem at first, have not been fully verified. I myself, for one, am so thoroughly persuaded of this, that I determine never to give quarter to natural religion, when it falls in my way to speak of the all-sufficiency of the Gospel of Jesus Christ. We know very well how the Scripture is brought in, to give its countenance to the notion of a natural religion: but we know also that dark texts are drawn to such a sense, as to render all the rest of the Scripture of no effect; as hath happened in the doctrines of predestination and natural religion; by the former of which we lose the *church*, by the latter its *faith*. Facts bring a dispute to a short issue. If Voltaire were alive, I would be judged by him, whether Christianity hath not been going down ever since natural religion came up. And we know, by what his disciples, the French, have done, that natural religion comes up, when Christianity is put down. These facts teach us, that they will not stand long together. Whether they possibly *might* or not is not worth an inquiry; because he, that has got Christianity, may leave natural religion to shift for itself.

6. "Few writers for natural religion have shewn any regard to the types and figures of the Scripture, or known much about them. But the Hutchinsonians, with the old Christian Fathers, and the Divines of the Reformation, are very attentive to them, and take great delight in them. They differ in their nature from all the learning of the world; and so much of the wisdom of revelation is contained in them, that no Christian should neglect the knowledge of

them. All infidels abominate them. Lord Bolingbroke calls St. Paul a *Cabbalist* for arguing from them; but the Hutchinsonians are ambitious of being such Cabbalists as St. Paul was.

7. "In natural philosophy, they have great regard to the name of Newton, as the most wonderful genius of his kind. But they are sure, his method of proving a *vacuum* is not agreeable to nature. A vacuum cannot be deduced from the theory of resistances; for, if motion be from impulsion, as Newton himself, and some of the wisest of his followers have suspected; then the cause of motion will never resist the motion which it causes. The rule, which is true when applied to *communicated motion*, does not hold when applied to the *motions of nature*. For the motions of nature change from less to more; as when a spark turns to a conflagration: but communicated motion always changes from more to less: so that there is an essential difference between them, and we cannot argue from the one to the other. Mr. Cotes's demonstration, it is well known, is applicable only to communicated motion: I mean, such only as is *violent* or *artificial*. There is no need of vacuum in the heavens: it is more reasonable and more agreeable to nature that they should be filled with a circulating fluid, which does not hinder motion, but begins it and preserves it.

"They cannot allow *inert* matter to be capable (as mind is) of *active* qualities; but ascribe attraction, repulsion, &c. to subtle causes, not immaterial. There may be cases very intricate and difficult; but they take the rule from plain cases, and, supposing nature to be uniform and consistent, they apply it to the rest.

8. "In natural history, they maintain, against all the wild theories of Infidels, which come up, one after another, like mushrooms, and soon turn rotten, that the present condition of the earth bears evident marks of an universal flood; and that extraneous fossils are to be accounted for from the same catastrophe. Many of them are therefore diligent collectors of fossil bodies, which are valuable to the curious in consideration of their origin.

9. "What commonly passes under the name of *learning*, is a knowledge of *heathen* books: but it should always be admitted with great precaution. For they think of all heathens, that, from the time when they commenced heathens, they never worshipped the *true* God, the maker of heaven and earth; but, instead of him, the elements of the world, the powers of nature, and the lights of heaven; that the love of vice and vanity was the real cause of their ignorance: they did not *know* the true God, because they did not *like* to know him: and that the same passions will give us an inclination to the principles of Heathens, rather than to the principles of Christians; and that most of the ill principles of this age come out of the Heathen school. The favourers of Mr. Hutchinson's scheme are therefore reputed to be the enemies of learning. But they are not so. They are enemies only to the *abuses* of it, and to the corruptions derived from it. To all false learning, that is, to human folly, affecting to be wisdom, they have indeed a mortal aversion in their

their hearts, and can hardly be civil to it in their words ; as knowing, that the more a man has of false wisdom, the less room there will be for the true. Metaphysics, which consist of words without ideas ; illustrations of Christian subjects from heathen parallels ; theories founded only on imagination ; speculations on the mind of man, which yield no solid matter to it, but lead it into dangerous opinions about itself : these and other things of the kind, with which modern learning abounds, they regard as they would the painting of a ghost, or the splitting of an atom*.

10. "Of *Jews* they think, that they are the inveterate enemies of Christianity ; never to be trusted as our associates either in Hebrew or Divinity. No Philo, no Josephus, no Talmudist, is to be depended upon ; but suspected and sifted, as dangerous Apostates from *true Judaism*. It is plausibly argued, that Jews, as native Hebrews, must, like other natives, be best acquainted with their own language. But the case of the Jews is without a parallel upon earth. They are out of their native state ; and have an interest in deceiving Christians by every possible means, and depriving them of the evidence of the Old Testament.

11. "They are of opinion, that the Hebrew is the *primæval* and original language ; that its structure shews it to be divine ; and that a comparison with other languages shews its priority.

"12. *The Cherubim* of the Scriptures were mystical figures, of high antiquity and great signification. Those of Eden, and of the tabernacle, and of Ezekiel's vision, all belong to the same original. Irenæus has enough upon them to justify the Hutchinsonian acceptance of them. The place they had in the Holy of Holies, and their use in the Sacred Ritual, sets them very high. Their appellation, as † *Cherubim of glory*, does the same ; and the reasoning of Saint Paul, from the shadows of the law to the priesthood of Christ, sets them highest of all ; obliging us to infer, that they were symbolical of the Divine presence. The *τεσσαρα ζῶα* in the Revelation of Saint John (improperly called *beasts* ; for one of them was a *man*, and another a *bird*) must be taken for the same : where the figures of the old law bow down and surrender all power and glory to the evangelical figure of the lamb that was slain. Here the doctrine is thought to labour a little : but, if the *ζῶα* are considered only as figures, the case alters. And, if this great subject should have parts and circumstances not to be understood, we must argue from what *is* understood. They seem to have been known in the Christian church of the first centuries ; but not with the help of the Jews. So also was the analogy of the three agents (*Ὁς, ὡς, ὡνύμας*) these being expressly mentioned by Epiphanius, as similitudes of the Divine Trinity.

"In their physiological capacity, so far as we can find, the Cherubim seem never to have been considered before Mr. Hutchinson ; who

* See more on this subject, page 94 of the Life.

† "Compare Acts vii, 2," "Ὁ Θεὸς τῆς δόξης,

very properly derives from them all *animal-worship* among the heathens. This subject is of great extent and depth; comprehending a mass of mythological learning, well worthy of a diligent examination."

"When we are describing Hutchinsonians, it would be unjust to forget, that they are *true Churchmen* and *Loyalists*; steady in the fellowship of the Apostles, and faithful to the monarchy under which they live. This, however, is not from what they find in Hutchinson, though it is to be found in him *; but from what he has taught them to find, by taking their principles from the Scripture."

On the subject of the closing scene of the venerable Prelate's Life, Mr. Jones gives us the following most interesting detail:

"That the faculties of his mind did not fail, in the way it was imagined, so long as he remained at Norwich, I could shew by the contents of the last letter he wrote to me, within a few weeks of his death; in which there is the same humour and spirit as had distinguished him in the prime of his life. That he was not subject to fits of weakness in his mind, I do not say: he could not persevere in a train of thought, as he used to do, but applied himself by short intervals, as his ability would permit; and in that way he could execute more than we should have expected from him, under his bodily infirmities. From two visits to Bath he had received sensible benefit, and was meditating a third, when I left him in the autumn of 1791, which he had been requested not to defer too long. At my departure from Norwich, he carried me in his coach about ten miles; and we conversed by the way on the subject of his Charge, of which his mind was full, and which he was then beginning to print. When I had made him a promise to meet him during his next visit at Bath, he set me down at Loddon, and I betook myself to my horses. That moment will for ever dwell, like a black spot, upon the mind, in which we had the last sight of a beloved friend. After this parting I never saw him more. His company I can now seek only in his writings; which are almost my daily delight. His journey to Bath, contrary to the persuasion of his friends, was deferred too long. Yet he had still such remaining vigour in his mind, that he did not intend to make his visit to Bath an idle one; but selected from his manuscript sermons a sufficient number to compose a volume, and took them with him, intending to employ a printer at Bath upon them. To this he was partly encouraged by an observation his good

* "No being whatever can have any power over man, but the God that made him: therefore no man can have any power over any other man, unless he has it from God. Parents have it over their children by creation; therefore from the creator: and rulers have it, by being God's ministers. This is Mr. Hutchinson's argument; and it is as close as a demonstration."

and

and affectionate lady had made upon him, from the experience of several years, that he never seemed to be so well as when he had printers about him; of which she had even then seen a striking example at Norwich. But, alas! while he was upon the road, he suffered a paralytic stroke, and, though very ill, finished his journey. Mrs. Horne after this wrote me a letter full of hope, that, as the Bishop could walk to the pump-room daily, he would still recover: in consequence of which, I went with some courage to London, intending to go on from thence to Bath; but was informed, as soon as I arrived in town, that he was not expected to continue many days: and the next day brought us the melancholy news of his death.

"My worthy friend and pleasant companion, the Rev. Charles Millard, his chaplain, was with him at Bath, and was witness to many affecting passages which happened toward his latter end. Bad as he was, if Mrs. Horne entered the room, he spoke to her with his usual cheerfulness; although a stupor commonly oppressed him, under which his mind wandered, and his speech was confused: but from what could be understood, his thoughts were always at work upon some heavenly subject. When it was proposed that the Holy Communion should be administered to him by his Chaplain, 'By all means,' said he, 'you cannot do a better thing.' In this service he joined with great devotion, and when it was ended, 'Now,' said he, 'I am blessed, indeed *!'

"On the Friday before his death, while his house-keeper was in waiting by his bed-side, he asked her, on what day of the week the *seventeenth* day of the month would fall? She answered on Tuesday. 'Make a note of that,' said he, 'in a book:' which, to satisfy him, she pretended to do. This proved to be the day on which he died—as quietly as he had lived. From this occurrence, a rumour got abroad, as if he had received some fore-warning of the time of his death. To this I can *say* nothing; but I can *think*, without any danger of being mistaken, that if ever there was a man in these latter days, who was worthy to receive from above any unusual testimony due to superior piety, he was that man."

In the Letter to the Hon. Lord Kenyon, on the Use of the Hebrew Language, published at the end of the Bishop's Life, Mr. Jones sums up his arguments with this just and animated peroration.

"But give me leave to forewarn you, that caution is to be used, and great experience is requisite, in order to handle the Hebrew with safety; otherwise you may chance to make that ridiculous, which you to intend to magnify. For want of knowing better, we may give the lead to a *wrong idea*; that which is not the radical one;

* The letter of Mrs. Elizabeth Salmon, describing this scene, is well worth reading, and is given in the Appendix.

and then we shall be forced upon strange and unnatural alliances ; and, from our imperfect insight into many things, we may not be able to discover that there is any leading idea at all. It is natural to follow with too much assurance the alluring pursuits of *etymology* ; and if we are found to do it without temperance or discretion, we shall find no mercy from those who are not well affected to the originalities of learning and religion ; who may therefore treat us with a smile, meaning it for the smile of superior wisdom : but folly and ignorance are more given to smile than wisdom and science.

“ I have said enough to convince you, that the study of Hebrew, if you use it properly, will abundantly repay your labour ; that it is even necessary and essential, if you would be, what I may call (to speak after the Hebrew style) a *radical* scholar, and see into the originals of things both sacred and profane : that it is related to itself by associations and images, not merely curious, but often very beautiful and instructive : in short, that it communicates knowledge of the best kind under a singular form, no where else to be met with. I could have multiplied my examples in abundance ; for there was a time of my life when I sat for half a year together to compare the Hebrew language with itself in every word of it (so far as it is retained and preserved) and I have loved and admired it ever since. You will do the same, if you take half as much pains as I did : and, for your encouragement, you will have an advantage which I had not ; later years having produced that excellent work the *Lexicon Hebrew and English* of Mr. Parkhurst ; who has made it a magazine of general learning, antiquity, divinity, and natural history ; and has illustrated his Hebrew literature from the Greek and Roman classics, and from useful authors, ancient and modern, of every denomination.

“ In the modern Hebrew learning, you have another advantage, and a great one it is ; that you are taken out of the hands of the *Jews* ; who begin their teaching with the egregious absurdity of an alphabet without vowels, to make way for their Hebrew points, which are a modern invention, and overburthen you with an insupportable multiplicity of rules. Their notions of the Hebrew are much of a size with their sense of divinity. That noble instrument of wisdom, in their hands, is like an instrument of astronomy in the hands of a child, or like a telescope with the blind. Trust yourself to Mr. Parkhurst, a good *Christian*, and he will take you by the hand at the first step, and carry you as far as you will wish to go in **CHRISTIAN HEBREW.**”

By way of conclusion to our remarks on this interesting work we shall subjoin a poem of the deceased Prelate, which, from its subject, as well as from its intrinsic excellence, cannot be too frequently studied, too widely circulated. Our readers will find several other material compositions in the Appendix to Mr. Jones's *Life of Bishop Horne*, equally worthy of their praise.

THE

T H E L E A F,

WE ALL DO FADE AS A LEAF.

Isa. lxiv. 6.

I.

“SEE the leaves around us falling,
Dry and wither'd to the ground ;
Thus to thoughtless mortals calling,
In a sad and solemn found :

II.

Sons of Adam, once in Eden
Blighted when like us he fell,
Hear the lecture we are reading
'Tis, alas ! the truth we tell.

III.

Virgins, much, too much, presuming
On your boasted white and red,
View us, late in beauty blooming,
Number'd now among the dead.

IV.

Gripping misers, nightly waking,
See the end of all your care ;
Fled on wings of our making,
We have left our owners bare.

V.

Sons of honour, fed on praises,
Flutt'ring high in fancied worth,
Lo ! the fickle air, that raises,
Brings us down to parent earth.

VI.

Learned sops, in systems jaded,
Who for new ones daily call,
Cease, at length, by us persuaded,
Ev'ry leaf must have its fall !

VII.

Youths, tho' yet no losses grieve you,
Gay in health and manly grace,
Let not cloudless skies deceive you,
Summer gives to Autumn place.

VII.

Venerable fires, grown hoary,
Hither turn th' unwilling eye,
Think, amidst your falling glory,
Autumn tells a winter nigh.

IX.

Yearly in our course returning
Messengers of shortest stay,
Thus we preach this truth concerning,
"Heav'n and earth shall pass away."

X.

On the Tree of Life eternal,
Man, let all thy hope be staid,
Which alone, for ever vernal,
Bears a Leaf that shall not fade.

In the Bishop's Miscellaneous Reflections and Thoughts on Various Subjects, p. 293, the application of a well known passage in Terence to the fear of death, is so new, so beautiful, and so affecting, that we cannot deny ourselves the pleasure of offering it to the understanding and the hearts of our readers.

Adeon' rem rediisse, ut qui mihi consultum esse optumè velit

PATREM extimescam, ubi in mentem ejus ADVENTI venit ?

Quod ni fuisset incogitans, ita eum expectarem ut par fuit !"

Phorm. Act. I. Scene. 3,

ART. II. *A Short Commentary, with Strictures, on certain Parts of the Moral Writings of Dr. Paley and Mr. Gifford.*

(Concluded from p. 23.)

THE truth seems to have been, Dr. Paley adds, ' that such offices were at first erected in the Christian church, as the good order, the instruction, and the exigencies of the society at that time required, without any intention, at least without any declared design, of regulating the appointment, authority, or the distinction of Christian Ministers, under future circumstances. This reserve, if we may so call it, in the Christian Legislator, is accounted for by two considerations: first, that no precise constitution could be framed, which would suit with the condition of Christianity in its primitive state, and with that which it was to assume, when it should be advanced into a national religion. Secondly, that a particular designation of office or authority amongst the ministers of the

new religion, might have so far interfered with the arrangements of civil policy, as to have formed, in some countries, a considerable obstacle to the progress and reception of the religion itself.

This strain of accommodation in a divine of our church to the follies of the Dissenters from it, is answered by Dr. Croft in this feeble manner : " well convinced that Dr. Paley is not hostile to episcopacy, I must not conceal my suspicion, that more may be inferred from this concession than he himself intended." P. 93, 94.

More *cannot* be " inferred, " in our opinion, than what the Dr. intended. He intended plainly to unite with the Dissenters in their opposition to episcopacy. He, therefore, unites with them in all their ignorance of the church's constitution during the first ages. " The truth seems to have been," he tells us, what *historical authority shows us not* to have been, " that such offices were at first erected in the Christian church, as the good order, the instruction, and the exigencies of the society at that time required," therefore varying (as the inference should have run) with the varying exigencies, instruction, or good order of different churches. Even if one fixed term of polity was every where appointed, remarks the Dr. dropping the other link of the chain, and hastening too rapidly to a conclusion; still it seems to have been appointed " without any intention, at least without any declared design, of regulating the appointment, authority, or the distinction of Christian Ministers under future circumstances." So much does ignorance delight to parade in suppositions, and indolence to repose in *seemings*, rather than refer to positive evidence ! This would at once sweep away before it all these *seemings*, and suppositions, like the dreams of the morning. By the light of this we discern the folly of surmising, either that different forms of ecclesiastical polity were constituted in different churches, or, if one was constituted in all, it was " without any intention, at least without any declared design, of regulating" the polity of future churches by it. We shall not, indeed, pay such an improper compliment to Dr. Paley, as to go into any *learned* proof of the point. We shall only cite what every *boy in divinity* knows, though the Dr. does not, the confessedly genuine epistles of Ignatius, that disciple with Polycarp of the Evangelist, St. John, and that best of witnesses, therefore, for the polity instituted by the apostles themselves. Even of these we shall produce only a few, just sufficient to flash conviction upon the darkened mind of the Dr.

" I ex-

"I exhort you," cries this martyr for the gospel to the Magnesians "that ye study to do all things in a divine concord, your *Bishop* presiding in the place of God, your *Presbyters* in the place of the Council of the Apostles, and your *Deacons* most dear to me, being intrusted with the ministry of Jesus Christ *."

We here see, in direct refutation of the Dr.'s dreams, that "such officers were at first erected in the Christian church," as were intended to continue in it, and as have actually continued under Ignatius's own names of *Bishops*, *Priests*, and *Deacons*. "It is therefore necessary," Ignatius adds to the Christians of Tralles, a town equally with Magnesia in Asia, "that, as ye do, so without your *Bishop* you should do, nothing; also be ye subject to your *Presbyters*, as to the Apostles of Jesus Christ our hope—; the *Deacons* also, as being the ministers of the mysteries of Jesus Christ, must by all means please all †." Here then we have the three gradations of the clerical order exhibited again, just as plainly as they are exhibited in our own church at present. "See that ye all follow your *Bishop*," he enjoins the Smyrnoeans, "as Jesus Christ," and the *Presbyters*, as the Apostles; and reverence the *deacons* as the command of God ‡." We thus see our own polity for the church, exactly the same as was constituted by the Apostles themselves, and retained by the very disciples of the Apostles, in three considerable districts of Asia. Nor were they, as some surmise, like Dr. Paley, dreaming amid the darkness of midnight, may suggest, peculiar to these three. They were extended over all Asia; as in the history of Ignatius's martyrdom, written by eye-witnesses of it, we find "the churches and cities of Asia attended this holy man" at Smyrna, on his way to Rome and martyrdom, "by their *Bishops* and *Priests*, and *Deacons* §." So uniform was the constitution of the church, in the very age of the Apostles, in the very age of their immediate scholars, in the very age of the first martyrs for christianity. It did not vary, we see, in different churches according to different circumstances. No! It was established at first by the highest authority possible of mere men, even that of the Apostles themselves. Who then would presume to change it? Who would even venture to suggest, that a polity so plainly apostolical could be erected "without any intention," or even "without

* Wake's Translation of the Apostolical Fathers, 79, 80. edit. 4th. We cite a translation for the ease of Dr. Paley. The originals may be seen in Ruffel's or Cotelerius's *Patres Apostolici*.

† Ibid 87.

‡ Wake 117. § P. 133.

any declared design, of regulating the appointment, authority, or the distinction of christian Ministers under future circumstances"? No one, surely, in that enlightened period, however, some may, even doctors of divinity, in this polar night of darkness about the primitive history of the church.

No one certainly did, as the polity was diffused with christianity over all the world; and diffused, to the amazement of Dr. Paley, we will be bold to say, "with a declared design of regulating" future churches by it. "Let all reverence the *Deacons*," notes Ignatius himself, "as Jesus Christ, and the *Bishop* as the father, and the *Presbyters* as the sanhedrim of God and college of the Apostles: *without these there is no church* *." This binds episcopacy upon the church for ever. But he instantly binds it again, by this advice: "continue inseparable from Jesus Christ our God, and from your *Bishop*, and from the commands of the Apostles; he that is within the altar is pure; but he that is without, *that is, that does any thing without the Bishop and Presbyters, and Deacons*, is not pure in his conscience†." And "let no man do any thing of what belongs to the church," we hear Ignatius finally saying, "*separately from the Bishop*; let that eucharist be looked upon as well established, which is either offered by the *Bishop*, or by him to whom the *Bishop* has given his consent; wheresoever the *Bishop* shall appear, there let the people also be, as where Jesus Christ is there, is the Catholic church; it is not lawful without the *Bishop*, neither to baptise nor to celebrate the holy communion‡."

So firmly has Ignatius bound episcopacy as an apostolical institution upon all ages, all nations acknowledging apostolical authority, and professing the christian religion! A pin of adamant could not bind more firmly.

Yet Dr. Paley attempts to writhe in *seemings* and wriggle in suggestions, all unconscious of the pin that ties him down. He even proceeds to account why he is able to wriggle and writhe, as if he felt himself at full liberty.

"This reserve, if we may so call it, in the christian legislator," he cries, rendering himself more ridiculous than ever, by accounting for what does not exist, 'is accounted for by two considerations; first, that no precise constitution *could* be framed, which would suit with christianity in its primitive state, and with that which it was to assume when it should be advanced into a national religion,' when we have already shown from authority the most unexceptionable, that a 'precise constitution' *was actually* 'framed by the Apostles,'

* P. 88. † P. 89. ‡ P. 117.

which

'which' *did* 'suit with christianity, in its' most 'primitive state; and' *did* equally suit 'with that which it assumed when—advanced into a national religion.' But nature's *abhorrence of a vacuum* is believed, at first, by the doctor, and then *proved* by alledging the existence of a *plenum*; a false assertion, *demonstrated* by a false fact. 'Secondly, that a particular designation of office or authority amongst the Ministers of the new religion, might have so far interfered with the arrangements of civil policy, as to have formed in some countries a considerable obstacle to the progress and reception of the religion itself.'

Dr. Paley thus does worse than reason impertinently. *He* degrades the college of the Apostles, acting under the immediate influence of the spirit of God, and settling the constitution of the church for all ages as well as for all nations of christianity, into a mere cabal of wordly politicians, balancing advantages against disadvantages in the scales of human wisdom, and apprehensive of offending republics by establishing monarchies in the church. Away then with such degrading insinuations. They are fit only for those, who fancy they can be wise without, and even against, God. The founders and builders of the church were actuated by a higher spirit and acted to a more glorious end. They were not to bend before the world, but to make the world bend before them. They therefore instituted a monarchy for every diocese of christianity, and the christians in all ages after them so thoroughly understood their meaning, imbibed their spirit, and pursued their practice, that, in spite of all the sleep of *seemings*, or all the reveries of reasons, we know the apostolical monarchy to have been maintained in the church, even down to the year 1541. A republic was first erected in that year at Geneva. Even now, the monarchy of the Apostles is still maintained in the church at large; as the presbyterian churches are not more than one to a hundred, we believe, in comparison with the episcopal.

Thus much have we been induced to write, in correction of Dr. Croft, and in reprehension of Dr. Paley, upon a point of considerable importance to the peace of our own church particularly; assailed violently as it is from without, and thus betrayed insidiously from within. Dr. Croft, in saying he was "well convinced that Dr. Paley is not hostile to episcopacy," shews us his acuteness was blunted by his cautiousness, or his judgment was crippled by his candour. Dr. Paley appears very "hostile to episcopacy," without knowing its history, and very ready to assist in the subverting without openly assaulting it. He has all the rancour with all the ignorance of a Priestly against it, but dares not attack it like him. *He*

is a member of the church; and, as such, cannot do more than he does,

Willing to wound, and yet afraid to strike,
Just hint a fault, and hesitate dislike.

Yet, in this manner he more effectually serves the cause of Dr. Priestley, perhaps, than if he was to use the more open warfare of the doctor against it. We cannot, therefore, when we consider Dr. Paley's conduct above, his violent proscription of tithes for the clergy*, his as violent proscription of property in the rich †, and his assertion of the fewness of scholars among the former‡, but express our amazement, that a work with such hostilities in it to our constitutional church and state, with such flashes of lightening darting across such a cloud of ignorance, should be used as we understand it is, in the public examinations at the University of Cambridge§. Fed upon such poisoned cates, the rising generation there cannot but dwindle into dwarfs in theology, shrink up into republicans, or shrivel away into Socinians.

In justice to Dr. Croft, we must add, that he appears a sound divine, a good scholar, and a judicious reasoner; an author of considerable merit, with a claim to more merit still, if he would but exert his strength, and execute all that he might.

* Croft, 102, 103. † P. 40, 41. ‡ P. 95, 96. § P. 2.

ART. III. *An Appendix to the Guide to the Church.*

(Concluded from P. 16.)

THE Vth Letter contains a sufficient answer to Sir Richard Hill's complaint, respecting a supposed misquotation from his writings, which is accounted for in a very satisfactory manner, and gives occasion for the following remark on Sir Richard's accusation of the *wretched* Lackington as an apostate.

“ He may be an apostate in the strictest sense of the term, for any thing I can say to the contrary; and if he is so, charity calls upon me to pity him. For when I consider what the Apostle says—who hath made thee to differ? I learn to despise no man. But if, by Mr. Lackington's apostacy, is only to be understood his dereliction of those erroneous tenets of Calvin, which he once maintained, I

should be happy, seeing those tenets in the light in which I see them, to congratulate Sir R. Hill upon an apostacy of a similar kind."

In the VIth Letter, we have very judicious answers to some additional objections brought against certain doctrines contained in the "*Guide to the Church*," concluded with a vindication of what the Church of England teaches, when she gives her members to understand "that repentance, faith, and obedience, through divine grace, are the terms or conditions, upon which they may look for salvation unto Christ, who being made perfect, became (the Apostle tells us) the author of eternal salvation unto all them that *obey* him."

In the VIIth Letter, the subject of church communion and schism is particularly handled; a subject which, from an unwillingness to give offence to those who have departed from the church, has, of late years, been less attended to than it ought to have been.

"The consequence of which has been, that a general want of discrimination has prevailed among Christians, few having a clear idea in their minds of the characteristic difference between the *church* and the *meeting-house*, between the sacraments administered in the *former*, and those administered in the *latter*; a circumstance, for which, I fear, the clergy of the church will be answerable; because it is a circumstance which has tended, perhaps, more than any other, to the growth of that indifference amongst uninformed Christians, with respect to the place of public worship which they frequent."

Many well-meaning persons have been apt to think, that provided they hear the doctrine of the church, it signifies not *where they hear it*, or with what congregation of Christians they assemble. Yea, farther, in order to promote what Sir Richard Hill is pleased to call,

"*The true unity of the church*," even the clergy themselves must occasionally attend the schismatical meetings, "they must lay aside all prejudices about the necessity of regular ordination and church communion; the wall of the Lord's vineyard must be thrown down, that Christians may walk in and out, backward and forward, at their will, and then, in the judgment of Sir R. Hill, the established harmony of what he is pleased to call, the churches of our blessed Lord's vineyard, will be complete; and the attempt of every honest guide, to lead the members of Christ's church in the old paths, will be in vain. I am not at all surprised to find," continues Mr. Daubeny, "that a person who has formed so imperfect an idea of the nature and constitution of the Christian church, should appear to be a perfect
stranger

stranger to the office and character of the Christian priesthood. Provided the liturgy of the church of England is read and the sacraments are administered, it seems to be a matter of no consideration with you, where, or by whom, these services are performed.—It may be proper therefore to remind you, that the words of the liturgy do not constitute the service of the church; not does the form of breaking bread, and pouring out wine, and distributing them to an attendant congregation, make it a sacrament of our church. The complete service of the Church of England can be performed no where without a *priest*. The prayers may be read indeed by any one; and the sacraments administered by any one person acquainted with the form; but this is not the service of the church of England; but a prostitution of it: because, according to the doctrine of our church, no one but a priest has received authority to pronounce absolution, to bless the people in God's name, and to offer up to God the sacrifice of the altar."

The mention of this commemorative sacrifice solemnly offered at the christian altar, made it necessary for Mr. Daubeny, who had been charged by his antagonist with, at least, a tincture of popery, to add a short observation or two, by way of guarding against such a hasty conclusion.

"To prevent, therefore," says he, "your being frightened at the words, *altar, priest, and sacrifice*, and fancying that I am leading you back into the Roman Church, I must remind you, that these words were universally used in the primitive church, long before the popish corruption was ever thought of, and were always considered as words that conveyed the most high and important consideration. The first Christians had no idea of the holy eucharist being a proper propitiating sacrifice, in which the body and blood of Christ in truth, reality, and substance, are offered up; the idea which gave rise to the idolatry practised in the modern Church of Rome on this subject; but they considered it to be a *commemorative* sacrifice, and *typical representation*, by way of memorial of the grand sacrifice, that had been offered upon the Cross by Jesus Christ; an idea, which perfectly secures the possessors of it from the gross corruption of the Church of Rome, because the *commemoration* of a fact cannot be the *fact itself*; the representation cannot be the thing designed to be represented; the sign cannot be the reality, which it is meant to signify.—Such is the idea which our church entertains upon this subject. She considers the sacrament of the Lord's Supper to be a feast upon a sacrifice, to constitute it such, that which is feasted upon must have been first made a sacrifice, by having been offered up by a priest. Such is the idea which the Scotch episcopal church has upon this sacred subject, which, by forming her communion service upon the model of that, set forth for the use of the Church of England in the reign of Edward VI. still keeps closer to the original pattern of the primitive

primitive church, in the celebration of this service, than the Church of England now does."

This candid acknowledgement in favour of the Scotch communion office must be highly gratifying to those who use that office, and who, on that account, have been subjected to the same unjust imputation of popery to which Mr. Daubeny is here exposed. A similar disregard of any undeserved worldly censure, accompanied with a sincere love of primitive truth and order, has excited this sound and steady son of the Church of England, to offer the following kind and seasonable advice to those who affect to call themselves his brethren in Scotland.

"A *schismatical* church is a church that breaks off from communion with the Catholic church; as the Novatians and Donatists did of old. And on this head are also to be classed those congregations of Christians assembled under an episcopal clergy, who maintain an independence on the Bishop, in whose diocese they are situated, and to whose government they ought to be under obedience. Such is the case with those episcopal congregations in Scotland, if they may be so called, who, by breaking away from the centre of unity in their respective Bishops, are thereby become *schismatical*, and, as such, would, in the primitive days of the church, have had the heaviest of ecclesiastical censures pronounced against them.—My hearty desire to God for my brethren in Scotland is, that they might take this subject into serious consideration. Would to God, that they would reflect upon the injury they are doing to the unity of the Christian church in general, and to that of their own church in particular, the purest church perhaps this day in christendom. Would that they would call to mind the memorable words of that primitive Bishop, and martyr, St. Ignatius, 'Ομοί γὰρ Κρίσθ' ἔσσι, σὺν μὲν τοῖς Ἐπισκόποις ἔσσι:' and at the same time look forward to the account, they will one day have to give to that head of the church, whose commission they hold."—In the conclusion of this excellent letter the subject of it is thus admirably summed up.—"The church is the body of Christ.—He hath purchased it with his blood. All the privileges annexed to it are the consequences of his meritorious sufferings. To partake of the privileges of a society, man must become a member of the society to which those privileges belong. The church is a society of Christ's forming, it cannot, therefore, be any thing that men please to make it. But, that a man may become a member of a society, the society itself must be distinguished so as to be known. For, to call men to become members of an *invisible society*, seems to be, if not a contradiction, yet an absurdity in terms. The characteristical mark which distinguishes any society is *its appropriate government*.—The appropriate government of the *visible* church is that episcopal form, which was originally established by the Apostles. Where that form of government

vernment is to be found, there the church of Christ; as a *visible society*, exists. From whence it follows, that every Christian must know, if he will but consider, whether he is living in a state of communion with the church, or in a state of separation from it.—If in the former condition, he is in the sure road to salvation, 'for he is faithful who hath promised,' the consequence of his being in the latter, it is not our business to determine. In this case, 'as we know only in part, we therefore prophecy only in part.' Still we know enough to authorize us to say, that the opinions of men can make no alteration in divine institutions; and though practice may render sin so familiar, that all sense of it shall be lost, yet no practice can change the name of it; consequently, that heinous sin which schism was pronounced to be, in the primitive days of the church, that sin it must continue to be so long as the church endureth."

In the VIIIth Letter, the subject of increasing separation from the church of England is recommended in the strongest, most affecting terms, to the consideration of Sir Richard Hill, as a professed member of that church, and a member of the House of Commons; in both which characters, he ought to consider, that, while he is holding up his hand against that prostitution of the sacred office now abounding, more or less, in all parts of the kingdom, the principles contained in his book, when pushed home to their consequences, will yet be found to promote and encourage that most deplorable evil, which we have so much cause to deprecate. Yea, the wildest itinerant preacher, who boasts of the inward call and gift of the spirit, and pours forth blasphemy and sedition, as the doctrine of the gospel, may plead the authority of Sir Richard Hill for the validity of his supposed ministerial commission.

"You would not wish, I am well aware," says Mr. Daubeny, "that your principles should be thus abused. But the only way to guard against the abuse of principles is to avoid, as much as may be, the laying down such as are obnoxious to it. What you have written, relative to what you understand by the essentials and circumstantialials of religion, appears to me liable to much abuse. It is calculated to put loose ideas in the heads of Christians upon church matters, and thereby to do more injury to the cause of religion, than either you or I perhaps may be able to foresee. It tends to derange and unsettle that plan which the founder of the church laid down for the salvation of its members, by the ministry of reconciliation committed to his appointed ambassadors. This, as the subject strikes me, at least, is to make ourselves wiser than God, by imagining, as many modern Christians are apt to do, that the essence of Christ's religion may be preserved in the world, unaccompanied with those important circumstantialials of order and government, which were esta-

blished for that purpose.—We have seen that a literary cabal in France, by poisoning the fountains of learning, and introducing a new set of ideas into the human mind, inconsistent with all established notions, has effected the destruction, both of their church and government.—We have too good reason to think, that a similar plan for a similar purpose is working in this country ; which, by giving what are significantly called *new lights* to the people, is designed to prepare them for that new order of things, by which, under the specious title of reformation, many well-meaning, though not well-judging, persons, are miserably imposed upon.—I have too high an opinion of your character as a Christian, to think that you would wish to act in concert with the projectors of such a ruinous plan. At the same time it must be submitted to your consideration, whether, by putting aside every settled idea belonging to a church, as a *visible* society, and introducing those loose notions respecting church communion which are to be found in your book, you do not make yourself instrumental in the promotion of a cause, which has for its object the setting men free from all regular and established restraint.—This consideration addresses itself to you, not less in your character of a legislator, than it does in that of a member of the Christian church. Schism in the church is what rebellion is in the state ; it is a breaking away from established order, and setting up that idol, self-government, in the place of it. It is private opinion acting against established authority. Modern language may so explain away these two sins, that even good men by degrees may become reconciled to them ; but it cannot alter their nature. The God of order has fixed an indelible mark of reprobation upon them to the end of time. They are (what they ever must be, so long as the authority of the Bible is admitted) those works of the flesh, for which man will be called into judgement. And it should be timely considered, that the same principle of independence, which gives birth to the one, waits only the opportunity to bring forth the other. The truth of this position stands confirmed upon record, in the history of this country in the last century ; it has received additional confirmation from the late rebellion in America ; the secret workings of which have been lately laid open to the world in a *masterly* * publication, which must recommend itself to every reader, with whom the character of a sound divine, a loyal subject, and a liberal man, is a valuable consideration.

The IXth and concluding Letter of this truly valuable work is intended as supplementary to those which preceded it, by giving the author an opportunity of adding what occurred to him on those points, which, perhaps, had not already

* A View of the Causes and Consequences of the American Revolution, by the Rev. Jonathan Boucher, A. M. and F. A. S.

received sufficient notice—with this view he again brings forward some of Sir Richard Hill's favourite doctrines, and produces such arguments and authorities as are more than sufficient to establish the opinion which he opposes to these erroneous tenets. On the subject of universal redemption, he lays down, from a parallel case in scripture, a most clear and satisfactory distinction, and regrets, with good reason, that the scripture system of Christianity is so little attended to, even by those who acknowledge it to be the true one.

“ Certain it is,” says he, “ that the scripture declares Christianity to be a great mystery, founded on the mysterious doctrine of a trinity of persons in one Jehovah, and, in particular, on God (one of these persons) manifested in the flesh, and so become Christ, from whom this mysterious system has received its appellation. It declares farther that the salvation of man is a pre-concerted scheme of love and mercy, by the eternal covenant in and of Jehovah, not *with* but *for* man; and it expresses, in terms sufficiently adequate to our weak capacities, the several parts which the *Three Great Ones*, and man too, as the happy object of all, have to act in this blessed scheme; as it is commendously delineated by a venerable father of the primitive church, good old Irenæus of Lyons.—‘ The spirit operating, the son administering, the father approving, man consummating unto salvation.’ Book IV. cap. 37. And again—‘ the father well-pleased, the son administering and forming, the spirit nourishing and increasing, man himself gradually profiting and attaining towards perfection;’ cap. 75.—Such is the scripture representation of this beautiful plan.”

And with such a clear and comfortable representation Christians ought to be well satisfied, and consider what is said on this subject in the sacred writings, as having always an explicit or implied preference to the grand anti-mundane covenant entered into, ratified and confirmed by an oath, among the adorable Three in Jehovah, for the salvation of mankind, and which seems to be the only covenant with which man is concerned, though surely not as a party, strictly speaking, but only as the object of that divine mercy, which, through the blood of this everlasting covenant, was held out to the human race. The blessings and benefits of this merciful transaction are the subject of those great and precious promises made over to us in the gospel. By faith we accept of these promises, and in baptism we become bound to walk worthy of them; bound by every tie of love and gratitude to God, and regard to our own happiness. What is necessary, therefore, on our part, may justly be called the *terms* or *conditions* of our salvation; and instead of this being a novel opinion, as Sir Richard Hill chooses to call it, it is at least as old as the world. Adam was placed in

a state of conditional salvation in Paradise. The gospel is published on a similar plan, and the doctrine of conditional salvation, to which the Calvinistic writers so loudly object, is the doctrine of the Bible, from the beginning to the end of it.

With such salutary well-founded sentiments as these does Mr. Daubeny draw to a conclusion this truly orthodox and instructive work, which, though extended to a length far beyond what is usually allotted to an *Appendix*, will yet repay the patience of the reader, who bestows on it an attentive perusal with such a supply of useful knowledge, as, if duly improved, cannot fail to make him "wise unto salvation." The cause which the worthy author has taken in hand is far from being popular, or suited to the taste of the times. The important topics he has had to discuss are such as seldom procure a serious consideration. The temper of the present age leads to very different pursuits; and he who writes with a view to the public favour must attend to what Sir Richard Hill recommends as the doctrine of *expediency*, which implies a due regard to times, places, persons, and circumstances. Yet an application too general may be made of this doctrine, and so a regard to it be carried farther than it ought. For times and circumstances may be such as to require a more strenuous exertion of duty for the preservation of truth, rather than any qualification of it in compliment to prevailing error.

"And such," says Mr. Daubeny, "I conceive the present times and circumstances to be, when, in consequence of the generally prevailing ignorance in ecclesiastical matters, the constitution of the church is disregarded, and its divinely established order trampled under foot; when schism is considered as no sin, and is even promoted by those who call themselves *steady* members of the church; when the people are turning away from the regularly appointed stewards of the divine mysteries, and of their own lusts, heaping to themselves teachers, having itching ears."

The consideration of such want of principle and levity of temper might well be supposed to produce these pious effusions of an anxious, honest, and good heart, with which our author thus concludes :

"When I consider what the Church of England has been, and what she now is, to make use of the strong language of a very great man, *like an oak cleft to stivers with wedges made out of its own body*, it is not without anxiety that I look forward.—When I consider, moreover, that the established Church of England, an undoubted branch of the Church of Christ, furnishes the best security for the preservation,

servation, both of Christian doctrine, and the peace and happiness of my country ; my earnest prayer to God is, that she may be restored to apostolic purity.—Should it, however, be the will of that Being who ruleth in all the kingdoms of the earth, that in judgement for the desertion of her professing friends, or the general unworthiness of her members, the enemies of the church shall be permitted to lay her honour in the dust, as a minister, sincerely attached to her cause, I feel no wish to survive the fatal event.”^a

ART. IV. *St. Leon.—A Tale of the 16th Century.*

(Concluded from p. 23.)

THE second volume begins thus ;—“ It was in the morning of a summer's day, in the latter end of the year 1544, that a stranger arrived at my habitation. He was feeble, emaciated, and pale ; his forehead full of wrinkles, and his hair and beard as white as snow. Care was written in his face, and it was easy to perceive that he had suffered much from distress of mind ; yet his eye was still quick and lively with a strong expression of suspiciousness, and anxiety.”

From this stranger, after much conflict of contrary passions, St. Leon received the secret of the transmutation of metals, and the elixir of life ---The various conversations that pass between them, before the disclosure of the mighty powers, are curious, and in a high degree interesting ; all the passions of humanity are in agitation.---The reflections of St. Leon, after his attainment of the means of boundless wealth and immortality, are natural and characteristic, and shew that the *philosopher* has deeply considered the mind of man.

One of the conditions, on which St. Leon receives these secrets, is, that they should not be communicated—and the reserve naturally arising from this injunction causes the first breach of his domestic happiness : the remonstrances of his wife on his novel conduct, are tender, affectionate, and resigned. Though evidently a prey to sorrow, she ceases to complain ; and, with the patient forbearance of an angel, she submits to his pleasure. St. Leon pretends that the old stranger had bequeathed to him 3,000 crowns, and immediately quits his cottage for a house in Constance. But this place he finds too confined, and too much disturbed at the time by religious disputes, to be a desirable residence.—He resolves to make the tour of Germany with his son. Immediately on quitting Constance, he provides himself, by means
of

of his new powers, with equipages and attendance suitable to his former rank; and arriving at Dresden solicits the protection of Gaspard (afterwards the celebrated Admiral) de Coligny for his son, who was at that time visiting Duke Maurice of Saxony. In consequence of this application, Coligny waited upon him, and expressed his willingness to do him all possible honour; but requested previously to be informed by what means, he, who was known to have lost his fortune, now, all at once, appeared in a state of splendour more than equal to his original rank. To this question St. Leon could not answer—suspicions injurious to his reputation arose, which ended in his quitting Dresden; but not before his son had finally renounced him as a parent, with whom, from his inability to account for his wealth, it was disgraceful to be connected. The parting scene between them is highly drawn. Heart-broken and melancholy, he returns to Constance, meditating how he should account to his wife for the absence of his son. In this dilemma he receives a letter from Marguerite, announcing her knowledge of the circumstance, from Charles himself—this letter again places her in the most fascinating point of view; we regret that its length will not permit its insertion—she receives him as usual; though her behaviour to him from this time is evidently the result of a high sense of duty. They are about to quit Constance for one of the cities of Italy, when he is arrested and thrown into prison, on the charge of murdering and robbing the old stranger—of this circumstance his peculiar situation will not allow him to acquit himself by an actual relation of the fact; and he is condemned to perpetual imprisonment. He is released, however, from confinement, as might be expected by the all-sovereign power of gold; and, with his family, and a black servant, furnished by the jailer (on whom the escape was to be laid) he proceeds to Italy.

In his road to Italy, he assists a gentleman who had been robbed and murdered by his servant; and a large black dog, the property of the gentleman, from hence becomes attached to him, and never quits him. In the neighbourhood of Pisa he hires a house; and there, under the name of Mons. Boissarand, he endeavours to be happy himself, and to make others so. For some months all goes on quietly: Marguerite devotes herself to the education of her daughters, while he amuses himself in assisting her in that employment, as well as with his chymical studies. Some of these, relying on the fidelity of his black servant, he pursues in his presence. From this accident, they become again the sport of adversity. The
occupa-

occupations of St. Leon are, by the black, undesignedly communicated to a bar-maid of the village inn, to whom he was attached ; and hence the common people of the vicinity become convinced that St. Leon is a magician, with whom it would be criminal to associate, and whom it would be meritorious to destroy. His *black servant and black dog* are irresistible confirmations of the fact. These opinions are soon visible in the wounding of the one, and the death of the other. By the advice of the brother of the assassinated gentleman before-mentioned, St. Leon attempts to reason with the populace on the injustice of their persecution ; this, as might be expected, is fruitless ; and, after enduring many threats and insults, they finally set fire to his house. He and his family escape to Lucca: The poor black, feeling that his own imprudence was the cause of all this evil, determined to die in defence of his master's house ; and in this wish the mob was not inclined to disappoint him—he was one of the first sacrifices. From Lucca, St. Leon proceeded to Barcelona ; and here the amiable, the virtuous Marguerite ends her melancholy career.

On this event St. Leon determines, in compliance with the wish of his wife, to separate from his children ; feeling satisfied that, standing as he did in the world, their happiness was not compatible with his society. Fortunately, at this time, his paternal estates were upon sale—he purchases them, and settles his daughters at St. Leon, under the charge of a friend and companion of his wife, and the care of his old servant, Peter. After quitting his daughters at Montauban, he journeys towards Madrid ; where, after a short residence, he is recognized at a bull-fight, by one of his neighbours, at Pisa, and is soon after immured in the Inquisition.—Here, after various examinations, and the usual course of temptation and suffering, he is condemned to be burnt at an *auto da fe*, to be celebrated at Valladolid, in honour of Philip the Second. After a confinement of twelve years, the criminals march in procession to the place of execution. In one of the narrow streets of the town, in the confusion occasioned by the falling of one of the horse-guards, and the consequent disturbance, he escapes from his conductors, and takes refuge in the house of a Jew. From this man he receives protection. Weary and sick he retires to rest, and after some hours feels the approach of death. At this critical time he procures the necessary ingredients by means of the Jew, and mixes the *elixir vitæ* according to the directions of the old stranger. “Whether,” to use the words of the philosopher, “from the potency of the medicine, or the effect of imagi-

imagination, I felt revived the moment I had swallowed it. I placed myself deliberately in Mordecai's bed, and drew over me the bed clothes ; I fell almost instantly asleep," from which, after describing his pleasant dreams, he awoke. "It seemed to me," he proceeds, "that my heart had never beat so vigorously, nor my spirits flowed so gay. I was all elasticity and life ; I could scarcely hold myself quiet. I felt impelled to bound and leap like a kid upon the mountains."—"I gazed upon a mirror ; I can recollect no sensation in the course of my life so unexpected and surprising as what I felt at that moment. The evening before, I had seen my hair white, and my face ploughed with furrows ; I looked fore-score—what I beheld now was totally familiar ; it was myself, myself as I appeared on the day of my marriage with Marguerite." After this change in his appearance it was no difficult matter to escape from Spain. His first object was to visit his daughters at St. Leon, and this he immediately put in execution. In the habit of an Armenian he is introduced to them—he finds two of them living, though not happy, yet resigned—one of them has been dead some years. He informs them that he is the friend and executor of their deceased father ; and forges various papers and other documents in confirmation of his narrative.—He thus propagates the story of his death, to remove the obstacle to their establishment by marriage, which his supposed return had thrown in the way of such an union, between his deceased daughter and the son of a neighbouring nobleman.—Taking an affectionate leave of his children, he proceeds to Buda, the capital of Hungary, then in possession of the Turks ; in this place he flattered himself he should be able to exercise his spirit of doing good without observation or controul. The country is, at the time of his visit, described as groaning under all the miseries attendant on war. He commences his operations, under the name of the *Sieur de Chatillon*, by restoring agriculture, building granaries, filling them with corn ; in short, with the practice of whatever might alleviate the sufferings of an afflicted people.—In the midst of these benevolent projects, having by his supposed wealth excited the attention of the Turkish *Bashaw*, he is summoned before him, to give an account of himself. In this interview he perceives that he must again have recourse to his infallible remedy. The Governor, by presents, made his protector ; and he is left for a time to pursue his plans unmolested. In this situation he feels the want of a confidential friend, and hopes to have found one in an Hungarian partizan of the name of *Bethlem Gabor*,

Gabor *. The *philosopher* has taken much pains in the description of this man; and has succeeded in the delineation of a most extraordinary being †. With this man, a savage by nature, a misanthrope by accident, he forms an intimacy of the closest kind; assists him, to re-establish his fortune, and rebuild his castles destroyed by the events of war. As Gabor is not possessed of one particle of good in his disposition, we are not surprized to find him ungrateful for St. Leon's favours. This is soon evinced by the resentment he expresses against him for relieving an Hungarian with whom he formerly had a feud. Shortly after, he invites St. Leon to his distant castle, who, in proceeding thither, is taken prisoner by a party of Austrian Hussars, but escaping from them meets Gabor and his attendants, whom he accompanies homewards. The suspicions of St. Leon are soon confirmed, by his confinement by his host, in a dungeon of the fortress; here, expiring with hunger, he is visited by Gabor, with whom he remonstrates on the inhumanity of his conduct. This, as might be expected, is fruitless. He has then recourse to gold. His chest for chymical operations is conveyed to him from Buda, and he proposes 10,000 ducats as the price of his liberty. This sum Gabor receives, but seems determined to keep him in confinement, and by the force of hunger to oblige him to the use of his secret for his benefit. This, St. Leon positively refuses; and we are left to imagine that Gabor would have kept his word, had not his castle been attacked by the Austrians and burnt to the ground. Gabor is killed, and St. Leon creeping from the ruins, is carried by a soldier to his commanding officer, in whom he beholds his long lost son. The agitation of St. Leon is well described. He represents himself to his son as Henri D'Aubigné, a Frenchman, fallen by the chance of war into the hands of Gabor, and long suffering under that tyranny from which he was just relieved. From this moment he determines to devote himself, and the powers he possessed, to the service of his son. It was not surprizing that a friendship should soon take place between them. Charles is described, at this time, as thirty-two, and St. Leon as having the appear-

* We have no doubt that this character will become a subject for the pencil; it will indeed afford room for the display of much professional ability. *Rev.*

† A Chief of this name is found in "Schiller's History of the Thirty Years War in Germany," as temporary Prince of Transylvania in the 17th century, but of a different character. We cannot approve of this mixture of real history with the fictions of a lively imagination. The effects of it we have more than once witnessed, by hearing certain portions of "The Recess" quoted as historical facts. *Rev.*

ance of being ten years younger. Charles informs St. Leon, that after he quitted his father at Dresden he entered as a volunteer in the Imperial army---was soon distinguished, and after the battle of Muhlberg, in 1547, accompanied Castaldo to the Hungarian army, in which, after the exhibition of great courage and capacity at the siege of Ziget, he was promoted to the rank which he then held.

When the army goes into winter quarters, St. Leon travels with his son to Presburg, who makes him there acquainted with his passion for Pandora, niece of Nadasti great Palatine of Hungary, and of his apprehensions, that the want of fortune on her part, and the inclination of Nadasti to promote his union with one of his own daughters, would counteract the accomplishment of his wishes. To remove the obstacle of the deficiency of wealth, St. Leon determines to form some scheme for conveying a portion to Pandora equal to all their desires. This he effects through the means of an agent at Venice. Papers are forged to satisfy the parties, that an uncle of Pandora's, who had been in the number of adventurers to South America, had died there, and left his riches to his niece. In the mean time St. Leon had been introduced to Pandora as the friend of Charles, and the interest which he takes in the mistress of his son, and the frequency of his visits arising from it, excite in Charles suspicion that his friend D'Aubigné has succeeded in transferring to himself the affections of Pandora. Full of this idea, he nobly determines not to be a bar to their happiness, but to resign her to Henri, and to proceed on his travels. This he executes, and, without waiting for reply, proceeds towards the Rhine. Pandora and St. Leon, grieved at this impetuosity, agree that the latter shall immediately pursue Charles, and remove his groundless suspicions. This he attempts as far as Friburg; but here he loses his son, who, in consequence of a letter from Andrew Count of Bathori, had returned to Presburg. This letter cautions Charles against continuing his intimacy with D'Aubigné, who he asserts to be no other than the infamous Sieur de Chatillon, by whose necromantic powers of supplying corn, the capital of Hungary was prevented from falling into the hands of the Emperor. That he was a magician, and the real, or pretended, possessor of the philosopher's stone; in short, that he was one with whom it was infamous to hold converse.

On the return of St. Leon to Presburg, he sought the first opportunity of seeing his son, who no sooner beheld him than he presented to him Bathori's letter---the accusations it contained were not to be refuted; and submitting, in silent grief,

grief, to all the reproaches of Charles, he takes the resolution of quitting Presburg; happy in the idea, that, even at the expence of his own happiness, he had given permanent security to that of his son, by the removal of the main obstacle to his marriage with Pandora. This event, we are told, afterwards took place; and this very eccentric production thus immediately concludes:

“ I am happy to close my eventful, and somewhat melancholy, story, with so pleasing a termination. Whatever may have been the result of my personal experience of human life, I can never recollect the fate of Charles and Pandora without confessing, with exultation, that this busy and anxious world of ours yet contains something in its stores that is worth living for.”

The main scheme of this work is almost as invulnerable to criticism as the Arabian Tales, or any other eastern romance—that which professes in the outset not to be bound by human regulations cannot with propriety be censured for exceeding them. The outline we have here endeavoured to give, will, perhaps, preclude the necessity of much comment. We cannot, however, but observe, that from certain passages in the preface we are inclined to think the *philosopher* would not be sorry to have an opportunity of retracting many of the opinions advanced in his former works; at the same time that he wishes to keep something like terms with his ancient associates. It gives us pleasure to see a man converted from error of any kind, but particularly when his deviations have been of so dangerous and enormous a nature as those of this writer.—If he would take our advice, it should be, that “ by one volcanic effort” (to use the flaming language of the Monthly Reviewers) he should throw off the servile trappings of his miscreant opinions, and adopt the plain habits of a good Christian, a good subject, and an honest man. Whatever he may think of this counsel (we have no scruple in asserting it) it is of that nature which will produce to him, if he follow it, more lasting and *wholesome* honour, than all the degrading notoriety which he has hitherto enjoyed, from his situation as the avowed high priest of a most pestiferous religion.

In various parts of this work, he has taken occasion to *sneer* at Christianity, and *pitiful* sneers they are; but we are willing to take them (as perhaps he meant them) as a kind of *tub* thrown out to the whale; just to stop the mouth of the party, if he should ever be upbraided with dereliction of opinion.

The defence of Christianity and of the inquisition, as made by the grand inquisitor, is not of that kind which a man of his rank in the church, or of his education, would have made;

it is meagre, impotent, and unconvincing—it may perhaps be answered, that his arguments are as strong as the cause he defended would admit of---to which we positively reply, *they are not*. But we have observed in all works of this nature, that the writer invariably makes the defender of religion, of morality, and of government, use arguments proportioned to his, or her, own powers of refutation *---but, feeble as they are, they in some degree answer the purpose. Those who read for instruction turn from them with disgust; while those who read merely to pass away the time, or for amusement, of which description is the majority of readers, heedlessly receive *them* as truths, and treat the salutary lessons, which they formerly learned, as nurseries' tales, or mothers' prejudices.

Among other good symptoms in this work, we are delighted to find the social and domestic virtues placed in their proper rank---the cold blooded calculating principles of the philosopher's former publications were formed only to generate selfishness in the shape of philanthropy, and insensibility to private suffering, in the likeness of regard for public good. Away with such stupid, such degrading dogmas, public benefit can only be effected through the mutual exertion of individual kindnesses. Although, in general, we have been interested in this tale, we think that, considering the length of it, it is bare of incident; the scenes in the inquisition are not new; indeed all that can be, or is known of the cruelties of that establishment, has long been before the public---the descriptions of the philosopher, in that respect, are far inferior to those of Mrs. Ratcliffe in her "Italian." We were agreeably surprised to find that the author did not bring his hero to this country, for the purpose of subjecting him to the supposed tyranny of its laws †---there is in this circumstance something like political forbearance which does him credit.

* See, as a proof of this, certain novels entitled—"Man As He Is—Man As He Is Not," by we don't know whom—"Desmond," by Charlotte Smith, the trash of Mrs. Robinson,—and, above all, that most impudent, malignant, and audacious heap of absurdity by Mrs. Inchbald, called "Nature and Art".—Before this book fell into our hands, which was only within these few days, we esteemed her, as much as we can esteem any of the party, but since the perusal of that work, we are compelled to leave her in possession of the rank which she has chosen for herself, *the scavenger of democracy*.

† This we have no doubt will yet be done by some less *able*, but more *ferocious*, writer of the party; the opportunity is too good to be lost.—Had we been at the elbow of the philosopher, we would have recommended it to him fairly, to have given his hero the *coup de grace*, lest he should be tortured by some less skilful executioner.

The

The reflections on the mind and passions of man in its various operations and temptations are of a more profound nature than any thing we have seen on the subject from the pen of the philosopher; but we think he is occasionally elaborately diffuse, and his language becomes sometimes so much inflated, that he appears to labour in the art of making himself intelligible: notwithstanding this, his style is more polished, and altogether more pleasing, than in his former novel.

We had nearly omitted an anachronism in the speech of the inquisitor. He talks, among other sects, of "*fifth-monarchy men*"—these did not make their appearance until the following century.

The motto he has chosen for this work is from Congrève—"Fernandez de Pinto was but a type of thee thou liar of the first magnitude;" this would have applied to his Caleb Williams with admirable propriety.

ART. V. *Coup d'Oeil sur le Continent*; i. e. *A Cursory View of the Political State of the Continent of Europe.*

(Concluded from p. 580, of the Appendix to Vol. IV.)

CONTINUING to vent his spleen against the Russians, M. Saladin censures the bold and rapid march of *Soworoff* into the Milanese and Piedmont, which decided the fate of Italy, although thwarted by the Austrian Cabinet and the Austrian Generals, in the severest terms. The still more astonishing march of the Mareschal through the little Cantons of Switzerland, putting the French army every where to flight, though double in numbers to his own, dislodging it from all the defiles and from all the difficult passes on the mountains, taking a whole demi-brigade prisoners who were expressly charged to take him and the Archduke Constantine alive to Massena's camp;—this march, which can be scarcely equalled, much less exceeded, by any military operation in the annals of the world, and which crowned the military reputation of that illustrious warrior, is represented as a series of total defeats and of disgraceful retreats. When that brave and loyal Chevalier gives his Sovereign a plain account of the means employed to frustrate his plans in Italy, and to promote his destruction, and that of his army, in Switzerland; when Paul the First, rising superior to the vulgar considerations of a narrow policy, denounces to Europe the odious intrigues carried on, in the name of his ally the Emperor, by a perfidious Cabinet, and by Generals base enough to become the instruments of their perfidy, M. Saladin, in the plenitude of his republican wisdom, describes the

conduct of both as extravagance and madness. Yet neither the Court of Vienna, nor her Ministers, nor her Generals, though directly, officially, and personally attacked, have ever dared to dispute the facts on which the accusation preferred against them was founded. The declaration of the Emperor of Russia to the King of Spain, reproaching him with his regicidal alliance with the murderers of his family ; his subsequent declaration to the Diet of Ratisbon, a State-paper in which the most consummate political wisdom is united with the most noble personal magnanimity, urging them to join him in preserving the Germanic body from threatened dissolution ; his zealous remonstrances to the Court of Copenhagen and the Regency of Hamburgh, putting them on their guard, against the arts of Jacobinism insidiously diffused among their subjects ; the precautions which he took to exclude the same monster from his own dominions ;—all these acts, which display the honour, the rectitude, the zeal, and the wisdom of this Prince in the most favourable point of view, while they entitle him to the thanks of the present age, and to the gratitude of posterity, are exhibited, by the wretched pencil of this Republican enthusiast, in colours as false as they are odious. We know not which most to admire, the incorrigible stupidity, or the arrogant presumption of a man who thus summons all the powers of Europe before his tribunal, and yet makes it a crime in a magnanimous Prince to caution them against a monster, the fatal diffusion of whose deadly influence threatens to involve them all in one common destruction !

M. S's indignation, at the honourable exertions of Russia, has so far blinded his judgment that he has not even taken the trouble to verify the facts on which he founds some of his charges against that Power. For instance, he estimates the Russian army in Italy at 50,000 men, although it never exceeded 38,000, 26,000 of which arrived with *Soworoff* and 28,000 with General *Rehbinder*. He affirms, that this army was in the pay of Austria, in order to cast a suspicion on the disinterested views of the Court of Petersburg, while it is certain that it received nothing, either from Austria or from England, for we only subsidized the army of *Korsackoff*. He reproaches Russia with receiving pecuniary supplies from our Government, as if Prussia and Austria, who are more deeply interested in this destructive war, had not demanded, and received, similar subsidies at the beginning of the contest. And he pretends that to effect a counter-revolution it would be necessary to have such a numerous force as it would be impossible to pay, after having proved that it would have been
achieved

achieved in the last campaign but for the false policy of the Cabinet of Vienna.

In his account of the military events in Italy, an account most grossly inaccurate, hurried away by his prejudices against Russia, the author displays an anxiety to debase the Russian Generals and troops, and to exalt those of Austria at their expence. These prejudices so far deprive him of all sense of shame, that he does not scruple to assert, in the very teeth of fact, that the Allied army had the advantage in point of *position* at the celebrated battle of Novi; when he might have learnt from any of the printed accounts of that affair, even from the French report of it, that the enemy occupied the heights which terminate the Appennine Alps, and that the Allies, encamped in the plain below, were obliged to climb up the rocks and mountains, by the most difficult roads, defended by artillery, to make the attack. There is no military man, of the least knowledge, who did not admire the rapid Coup-d'œil, the presence of mind, and the daring resolution, displayed by Marechal *Soworoff* on this occasion, and which determined him to begin the attack himself before *Foubert* had time to strengthen his position. To this resolution may be fairly imputed that decisive victory, from the effects of which the French army never recovered. But Marechal *Soworoff* cannot feel humiliated at seeing himself placed below General *Melas* by a writer whose ignorance or infatuation leads him to rank *Buonaparte* above *Turenne*, *Marlborough*, *Villars*, *Brunswick*, and even the great *Frederick* himself!

It would be an endless task to notice all the paralogisms, and all the absurd reasoning, displayed in this part of the book, where the author, in perpetual contradiction with himself, justifies the objects of his accusations, and inculpates those on whom he lavishes his praise. Thus, he acknowledges that the day of *Soworoff's* departure from Italy was a day of rejoicing to General *Melas*, who, either from jealousy, or a blind devotion to the will of the Aulic Council, had incessantly endeavoured to thwart his operations, and to defeat his schemes; and he farther informs us, that these same operations, to which the Emperor was indebted for the recovery of Italy, were the daily subject of *censure, the most free and unreserved*, at the Archduke's table. Through the whole of his observations on this topic he betrays the spirit of a morose censor, who cannot forgive the Emperor of Russia for refusing to acknowledge a Government founded in regicide and usurpation, and which, in its present state, exhibits all those

marks of faction which invariably distinguished all the revolutionary governments by which it was preceded.

His earnest anxiety for the conclusion of a revolutionary peace has led the author to form decisions at variance with each other respecting the character and conduct of the different powers. After having praised the *wise* policy of the Cabinet of Vienna, he bestows equal commendations on the *skilful* and *comprehensive* policy of the Court of Berlin, directed, as it is, to counteract and defeat the schemes of its rival. He tells us, that it was the object of the peace of Basil, to spare the resources of Prussia while those of the Allies were exhausted by the war, to give to that power an authority over the Germanic Body till then confined to their Chief, and to procure for the King of Prussia the means of ensuring an ascendancy at the conclusion of a peace, on which he is sure to have a greater influence than all the other Powers of Europe ; nay, he may even *command* a peace, if the Cabinet of Vienna should persist in these *gigantic* and *subversive* projects which her *wise* policy has suggested. Among other motives, which he assigns for the conduct of his Prussian Majesty, on this occasion, the author reckons the *internal* and *external* consistency which the new Government of France has acquired ; the certainty of the progress made in Prussia, even among the troops and officers, by those principles of independence and equality which prevail in France ; and the hope of sapping the power of the Emperor in Germany and of reducing him to a situation in which he will have no weight in the balance of Europe but such as he derives from the sovereignty of his hereditary dominions.

We know not whether the King of Prussia will feel much flattered by the character here drawn of him by the unskilful pencil of M. Saladin ; but we know full well that the system of policy which he has traced out for the object of his adulation, is at once the most narrow, the most short-sighted, the most false, the most dishonourable, the most dishonest, and the most unprincipled, of any system but that of the French Republic. It holds him up to Europe as encouraging sedition and rebellion, by seeking to deprive of his lawful authority that head of the Empire to whom he, as one of the members of the Germanic body, owes fealty and allegiance. It presents him to the public eye as promoting the cause of Jacobinism, by appealing from the sovereign to the subjects, from the *head* to the *members* ; by sowing dissensions where it is his duty to promote unanimity ; by loosening the bonds of legitimate power ; by dissolving the ties of subordination ; and by refusing to abide by those decisions of the Imperial Diet which he stands pledged to obey under the

the penalty of being subjected to the ban of the Empire and incurring the confiscation of his territory. If M. Saladin's picture were correct, we should not be surprised at the rapid progress of Jacobinical principles in a country where a crowned Jacobin was placed on the throne!—But it must be a *libel*, and as such, we leave it to the consideration of the Prussian Ambassador. For our part we cannot conceive such a stretch of arrogance and presumption, as would mark the attempt of a mushroom power, as it were, a monarch of yesterday, to destroy the long established lawful authority of a German Emperor. We are disposed to believe that we shall sooner see a King of Prussia reduced to the capacity of Elector of Brandenburg, than an Emperor of Germany sunk into a King of Hungary and Bohemia.

As to the part of a mediator, which this Prince is said to be so anxious to play, what right has he to expect it, after his total exclusion from the negotiation at Campo-Formio? Where is this *external* and *internal* consistency of the French Government to be found, shaken at home by a civil war, by successive and endless revolutions, by the perpetual struggle of contending factions, by the total and irremediable disorganization of every plan of finance;—threatened abroad by a coalition which has already deprived the Republican armies of their foreign conquests, and torn from them their means of subsistence by the plunder of foreign states, and which is now preparing to attack them on their own territory, where they will find a numerous body of Allies, in the enemies to the Consular system?—As to the revolutionary germs which are said to be spreading in Prussia, they are the necessary consequence of the favour shewn to the French and their principles; those principles had shaken the crown of the last Monarch, and the consequences might have been fatal, if Marechal Soweroff had not fixed it on his head by the capture of Warsaw, and by the terror with which the success of his arms, at that period, inspired the Prussian revolutionists.

Thus, whatever grounds of complaint the Court of Berlin may either have, or pretend to have, against the Court of Vienna, she would certainly have displayed a more *skilful* policy and a more *extensive* fore-sight, if, instead of connecting herself with the regicide Government of France, she had accepted the offers of the coalesced powers. By giving employment to her troops, she would have prevented the infusion of that revolutionary spirit which they are said to have imbibed; by assisting in the subversion of the revolutionary Government she might have insured an important

alliance with the French Monarchy to the restoration, of which she would have contributed ; and by making a common cause with England and Russia she would have preserved a proper influence over the Northern States of Germany, and have found in her coalition with those powers a much more effectual support than she could derive from republican France, in defeating any real projects of dangerous ambition which Austria might entertain.

M. Saladin's observations on other states are all marked by the same prejudice. He represents the policy of the cabinets of Copenhagen and Stockholm as entirely influenced by the cabinet of Berlin. The same motives which led him to praise the Prussian Ministers, for keeping their sovereign firm in his attachment to the French Republic, extort his commendations on the Spanish Ministers, for having advised their matter to throw themselves "*into the Arms*" of the Directory ; yet, he is of opinion, that Spain will not escape a revolution, but that, thanks to the wise precautions of her Ministers, "its bed will be quite ready for it when it comes, it will not make its entrance as an irritated monster, the King himself will not fall a victim to it, and the days of mourning which France has experienced will not be renewed" in Spain. Thus it was that the infatuated Ministers of Louis XVI. and the political quack, Necker, in particular, lulled that unhappy Monarch to sleep on the brink of the precipice prepared for his destruction ; that they endeavoured to familiarize him with the Monsters, that were destined soon to devour him ; but in this M. Saladin has only adopted the sentiments of the new Spanish favourite *Urquijo*.

Italy, we are told, presents a mere political *skeleton*. The re-establishment of the secondary powers is a *dream*, forsooth ! If the *King of Sardinia* be suffered to resume his crown, *for a certain time*, it will only be on such conditions as will secure to the Emperor that part of Piedmont which would be most acceptable to him, that is in case Austria consents to make peace with France ; for if she refuses to do this, the author has not a doubt that Italy will be again invaded in the spring by the republican armies. For the rest, M. S. decides, that the fate of the *Kings of Sardinia* and *Naples*, and of the other Italian powers, will be settled by the *Baron de Thugut*, and the Great Consul *Buonaparte*, without the intervention of other negotiators. We doubt, very much, whether the Baron will thank him for coupling him with such an associate ; and we should pity the lot of those whose fate was to be decided by such a *Leonine* association.

The

The *Porte* is represented by this writer as the dupe of England and Russia; and he tells us that a convention had been concluded between certain members of the Turkish Divan and the French, by which the former agreed not to interrupt the French in their designs upon Egypt; and the latter stipulated to pay the Sultan the same tribute which he was accustomed to receive from the Beys and the Mamelukes.—M. Saladin will permit us to express our total disbelief of the existence of such a convention; to tell him that it was his duty to bring proofs of its existence; to ask him how it came never to be mentioned in any of the official papers of the French government; and, lastly, how it can be reconciled with his own declarations that the expedition to Egypt was probably not known “to the whole Divan nor to his Highness,” the Sultan?—At all events, admitting the truth of his assertion, this was only an intrigue between the French agent and some corruptible members of the Divan—something similar to the connection which formerly subsisted between *Brissot* and a member of the British Senate, and between *Talleyrand Perigord*, and several members of the English opposition, and consequently will not justify the absurd inference which he draws from it, that the Turks ought not to have taken offence at the invasion of Egypt. He thinks that they will still conclude a peace with the republic, and leave her in possession of that colony, under certain conditions. His thoughts and his wishes, on this point, evidently correspond with each other; and we trust that the former will prove as baseless, as the latter are hostile to the interests of his adopted country.

Indeed his book is one continued and emphatic apology for the revolutionary government, and a regular attack on the British and Russian governments. He laments that his *unfortunate* situation in England (why does he not change it?) prevents him from extending his *Cursory View* to the Insular States, but he makes himself ample amends for this restriction, by leading his readers to a *direct* and *positive* conclusion. (P. 127). And what is this conclusion? To inflict the severest censures on our government for their conduct relative to the *Consulate* of Buonaparte; for their refusal to acknowledge that “France has acquired by the war limits of which she cannot be deprived by negotiation *without injustice*, and which *madness* alone would attempt to extort from her by arms;” (P. 131) for persisting in their refusal to consider as *dead*, beyond the hope of resurrection, the ancient treaties of *Westphalia*, *Utrecht*, and *Ryswick*, which had fixed the balance of Europe, and to adopt “the new *ÆRA* engendered by the French revolution”

revolution" (P. 135); and lastly, for not eagerly embracing an illusory peace which would give the revolutionary monster time to breathe, to recruit his exhausted strength, and then to renew his ravages with renovated fury. This slight sketch will suffice to shew that M. Saladin, if he had dared to indulge his humour, would not have treated the English better than the Russians. But we must here express our concern that he has not condescended to favour us with an exposition of *his* principles of *political justice* and *political wisdom*; because the assertion, that it would be *unjust* to deprive an armed banditti of the fruits of their depredations, in order to restore them to their lawful owner; and that it would be *madness* to attempt to recover by arms what had been subdued by arms, is not of a nature so perfectly conformable to the received notions of mankind, at least of that portion of mankind who are neither regicides, rebels, nor illuminati, as to pass current without the adduction of any reason or proof whatever, to give it the stamp of currency. Whatever idea M. Saladin may entertain of his own wisdom, he may rest assured that the authority of his name is not of sufficient weight to make villainy pass for justice, folly for wisdom, or affirmation for argument!

As to his remarks on the new republican *era* and the annihilation of ancient treaties, they are borrowed from one of the most furious of the early Jacobins.—A commissioner employed by the Executive Council, at the close of the year 1792, to revolutionize Belgium.—“Woe be to him who shall prefer the authority of history to the authority of reason!—*The treaties of Kings are annihilated**,” said Publicola *Chaussard* at that period; little could it be expected that M. *Saladin* would become the echo of *such a patriot* in 1860!—But the *commissioner* was the wisest and the most consistent of the two, for he expressed his decided opinion, that the French republic and the monarchies of Europe could not exist together—an inference which flowed naturally from his premises.

But notwithstanding the restrictions which his situation is said to impose on him, he makes no scruple to calumniate the British government for the use which they make of the *Alien Bill*, and to condemn their vigilance in repressing the *boldness* of revolutionary writers, (P. 125; Appendix, P. 41)—a condemnation which reminds us of the declarations of certain whig-orators and whig-writers, that the freedom of speech and of the press was annihilated in this country, in harangues

* See Gifford's Letter to the Earl of Lauderdale, P. 79.

replete with sedition and treason, and in pamphlets, every line of which was a libel. As if desirous to inspire the sailors of republican France with courage, he observes, that the naval war has never yet been carried on *with equal force*, although in the action of the first of June, 1794, the French fleet was superior to the English, in number of ships, men, and guns; and although in the action with the Spanish fleet, on the 4th of February, 1797, Lord St. Vincent's force was inferior to the enemy's by one third. He threatens us with an *equality of force* in the ensuing campaign, in order to render our government responsible for the monstrous alliance of the regicide republic of France, with a Spanish monarch of the House of Bourbon. Even our conquests in the East and West Indies do not escape the censure of this adopted Englishman, who reminds us of *the Countryman and the Snake*.

There is scarcely a page of this Tract which does not bear some strong marks of ignorance, misrepresentation, or perversion; but we have already extended the article to an unusual length; and the observations which we have made will suffice to convince our readers of the justice of our preliminary remark, that it is a Franco-revolutionary production, intended to procure a favourable reception for the laconic epistle of the Grand Consul. We have been assured, indeed, by persons who have been intimately connected with the author from his youth, that he is incapable of producing such a work, all defective as it is; and we have likewise heard that he actually received the contents, piece-meal, from the Continent, by the way of Hamburgh, and was induced to mould them into a whole and to adopt them as his own, from the connection which he formed with the principal members of the French government, during his late residence in France, and particularly with the apostate Bishop of Autun, on whom he bestows the most fulsome adulation, in his Appendix. But we must not be understood to vouch for the authenticity of these facts; though we thought it our duty to notice them, as, under all the circumstances of the case, we conceive this to be the most extraordinary book that has yet fallen under our cognizance.

We cannot conclude without expressing extreme regret at the silence which that distinguished political writer, Mr. Mallet du Pan, has imposed on himself, on the subject of the book before us. We admit, that to have opposed his gigantic strength to the dwarfish attacks of such an adversary, would have been "to break a butterfly upon a wheel;" but still, for various reasons, we could wish that *he* had undertaken the task which we have deemed it *our* duty perform. While we
honour

honour the motives assigned for his forbearance—and we know him to be incapable of being swayed by any other than the most honourable motives—we must declare, for our own part, that we shall never suffer any sentiment of personal friendship to interfere with the discharge of our public duty. If the dearest friend, or the nearest relative we have, had published the work before us, we should still have treated it with the same freedom;—and while we respected the person of the author, should have condemned the errors of his book.

Amicus Socrates, Amicus Plato, sed magis Amica Veritas.

ART VI. *Bertrand's Annals of the French Revolution.*

(Continued from p. 56.)

TO give the reader an account of the information and entertainment which he may expect in these volumes, would be to follow the work almost page by page; for it would be difficult to find one in which curiosity is not gratified, sensibility interested, or the mind furnished with a subject of reflection. We shall therefore content ourselves with laying before him a general outline of the Annals, dwelling occasionally on parts, with the view of enabling him to form a judgement of the merit of the performance.

The author has divided the whole into forty-five chapters, and each of his volumes terminates at some remarkable period. The first brings down the History from the retreat of the Archbishop of Sens to the fermentation occasioned by the subject of the VETO; the second carries it on to the festival of the federation; the third to the death of Mirabeau, which, from the new light thrown by M. de Bertrand on the character and designs of that extraordinary man, we may consider as perhaps the most critical event of the revolution; and the fourth volume ends with the dissolution of the Constituent Assembly. The first chapter contains an account of the riots after the dismissal of the Archbishop of Sens, the second meeting of the Notables, the Memorial of the Princes on the encroachment of the third estate, the Duke of Orleans's conduct on that occasion, and the insurrections in the Fauxbourg St. Antoine, previous to the meeting of the States-General.

The second chapter gives an account of the opening of the States-General, and of the difficulty attending the verification of the powers of the deputies. It contains also the resolutions of the Electors of Paris, by which they rendered themselves a permanent

manent Assembly ; and two anecdotes which, as M. de B. observes, throw a great light upon the characters and views of the three Members of the third estate, who, at the beginning of the revolution, rendered themselves most remarkable, each in his way ; namely, MIRABEAU, TARGET, and SIEYES.

The third, fourth, and fifth chapters are nearly ingrossed by the contest between the Third Estate and the other two orders, respecting the mode of voting, in the course of which the former constitute themselves the National Assembly ; meet in a Tennis-court in defiance of the King, afterwards assemble in the church of St. Louis, and are, in the end, joined by the orders of the nobility and clergy. In the fifth chapter a very curious anecdote, little known, is related of Mr. Necker, which seems to prove that he was no stranger to the commotions excited at that time.

The sixth chapter relates the commencement of the defection of the troops, the rapid progress of the spirit of insurrection, and the arrival of the army at the capital, and in its neighbourhood. It also contains one of the most eloquent speeches of Mirabeau, followed by a most artful, as well as eloquent, address to the King.

Mr. Necker's dismissal, and the riots and commotions in Paris, which preceded the destruction of the Bastille, by the rabble and rebels of the metropolis, form the subject of the seventh chapter ; and the plunder of the Hotel-des-Invalides, the attack upon the Bastille, and the assassinations that followed, are described in the eighth. The misrepresentations of these occurrences are exposed in the account here given of them, and M. de Bertrand's attestation respecting the regulation of the state prisons in the reign of LOUIS XVI. is such a powerful refutation of the charge of tyranny, urged by the calumniators of that benevolent and too tender-hearted Monarch, that we cannot resist the temptation of laying it before our readers.

" In the towers of the Bastille there were but seven prisoners, whose names were Pujade, Béchade, La Roche, La Caurege, the Count de Solages, Tavernier, and Whyt : the four first were accused of forging bills of Exchange, some accepted by Tourton and Rayel, and others by Gallet de Santerre ; the Count de Solages was confined at the request of his family, on charges of the most serious nature ; and the two last were both so deranged, that the Electors sent them the next day to Charenton, to be confined among the mad people. Tavernier was the natural son of the late Paris Duverney, the brother of Paris de Montmartel.

Here then was the immense number of victims that were said and believed

believed to be *crowded by hundreds in the dungeons of despotism*. Those pretended dungeons were chambers as agreeable as the chambers of a prison can be, and the envenomed reports published by some who have been prisoners in the Bastille, after their enlargement, and particularly by Count Mirabeau and Linguet, prove that they were better fed there than they could have been at home. There were state prisons in several provinces of the kingdom, and especially in Britany. The number of these, and the expeditious and arbitrary form of imprisonment by *Lettres de Cachet*, having been the chief ground of the opinion generally adopted among foreign nations respecting the pretended despotism of the French Government, it is incumbent upon me to say here, that, while I was intendant of Britany, I received an express order from the King to visit all the state prisons in that province, to receive from every prisoner a statement respecting himself, and to transmit an account of it to the Minister, the Baron de Breteuil. This order was accompanied with the amplest instructions respecting the motives of justice and humanity by which it had been dictated, and the manner in which his Majesty wished his paternal intentions to be executed. The circular letter which contained those instructions was addressed to all the Intendants: I obeyed it, as was my duty, with the utmost strictness, and I attest, upon my honour, that there was not in Britany a single state prisoner whose confinement was not an act of justice, and, in many instances, an act of benevolence & mercy."

At the conclusion of the chapter, M. de B. speaks thus of *Lettres de Cachet* :

"We ought not to confound with these people the rational and moderate men, who think that, under a despotic King, or in the hands of a violent, insensible, or wicked Ministry, the *Lettres de Cachet* were, or might soon be made, the instrument of the most odious tyranny. This incontestable truth was doubtless a very powerful reason, not for annulling entirely the use of *Lettres de Cachet*, but for limiting it, by subjecting it to rules the most proper to preclude the danger of it; for there would be no means of authority left to a Government, if all those were proscribed which despotism may abuse. No one is more convinced than myself that the authority of Kings, that their very beneficence, ought never to be arbitrary; but I am no less convinced of another truth, which Louis XVI. has inserted in his immortal testament, and that is, 'That a King cannot enforce the laws, and do the good which his heart prompts, unless he be possessed of necessary authority; and that otherwise, being fettered in his operations, and inspiring no respect, he is more hurtful than useful.'

The subject of the state prisons recalls to the author's mind the confinement of the CARDINAL DE ROHAN which he considers as connected with the History of the Revolution.

"The

"The King (says he) meant to make the most lawful use of his authority, and, at the same time, such as the Queen's honour imperiously prescribed: but he was not aware how little this exertion of power was merited, and its consequences have proved how impolitic it was. It was humbling, unnecessarily, a powerful and numerous family, whose rank, alliances, respectability, and services deserved consideration; it was alienating the first noblemen of the kingdom, and alarming every body; it was, in short, preparing and facilitating the revolution, by awaking ideas of despotism which the reign of Louis XVI. had buried in oblivion, and by exciting a general desire of seeing the royal authority limited."

M. de B. has given, in a note at the end of the volume, the narrative of some circumstances relating to the famous affair of the necklace, which he declares he would have given in evidence at the trial had he been called upon, and which, from the confidence placed in him by the CARDINAL DE ROHAN on that subject, shew how egregiously the latter was imposed upon throughout the affair, justifying M. de B.'s assertion that he did not in fact merit the severity with which he was treated. The details of the narrative are curious and well told, but we must refer our readers for them to the work itself.

In the ninth chapter, the conduct of the Assembly, at the period of the attack upon the Bastille, the timidity of the measures of the Court, and the plans of the factions, are displayed; and an account is given of the Committee of *Montrouge*, at the head of which were MIRABEAU and SIEYES, and of the King's consent to the removal of the troops.

The tenth chapter is replete with incident. The appointment of LA FAYETTE, and of BAILLY; the deputation from the Assembly to the Parisians; the recal of M. NECKER; the KING's visit to Paris, and his return to Versailles. This chapter is rendered the more interesting, by two of the most eloquent speeches ever delivered, by M. DE LALLY-TOLLENDAL.

Insurrections, in the neighbourhood of the Court, the massacre of FOULON and BERTHIER, and their characters form the subjects of the eleventh chapter.

The twelfth gives an account of the arming of the populace and its consequences, the diffusion of the spirit of insurrection through the provinces, the burning of gentlemen's seats in every part of the kingdom, a debate on the sacredness of private correspondence, and a curious narrative of the arrest of the Abbe Maury at Peronne.

The thirteenth chapter contains a letter from the Duke of Dorset, intended to remove all suspicion respecting the intentions of the English Court; an account of Mr. Necker's return,

return, the appointment of a new ministry, the sacrifices made by the nobility and clergy, the abolition of tithes, Mr. Necker's proposal of a loan, and its consequences, which soon ended in the deplorable resource of *assignats*; a proclamation levelled against the clergy, nobility, and magistracy; and the fermentation occasioned by the discussion of the question of the Veto.

The fourteenth chapter, which begins the second volume, opens with a view of THE SOVEREIGNTY OF THE PEOPLE, which the late Mr. JONES, of *Nayland*, justly denominates the "fungus of literature" and the "doctrine of Bedlam." But as its professors, unhappily, are not confined to Moorfields, but openly display their imbecillity in *St. James Square*, and their vanity in *Serjeant's Inn*; we shall, for their benefit, lay before them our author's sentiments on that subject.

"Jacobinism has formed the sovereignty of the people into a principle, in order to make it the rallying cry of rebellion, and the essential dogma of revolution. This principle, or rather this gross error, has been maintained and combated by arguments so profound and learned, that it is now become an abstract political question, above the understanding of the common run of mankind. Too melancholy have been the consequences of it not to make us eager to remove the obscurity with which it is still enveloped. The simple light of common sense is enough to show its absurdity; for absurd we must call every assemblage of words which presents no rational meaning, and to which we cannot even affix the idea of any thing possible.

"The factious, whose intention it was to annihilate the Monarchy, took great care not to let it be known that their object was to seize the supreme power themselves. 'It is to you (said they to the multitude) 'it is to you that the sovereignty belongs, from you it has been usurped; there were people before there were Kings; Kings were made by the people; therefore, it is you who are the sovereign, and all we want is to restore you your rights.'"

"Those who have combated these sophisms * are by far too metaphysical in their reasonings. The people comprehend only simple ideas, and we must present no others to them if we wish them to understand us. Thus, instead of attempting to prove *'that the principle of sovereignty is in the people, but that the exercise of the sovereignty ought always to be separated from its principle, so as that the people, who produce the elements of it, should discover it no*

*"Nobody attacked them with more force than M. Malouet in the first Assembly. See his Opinions, Vol. iii. pages 48. 50. 144. 149. 152, and 153; and the Memoirs of the Archbishop of Aix relative to Avignon."

more but in a visible and commanding representation which impresses them with obedience.'—I would have very plainly stated the following evident truths :

" A nation without a Government is not a social body, but only a mass, more or less numerous, of persons living in a savage state, and always subject to the law of the strongest : this sovereignty is that of the lion or the tiger.

" When the majority of persons in such a nation have determined on any form of Government whatever, it becomes a social body, and the whole of the individuals together who compose that society is denominated by the word *people*.

" As there can exist no social body without a Government, or Government without Sovereignty, the formation of the social body is the original cause of Sovereignty.

" Sovereignty consists in the right of making laws united with the power necessary to enforce them ; these are its only and essential elements.

" The Legislative and Executive powers neither exist nor can be exercised but by delegation, except in the case of conquest.—Sovereignty, then, is a power essentially and necessarily delegated.

" The right of delegating this power, and that of exercising it, are two rights absolutely distinct which can never be united by the people ; the former is the only one they can possibly exercise, and consequently the only one they can claim.

" A Government without sovereignty could not exist ; for it could govern nothing. It is to the Government, then, that Sovereignty is inseparably united.

" Great care must be taken to distinguish between the Government and Sovereignty.—The form of the Government, that is to say, the number of persons to whom the exercise of Sovereignty is delegated, may vary ; but the Sovereignty is always immutable, and can only exist in the complete union of the Legislative and Executive powers.

" A nation forming themselves into a social body may chuse the kind of Government that best suits them. In making their choice they exercise and consummate the only right that belongs to them, or that they can exercise as a national body.

" The right of doing a thing physically impossible is a supposition void of sense.

" It is physically impossible that a nation composed of many millions of individuals should exercise in a mass the Legislative power ; they are, therefore, under the necessity of delegating the right of making or agreeing to laws for them.

It is physically impossible that such a nation should exercise in a mass the Executive power ; for, on whom should they exercise it ? Where would be their subjects, if all the individuals were co-sovereigns ? They are therefore under the necessity of delegating also the power of enforcing or executing the laws.

" In

"In thus delegating the two powers which constitute the sovereignty, the people cannot be said to dispossess themselves of it; for, to dispossess ourselves of a right it must be vested in us: now, the right of doing a thing physically impossible cannot be vested anywhere.

"The delegation of these two powers, which must necessarily follow the adoption of any form of Government whatever, is, comparing great things with small, a right similar to that exercised by a meeting of inhabitants when they proceed to appoint a Mayor, an Alderman, and other civil officers; or by an army privileged to choose their General; nor would it be more absurd to tell those inhabitants that they are the Mayor and the Alderman, or the army that they are the General, than to tell the people that they are the Sovereign. Yet this absurdity it is which has overthrown the most ancient and finest Monarchy of Europe.

"The people, who have never annexed any other idea to the words *Sovereign* and *Sovereignty*, than that of King and of Royalty, have argued thus: 'the Nation is the Sovereign, the Sovereign is King: We are the Nation, therefore we are King.'—And the cry of '*Vive le Roi*' became '*Vive la Nation*.'

"This simple idea led them to another not less so. 'If the people be *Sovereign*, that is to say *King*, they ought to have subjects; for there cannot be a King without subjects. The clergy, the nobility, the aristocrats, are not the people; these to be sure there must be our subjects.' Such has been their logic, and they have reigned over their subjects according to their mode, by pillaging them, and cutting their throats *."

M. Bertrand, however, in exposing one error, appears to us to have committed another, as gross, if not as dangerous, in maintaining that the right of delegating the Sovereignty is vested in the people. It were to be wished that he had not admitted the idea, that such a position would pass without examination, as, in that case, he would have deemed it

* "They who had thrown the Sovereignty into the hands of the Brigands, fearing to be in their turn pillaged and massacred, to pervert the danger, broached the maxim of *political equality*. The people, who as little understood this phrase as that of *sovereignty*, annexed an idea to it that was most agreeable to their vanity and their covetousness. As soon as the Clergy, nobility, and Aristocrats were annihilated, the classes of the inhabitants were all confounded in that of the people. The Sovereignty, become the right of all, had no object for its exercise, and the bloody anarchy that was the consequence of this left it in the hands of the most determined villains. Thus, as the word *sovereignty of the people* had dethroned the King, the word *equality* dethroned the people."

necessary

necessary to explain the principles on which his assertion was founded. But it is difficult to conceive how that which is not possessed can be transferred--- *Quod non habes, dare non possum.* Therefore if the right of doing a thing *physically impossible* cannot be vested any where, and the right of Sovereignty cannot be vested in the people because its exercise is *physically impossible*, it follows, logically, that they cannot delegate it, because they have it not to delegate.

Admitting, however, for the sake of argument, the possibility of surmounting this difficulty, another insurmountable obstacle presents itself. The act of delegation, by *the people*, of the right of Sovereignty, would be *physically impossible*, as well as the exercise of that right by themselves. For it would be an act as solemn, and as important (to say the least of it) as any one act of Sovereignty. If, therefore, they could perform the act of delegation, they could perform any one act of Sovereignty, and if they could perform any one act, what, then, could prevent them from performing all other acts of Sovereignty? Besides, if such a right had any real existence, it must either be a primitive or original right, or else a positive or conventional one. In the first case it would be a right originally vested in every individual of the species; a right not to be controuled by a majority. The exercise of such a right would therefore require the consent of every individual, which chiefly constitutes that physical impossibility of the exercise of the right of Sovereignty, from which our author infers the non-existence of such a right. In the second case, that is, if the right in question resulted from express compact, that compact must be proved before it can be admitted into the argument;—*Onus probandi ei qui allegat imponitur.*

We have here only suggested, for the consideration of Mr. Bertrand, two or three of the leading objections to his untenable position. We forbear to urge others of equal validity, or to trace the *consequences* that must necessarily flow from the admission of such a principle---consequences which, we are persuaded, the respectable author deprecates as strenuously as ourselves. Should he be led, from these suggestions, to reconsider the subject, we recommend to his serious attention, the Tracts of the late Dean Tucker on Government; the *Rev.* John Whitaker's Essay on the Origin of Government; and Thoughts on the Origin and Formation of Political Constitutions, by John Bowles, Esq.

The rest of the chapter relates to the progress of the spirit of insurrection, the ridiculous patriotic offerings, the debates upon the *Veto*, the settling the fundamental points of the Monarchy, the scarcity of money, the failure of public credit,

credit, and an eloquent speech from Mirabeau against public bankruptcy.

In the fifteenth chapter the views of the Faction are developed, and their plans for removing the National Assembly to Paris. The entertainment given by the Gardes-du-Corps is related, and the King's answer respecting the rights of man and other articles of the Constitution, for which his sanction had been demanded, is given at length.

The commotions in Paris, previous to the march of the mob to Versailles, attended by the National guard, and the outrages of the 5th and 6th of October, afford materials for the two next chapters, which are rendered extremely interesting by the pen of M. de B. who investigates the subject so clearly as to leave no doubt of the source of those crimes. In the course of those two days, indeed, throughout the history, the youthful hero of America, maturing himself into the Washington of France, makes but a sorry figure under the pencil of our author.

The 18th chapter relates the progress of the commotion, the removal of the Royal family to Paris, and the Duke of Orleans' compulsory visit to England.

The King compelled to dismiss the faithful Gardes-du-Corps, the removal of the Assembly to Paris, mobs, denunciation of the Ministers, the property of the Clergy given to the nation, meetings of the Nobility in several provinces, and the arbitrary conduct of the National Assembly, form the heads of the nineteenth chapter.

In the twentieth we read the deplorable state of the finances, with various plans for supplying the deficiency; among others the creation of assignats,

"That fatal paper-money, (says M. de B.) at first devised to cover a deficit of 170,000,000, and which, in a little time, became, by audacious impositions, the most disastrous revolutionary means, the instrument of plunder, of every ruin, the wages of every crime, in a word, the scourge of France, of Europe, of humanity itself; till, by a bankruptcy of 40,000 millions, it sunk into the same gulph into which it had precipitated all property."

The arrest of the Marquis de Favras concludes this chapter.

The twenty-first contains an account of the decree relative to pensions, the trial and death of the Marquis de Favras, the organization of the new municipalities, the division of France into districts, and a fine speech from the King on the situation of the country.

The twenty-second chapter shews the progress of disorder throughout

throughout the country; the author inveighs against the injustice and inconsistency of the suppression of the feudal rights. An account is given of memorials on the finances, of the sale of the property of the clergy, of the compensation for the Gabelle, the suppression of the India company, the abolition of Lettres-de-Cachet, the compensation for tithes and all ecclesiastical property, and the rejection of a motion in favour of the Catholic religion.

The twenty-third chapter contains a minute exposition of the red-book or register of expences, and which M. de B. proves to have been falsely represented in a pamphlet published by the Committee of pensions.

In the twenty-fourth chapter we have an account of several important debates, particularly those on the organization of the new judicial power, and on the right to make peace and war.

Insurrections and assassinations in various parts of the kingdom, and commotions at Paris, a debate on the constitution of the clergy, a speculative sketch of the state of the finances by M. Necker, the revolt of some regiments, and the settling of the King's civil list, form the subjects of the 25th chapter.

Were we to select a portion of the Annals, for the purpose of exposing to ridicule the National Assembly, and manifesting the delirium, not to say the idiotism of the democratic nobility, it should be that contained in the 26th chapter. The Assembly pass a decree relative to the institution of the festival of the federation, and receive deputations from the conquerors of the Bastille, and from the four quarters of the world, in a stile truly burlesque. The fine figures in the *Place des Victoires* are denounced and removed, and the Nobility contend in showing their readiness to relinquish all their privileges, for which decrees are passed. The chapter concludes with an account of massacres at Avignon, and events in which the Count DE LAUTREC and Viscount MIRABEAU are concerned—the latter of these is compared with his elder brother.

In the 27th chapter a singular adventure is related of two young men deranged in mind who were taken up at St. Cloud, whither they had gone for the purpose of delivering the King. The arrival of the federates, and a lively account of the preparations for celebrating the federation, and of the celebration of it, terminates this chapter and the second volume.

We shall conclude our analysis of this interesting work in our next Number, when we shall subjoin such observations

as it shall appear to us to call for ; in the mean time it is incumbent upon us to inform our readers, that it is by no means a minute one : many anecdotes and much incidental matter occurring which the limits of our work prevent us from noticing.

(To be concluded in our next.)

ART. VII. *Reflections on the Political State of Society, at the Commencement of the Year 1800.* By John Bowles, Esq. 8vo. Pp. 154. Price 3s. 6d. Longman and Rees. 1800.

A MOST accurate observer and intelligent judge of the passing events and probable consequences of the French Revolution, Mr. Bowles suffers no opportunity to escape him of calling the attention of his countrymen to those causes which have already involved a great part of Europe, in all the miseries of desolation and anarchy, and to that line of conduct, from the strict observance of which Great Britain and her Allies can alone expect to avert a similar fate. Most justly does he state,

“ That the principles of the Republic would lead her to change the whole face of civil society ; to subvert every established government, and every subsisting institution ; to supersede all the laws, treaties, usage, and habits, which regulate the intercourse of mankind in all their various relations ; to tear asunder all the ties, political, civil, and moral, which bind together the human race in their infinitely diversified connections.—Nay, to dissolve, in regard to all influence upon the minds and actions of men, their first, their last, their most sacred tie—that which subjects them to their Maker in a state of unceasing dependence, and of awful responsibility ; to spread, in short, universally, the system of anarchy, vice, and impiety, which have been introduced into France, and to subject the whole world to her oppressive and merciless dominion.”

That such is the direct tendency of French principles, and that the Regicide Republic is ever disposed to regulate its practice by them, Mr. B. proceeds to shew, in a cursory view, the conduct of which the persons exercising the supreme power in France, and their agents, civil and military, have invariably observed, in all those countries which have been overrun by their arms, or which have ventured to open negotiations with the Republic.—This view will not admit of analysis. We shall only observe, therefore, that Mr. B. adduces several new facts, respecting the atrocious proceedings of the gallic barbarians

barians at Rome, which are not to be found in the interesting work of Mr. Dupper.

The succeeding observations of our author, on the actual state of Europe, are strong, pertinent, and just. He seeks to impress on the mind of those, on whom the fate of empires more peculiarly depends, the absolute necessity of combining to produce, by one common means, one common object—the destruction of the French Republic, and the consequent salvation of Europe. He gives the memorable declaration of the Russian Emperor to the members of the Germanic Empire, and then breaks out into a strain of panegyric, not more animated than deserved.

“What a scene of true grandeur is here displayed! How little does this declaration make those Sovereigns appear, who have hitherto been distinguished by the title of Great! Where does the page of history present a spectacle to be compared with that of a Monarch, vanquishing armies which had enslaved whole nations, and which threatened to desolate the earth, and driving them from their conquests, with the celerity of the eagle’s flight—reducing, in quick succession, the strongest fortresses—pledging the whole force of his Empire to still more vigorous efforts, for the complete overthrow of the enemy—and, when his arms are every where triumphant, when his prospect of success is most bright, openly disclaiming all views of aggrandisement, renouncing all acquisition of territory, dedicating all his triumphs to the cause of religion and social order—to the interests of humanity; and declaring that he looks for his reward only in the re-establishment of lawful government, the security of independent nations, and the restoration of general happiness and tranquillity!

“If the other powers, which have been engaged in war with the French Republic, had confederated upon the principles avowed in this Manifesto, it is impossible to doubt that Europe would long, ere now, have been delivered from infinitely the worst enemy that ever disturbed her repose.”

Having paid some proper compliments to the Emperor of Germany for his zealous exertions against the common enemy during former campaigns, and lamented that any difference should have arisen between that Prince and his Imperial Ally, he proceeds to shew not only the expediency but necessity of adopting the principles proclaimed by the latter.

“That system is the only one which is calculated for success, in a war with the French Republic; and, indeed, the only one by which a league against that Republic can be long holden together. An alliance formed upon any other principles, however it may flourish for a time, contains within itself the seeds of its own destruction. Its feeble texture could endure neither the rays of prosperity, nor the rude blasts of adversity. No league can be the guardian and preserver of

of Europe but one, the members of which shall engage—"to restore royalty in France, without admitting any partition of that country; to destroy the common enemy as speedily as possible, and to found upon his ruins, permanent prosperity for themselves and for posterity." One, in short, which shall be animated by a determined purpose "not to sheath the sword, until it shall have produced the downfall of the monster which threatens to crush all legitimate authority *."

The author supports this position by a variety of forcible and conclusive arguments. He then examines the principles of those who are averse from the adoption of this system, and anxious for the hasty conclusion of a peace, which, he contends, is either not practicable, or, if practicable, fraught with infinite danger. The book concludes with some very judicious remarks upon the continued existence of the aggressive principles of France, and upon the character and disposition of the First Consul. The style is equal to that of Mr. B.'s former productions, always chaste, and frequently animated; the principles are radically sound; the arguments are close, connected, and powerful; and we consider the pamphlet as peculiarly well-timed and having a most useful tendency.

* "The author having, under the impression of that solicitude which the critical state of the world is calculated to excite, frequently obtruded his sentiments upon the public during the present war; and having ventured as frequently to express his firm conviction, that the preservation of civil society called loudly upon the powers of Europe to confederate for the restoration of the French Monarchy, without any dismemberment, he hopes he may, without presumption, refer the reader to "The Retrospect," pages 148 to 164—185 to 191—244 to 255—385 to 387, for an exposition of the reasoning which occurred to his mind, in support of the above opinion.

"He hopes he may also be here permitted to make one observation. It has often, on reflection, struck him as a most singular occurrence, that an Englishman should thus stand forward an advocate for restoring to the French Monarchy all its continental dominions. This seemed to him the more singular, as he was conscious of all those sentiments of jealousy, with regard to France, which are indigenous to an English breast. He felt, and still feels, the utmost indignation at the ambition and spirit of encroachment, by which the French Monarchy had acquired many of those territories, for the restoration of which to the House of Bourbon he has repeatedly contended. How novel then, how extraordinary must be the situation of Europe, which can reconcile such apparent inconsistencies! What a danger must that be, which ingulphs all former perils, and calls upon mankind to lay aside their habitual jealousies and inveterate resentments, and to bury their greatest provocations and injuries under one grand effort for their common—their immediate preservation!

Copies of Original Letters from the French Army in Egypt. 175

ART. VIII. *Copies of Original Letters from the French Army in Egypt. Part the Third. Consisting of those Letters to the French Government, intercepted by the British Fleet in the Mediterranean, which have been published here by authority. With an English Translation. 8vo. Pp. 182. 4s. Wright. London. 1800.*

THIS is a republication of those Original Letters which we noticed in our last *Summary of Politics*; with a translation; and an introduction and notes by the Editors of the former *Parts*. These last contain many shrewd and pertinent observations, particularly the notes. The letters themselves, as we before observed, are both interesting and important, since they give an accurate description of the present state of the French army in Egypt, its numbers and resources, which exhibit a direct contradiction to the pompous account of the First Consul, and of his advocates and friends in this country. If, indeed, any thing were wanting to complete the infamy of Bonaparte's character, these Letters would amply supply the deficiency. The Letter of *Poussielgue*, who is an able and intelligent man, is the most important in the whole collection, because it gives us a clear insight into the internal situation and resources of the country itself, as well in time of peace as in war. Any attempt to analyze such a collection would be fruitless; we shall, therefore, briefly state the situation of the army and the revenue of the country, as here detailed, from indisputable authority.—On the blasphemous rant, and unprincipled duplicity of Bonaparte, as here set forth, in a luminous point of view, we made some appropriate observations in our last.

GENERAL DAMAS, in a letter, dated October 11, 1799, says,

“The number of effective men which on the 22d. of September, 1798, was above 33,000” (it amounted to 42,000 when they first disembarked on the shores of Egypt) “is, at present, reduced below 22,000: from these must be taken 2,000 sick and wounded, who are absolutely incapable of any duty whatever; besides 4,000 utterly unable to take the field, or enter upon any active service. It results from this comparative statement, that the effective strength of the army is reduced a third within the last twelve months, and the actual number of those under arms decreased a full half.

“The 16,000 men (comprising the forces of every description) which compose the army, are dispersed over a surface of country comprised within a triangle, of which the base extends from Marmarout to El Arisch, a line of near two hundred leagues, which is

also the length of its two sides, of which that from El Arifch reaches beyond the first cataracts (which may be considered as its apex), and the other from the cataracts again to Marabout."

DAMAS adds, that it is proved, from *experience*, to be impossible to bring more than 7,000 of these troops to bear upon any one point though threatened by an enemy on every side.

KLEBER, the Commander in Chief, in his letter to the Directory, of October 7, says,

"The army is reduced a full half!—The absolute want of arms, of gunpowder, of cannon and musket-balls, presents a picture no less alarming than the prodigious and rapid diminution of our numbers.—THE TROOPS ARE NAKED—and this privation of cloathing is the more calamitous, as it is perfectly ascertained in this country, to be one of the most active causes of the dysenteries and ophthalmies which constantly prevail here. The first, in particular, has operated with an alarming effect this season, on bodies already weakened and exhausted by fatigue. The members of the Board of Health remark (and never fail to mention it in their reports), that, although the army is so much diminished, the number on the sick list is considerably larger this year, than at the same period of the last.—It will be *absolutely impossible* for me to get together more than five thousand men capable of taking the field against the Grand Vizier."

POUSSIELGUE, in his letter of September 22, tells the same story.

The army, without clothes, and, above all, without stores of any kind, reduced to less than two thirds of its original number, has now *now no more than 11,000 men* capable of taking the field."

On the finances of the army Kleber says—

"Bonaparte, on quitting us, did not leave behind him a SINGLE SOL in the military chest, nor any thing capable of being turned into money! He left, on the contrary, a debt of near ten millions, more than a whole year's income, in the present state of things; the pay of the army alone is in arrear full four millions."

Poussielgue, after giving a very full account of the revenue of the country, observes,

"It is not possible to take the revenues, appropriated to the army, at more than nine or ten millions; of this sum there only remains two millions to be obtained from this period to the 20th of December next."—Again—"The military chest is always empty; and, for a considerable period to come, we have not the most distant prospect of receiving more than 2, or 300,000 livres a month, while the ordinary expences amount to more than 1,300,000 livres a month."

A pretty contrast truly do these statements exhibit with the

the lying accounts of Bonaparte to the Legislative Commissions at Paris!—To crown the whole, Poussielgue draws this very natural consequence from the wretched state of this army—"Every victory carries off some of our best troops, and their loss cannot be repaired. A DEFEAT WOULD ANNIHILATE US ALL; AND HOWEVER BRAVE THE ARMY MAY BE, IT CANNOT LONG AVERT THAT FATAL EVENT!" Finis coronat opus.—Add to this, that the whole people of the country are represented as inimical to the French, and anxiously watching for an opportunity to throw off their yoke;—an enmity sufficiently accounted for, without having recourse to religious prejudices, by the abominable acts of cruelty, tyranny, and extortion which, according to their own accounts, these rapacious conquerors have constantly exercised over them.

The whole annual amount of taxes, levied in specie, on the cultivators of land in Egypt, is stated to be fourteen millions of livres (about 600,000*l.* sterling) and of those levied in kind, at three millions and a half, making a total of seventeen millions and a half, or about 750,000*l.* sterling.—The nature of these taxes and the mode of collecting them are clearly explained by **POUSSELGUE**.

As these Letters were first published by the authority of Government, it seems to us that there could be no necessity for republishing them in *French*, as no doubt could have been entertained of the authenticity of the translations, and this only tends to enlarge the book and, consequently, to enhance the price. Indeed, as the avowed object of publishing them is "the more general information of the public" we cannot but express our regret, that they were not published, in such a form and at such a price, as to be attainable by the public in general. And we must add, that Government would do well to order a cheap edition of the whole of the Three Parts to be published, as they cannot now be purchased for less than thirteen shillings. Information so important as that which is contained in these letters cannot be too widely diffused; all the Jacobinical tracts are placed within the reach of the poorest reader, while those, which are calculated to disseminate sound principles, are principally confined to the opulent, who have least need of them.—The Press is a most powerful instrument; but how few, alas! know how to employ it for a beneficial purpose!—We shall probably be led to resume this subject in a subsequent Number.

These Letters are not so well translated as the two former collections. The translation is in many places incorrect;

we have not taken the trouble to compare it, throughout, with the original; but we have, nevertheless, discovered various inaccuracies. In one instance the translator has grossly misconceived the *sense* of the original.

“L’ardeur guerrière connoit peu le système des contrepoids : elle sacrifie tout aux besoins du moment ; elle s’empare et des officiers supérieurs et des officiers subalternes.”—Which is translated thus : “Military ardour enters little into the system of a counter-poising power : it sacrifices every thing to the calls of the moment ; it lays its hands on the civil officers of every description.” The first part of this sentence is obscure ; but the last is totally wrong ; it should have run thus : “It seizes the officers as well those of superior rank as the subalterns ;” meaning not the *civil* officers, but the officers of the army.—The ground of complaint evidently is, that the military ardour which pervades the whole army, from the General to the Ensign, renders the officers regardless of those regulations which are adopted by the civil power for the general good ; and impels them to break down those barriers which divide the civil from the military power.

Kleber's character appears to us to be too highly praised by the Editors. When contrasted with that of BONAPARTE it certainly stands in a favourable point of view ; but it should not be forgotten that KLEBER, as we learn from himself, was ever anxious to secure the possession of Egypt for the Republic, and it is highly probable that a knowledge of these sentiments was the cause of his being employed in the expedition. Of all the criminality, then, which attaches to this atrocious invasion of the rights and territory of a neutral power ; to this unprovoked and most flagitious attack upon an innocent, an unoffending people, KLEBER must unquestionably bear his portion. KLEBER, too, be it remembered, was actively engaged in the wanton massacre of the defenceless inhabitants of Alexandria.—He was wounded on that occasion.—Nor have we observed, throughout his letters, any one sentiment which can lead us to believe that his feelings, respecting the expedition, are any other than those of mortification and disappointment at its failure.—Besides, if his character were really such as the Editors suppose it to be, would he have adopted all the falsehoods of BONAPARTE in his letter to the Vizier ; or have so written it as to extort from them the observation, that “his heart and his hand went not together ?” Surely not. All his anxiety clearly arises from the situation to which the wretched remnant of his army is reduced ; and we have little doubt but that, with the same resources which his predecessor originally possessed, he would pursue nearly the same

same line of conduct. We have been unable to discover any difference between the leading principles of KLEBER, and those of BONAPARTE; all that can be said in favour of the former is, that he probably would exercise no acts of villainy but such as should appear to him to promote the interests of his employers; and that he would be incapable of deserting those troops by whose assistance he had been enabled to subjugate, oppress, and ruin a friendly and unresisting people. But surely a mere unwillingness to go *all lengths* in villainy is not sufficient to justify the language of praise! In this, and in some other instances which we could point out, the editors appear to have been betrayed into a manifestation of that *false liberality* which *they* so well know how to appreciate. The notes are replete with judicious observations; and we hope never to see a translation of any political work from the French, unaccompanied by notes of a similar tendency.

DIVINITY.

ART. IX. *A Charge delivered to the Clergy of the Diocese of Exeter, at the primary Visitation of Henry Reginald, Lord Bishop of Exeter, 1799.* Published at the Request of the Clergy.

ART. X. *A Charge delivered to the Clergy of the Diocese of Bristol, at the primary Visitation of Henry Reginald, Lord Bishop of Bristol, 1796.* Published at the Request of the Clergy. Trewman. Exeter.

THESE are two admirable charges—plain, rational, pious, apostolical. Simple in the language, and cordial in the sentiment; they carry with them the sure evidence of sincerity. In every position, or assertion, his Lordship is exact and clear; in his arguments convincing; in his admonitions, earnest; in his censures, liberal, yet strong and decided.

From his Lordship's Charge, of 1796, to the Clergy of the Diocese of Bristol, we shall extract one passage only. But, in the charge just published, and more immediately inviting our attention, we have taken the liberty of marking, for our Journal, several paragraphs; which, we hope, will not suffer by transplantation, but, are sure, will give dignity and grace to our pages.

In his Bristol charge, the Bishop, after discussing a variety of topics with ability, delineates that "learning which, as applied to the common duties of our profession, is calculated to take hold of the people and to guard them, though in the spirit of Christian charity, not only against the prejudices of those who have long separated from us, but against the attempts also of bold and forward enthusiasts; to make

make them content to walk in the good old path which their forefathers have trod notwithstanding the offers of weak and self-sufficient guides to lead them into new ones."—"What remains for the present, (continues his Lordship) may, I hope, be completed between us from time to time, by correspondence and personal intercourse, which it will ever be my wish and desire to encourage in all cases, where, by advice and assistance, I can hope to be of any use. I regret that unavoidable engagements of duty will necessarily detain me greatly from my diocese; but I beg leave to assure you, that I have nothing nearer my heart than to be enabled so to conduct the affairs of it as to combine the consciousness of my having done my duty with your approbation of my endeavour. To this end, I shall always be ready to receive your information, to listen to your counsel, and to co-operate with you in any measures which may tend to the general good; trusting, at the same time, that should any act of authority be called forth to coerce the refractory, or to reclaim the profligate, I shall be supported, in the painful, but necessary, exercise of it by your countenance and assistance."

How humble, yet how dignified!

In addressing his clergy of the diocese of Exeter, his Lordship discovers, at once, his power of interesting the affections by an exordium truly pathetic:—

"Called by his Majesty's gracious favour to a station of eminence in the profession to which I belong, I must naturally feel a peculiar satisfaction in being sent into a diocese where my name and connections have so long been known; and where so many honest prejudices concur to rivet my attachment. But this satisfaction is considerably checked by a recollection of the loss you have sustained in the prelate whom it is my lot to follow. Independent of those personal qualifications which might entitle him to your esteem and affection, he possessed, also, the same local advantages to which I have alluded in regard to myself. He had quitted a station in many respects more advantageous and lucrative, to return to a country which was the seat of his ancestors, and where his first and earliest connections had been formed: and he brought with him talents eminently fitted for the high station he came to, and a knowledge of business which the habits of great part of his life had particularly enabled him to acquire: he brought, also, a disposition to exert those talents and that knowledge for the welfare of his diocese; and he had the satisfaction of knowing, from personal experience, that he was coming more immediately among those, from whose diligence and information he would be enabled to reap every assistance towards the important charge he had undertaken. Scarcely, however, had he begun to enter upon that charge, when it pleased God to interrupt his prospects, by some of the severest trials to which humanity is liable. He saw the promising hopes of his family repeatedly cut off; and was only relieved from the weight of one sudden and afflicting stroke, to be plunged into the lingering expectation of another. Those who saw him

him amidst these heavy afflictions, will bear witness that he was not wanting to his duty on the awful occasion. He knew that 'he had nothing which he had not received;' and that if 'he received good at the hand of God, it became him to receive evil also.' But, while the Christian supported himself, as he ought, in humble resignation to the Almighty, the man sunk under the trial; and, after a short struggle, he followed his beloved children to the grave. The recollection of these events, naturally suggested by our present meeting, may afford an useful lesson to us all. If there be any of you, who look up with envy and repining towards those situations in your profession, which you think are * marked with too much distinction, and which are supposed to bring with them more of the indulgences and enjoyments of this world, let them consider how small a proportion those indulgences and enjoyments can bear with respect to those more substantial blessings which it is equally in your power to receive; and if it shall have pleased the Almighty to have dispensed them to you, how much the balance is in your favour! Or should the splendour of worldly pre-eminence, attached to those situations, be supposed capable of dazzling the eyes, and corrupting the minds, of those who enjoy them, surely the effect of that conceit must speedily be checked by the contemplation of those severe afflictions to which we are all equally liable, and from which no rank or situation can defend us."

Never was praise more justly merited, than the above eulogia on that good, and pious, and conscientious prelate, Dr. Buller.

In his allusion to his "name and connections," his Lordship, perhaps, will be sufficiently understood, without our adding, that Dr. Henry Reginald Courtenay, Bishop of Exeter, is of the noble house of Courtenay; allied to the first families in the kingdom; descended from Kings and Emperors.† Heaven grant that the "honest prejudices" of which his Lordship speaks, may be long cherished and revered!

We shall now present our readers with those parts of the charge, which respect the conduct of clergymen irregular through excess of zeal, and of Methodist-preachers themselves wanderers, and leading others into error.

* Misprinted *masked*. This is the only erratum we have observed: the charge is very neatly, as well as accurately, printed.

† In Polwhele's Genealogy of the Courtenays, we read: "Henry-Reginald married Catherine, the daughter of Allen, Lord Bathurst, by whom he left issue at the time of his death, two sons and two daughters. His first son, William, was born Sept. 9, 1738. Henry, the second son, born 27th Nov. 1781, a Doctor of Divinity, resides at Lee, near Lewisham, Kent." Here is an obvious error. Henry, (Henry-Reginald) the present Bishop, must be a young Bishop indeed, if born in 1781. It must be an error of the press: the Bishop was born, perhaps, in 1741.

"As

"As to those, (says his Lordship) who, without any authorised call or legal sanction, obtrude themselves into other persons' cures, I conceive they neither act according to the principles of our church-establishment, nor of Christianity itself. Whatever they may profess, and whatever zeal they may pretend for that church of which they are called members, and the emoluments of which they are ready to receive, they are, in fact, Dissenters; not such as, conscientiously differing in points of doctrine or worship, can still live among us in the principles of Christian love and charity, but Dissenters of the worst kind; enemies in the guise of friends, drawing off the congregation from those to whom they ought to listen, and promoting faction and schism where peace and harmony ought to prevail. Where these men violate the laws of their country by such intrusion, they ought to be resisted, and taught to respect them; but this resistance may still be made without seeking to gratify private resentment, or departing from the spirit of peace."—"It can hardly be necessary to observe, that to morality must be added the graces and endowments of Christianity; the moderation, forbearance, and charity inculcated in the gospel; a due sense of our own weakness, and a firm reliance on the merits and intercession of Christ. Yet hence arises in the minds of some men a notion of, I know not what, Evangelical righteousness, totally distinct from that moral virtue which is properly a part of it, and attainable by some secret and undefined communication with the Deity. Upon this system, it is not by its fruits that we are to know in whom the spirit resides, but by some mysterious and internal experience. What an encouragement is here afforded to presumptuous ignorance, to blind enthusiasm, and even to subtle hypocrisy."—"We are over-run with ignorant and self-sufficient teachers, handling the word of God deceitfully, and converting the milk of the gospel into poison. There are, I fear, among these, some from whom better things might be expected; who, nurtured in the abode of science, and seasoned with the principles of genuine learning, are yet misled by their vanity, to catch at the applauses of a gaping multitude, and lose both themselves and their hearers in the mazes of wild enthusiasm." To such as these, we must say, with compassion and regret: "Ye know not what manner of spirit ye are of." And surely it ought to make some impression upon them, to consider that they are making use of the same arts as are employed by the adversary with too much success. A pretence of extraordinary zeal for what they call the doctrines of the gospel, has been made use of by many to supplant the humble and benevolent precepts of it; has been converted into a vehicle of practical immorality and licentious conduct; and thus easily worked to the purposes of faction and sedition. When matters are got to this length, recourse must be had to the authority of the civil magistrate: and, I trust, it will be found, that "he beareth not the sword in vain."

We cannot conclude, without warmly and strenuously recommending both these charges to the attention of the clergy: they are both seasonable addresses—characteristic of the good Bishop, and appropriate to his reverend audience.

ART. XI. *A second Letter to the Rev. Dr. Hawker.* By the Rev. R. Polwhele. 12mo. Pp. 31. Cadell and Davies, Chapple, London. 1799.

WE scarcely supposed that Mr. Polwhele would deem it necessary to reply to the answer of his antagonist who had taken a position that was wholly untenable. But he best knows what impression the weak arguments of Dr. Hawker are likely to make on the minds of those persons for whose perusal they seem more particularly to be designed. Be that as it may, Mr. P. has sufficiently established his charge against the Doctor of irregular conduct, or, to use his own words, of "that indecorum, that indecency, which implies a contempt of the ordinances of the church, which characterizes the wild itinerant, and which was never yet observable in the sober well-educated clergyman." He repels the charge of inconsistency preferred against him by the Doctor, for having formerly praised a very sound production of his pen, and having lately censured some very wild and unsound doctrines promulgated, and some very improper conduct pursued, by him; and, with equal success, he retorts that charge upon his adversary.

"In your 'Appeal to the People of England,' you lament the 'sad departure of the clergy from the professed faith of the church,' and represent them as bringing down by their duplicity, the wrath of heaven upon their suffering country. (Pp. 38, 39, 40.) Such is the light, in which you view the clergy of the establishment. In the mean time, you 'reverence and respect your brethren of the dissenters;' appreciate highly 'the happiness of your situation, in living with many of them in the habits of friendship'—confess yourself 'very anxious to conciliate the favour of that most respectable body of men'—and 'with, above all things, to interest their prayers, in behalf of our common Zion.' You conclude 'with a word of consolation to the Lord's people.' (P. 42.) These, I conceive, are the saints, the elect, the methodists—no less, it appears, than half a million of his Majesty's subjects—who, instead of 'praying for the peace of Jerusalem,' as you intimate, are (too many of them) panting to 'break down her walls and lay waste her palaces.' See Anti-Jacobin Review, Vol. III. p. 547."

Here, it is to be hoped, this contest will end, and, with it, the cause that gave rise to it. The concluding passage of the letters shews Mr. P. to be incapable of entertaining any uncharitable sentiments for the man whom a sense of duty compelled him to attack.

"May HE (the Almighty) receive both you and me into the arms of his mercy—both equally persuaded, that even * our best deeds (exclusive

* In your 'Sermons on the Divinity of our Saviour,' you tell us, that our 'best deeds are largely tinged with a mixture of infirmity.'

of a Saviour's merits) will furnish us, with no *claim* to an acceptance with God; since, after we have done all, we are † 'unprofitable servants'—yet both assured, that, as 'by works ‡ a man is justified, and not by faith only,' it will be vain to take refuge in the merits of Christ, unless 'by § patient continuance in well-doing,' we 'work || out our own salvation.'

I remain, reverend Sir,

Your faithful servant,

R. POLWHELE.*

We were rather surprised to see so sound a divine as Mr. Polwhele have recourse to the authority of so very unsound a divine as Dr. Paley; whose principles of moral and political philosophy, a work, in many points of view, most objectionable, are quoted in the note to p. 22; and the very passage quoted is one of the most objectionable in the book.

mity.' Certainly they are. I assent most heartily to this position. But in your later publications you affirm, that 'we cannot do a good deed, or even think a good thought,' and that 'we are wholly corrupt and depraved, in our highest attainments by nature.' Those very deeds, therefore, which you once viewed as merely 'tinged with a large mixture of infirmity,' you now reprobate as altogether sinful. '*Quantum mutatus ab illo!*' And yet, it seems, because I once praised you, I must pursue you still, through all your changes, with applause!

† Luke xvii. 10.

‡ James ii. 24.

§ Rom. ii. 7.

|| Phil. ii. 12.

ART. XII. *Report from the Clergy of a District in the Diocese of Lincoln, convened for the Purpose of considering the State of Religion in the several Parishes in the said District, as well as the best Mode of promoting the Belief and Practice of it; and of guarding, as much as possible, against the Dangers arising to the Church and Government of this Kingdom, from the alarming increase of Profaneness and Irreligion on the one hand, and from the false Doctrines and evil Designs of fanatic and seditious Teachers on the other.* 8vo. Pp. 23. 1s. Rivingtons. London. 1800.

WE heartily congratulate the BISHOP of LINCOLN (and his Lordship, we are persuaded, will not impeach the sincerity of our congratulations, for we have no motive to flatter him) on the most laudable example thus set, under his immediate influence and direction, by a part of the Clergy of his diocese, to ascertain the real state of religion, the causes of its decay, and the means of its revival. This example will, we trust, be followed, not only by the Clergy in the other parts of his Lordship's diocese, but by all the Clergy, in every diocese throughout the kingdom. We have long perceived the rapid growth of sectarism, and have strongly

strongly deplored and deprecated its fatal, its almost infallible effects;—effects which nothing but a firm union of the members of the established church, a fixed determination to reform their lives, to increase their zeal, to multiply their exertions, could possibly counteract or avert. These sentiments we have repeatedly, and most earnestly, proclaimed; and happy, most happy, are we to see this great work of union, reformation, and zeal, thus entered upon at length, and entered upon with a spirit and temper which set at defiance the sneers of calumny, the accusations of envy, the invectives of malice, and the scoffs of infidelity;—a spirit and temper, in short, which extort unqualified approbation.

This meeting was holden on the 29th of August, 1799, for the purposes explained in the Title-page, and was adjourned to the 17th of September, when a REPORT OF FACTS was made by the Chairman, of which the following is an extract:

“The general and alarming neglect of religious instruction and worship, which gave rise to the present inquiry, appears but too evidently, by the statements of the Clergy of above one hundred parishes. In seventy-nine of those parishes returns have been made of the proportion which the number of attendants on public worship, and on the Lord’s Supper bears to their population. The aggregate result of these returns stand thus:

In 79 Parishes.	{	The number of inhabitants is estimated at	-	15,042
		Adults above fourteen years of age	-	11,282
		Average number in the ordinary congregations		4,933
		Average number of communicants at each sacrament	-	1,808

So that the ordinary number of attendants on divine service does not amount to one-third part of the number of inhabitants, and the communicants are not one-sixth part of the adults.”

It farther appeared, that the spiritual assistance of their ministers was seldom required by sick persons; that parents and masters were very remiss in enforcing the attendance of their children and servants on divine worship, or catechetical instruction; that great difficulty is experienced in procuring the attendance of children at the various schools established in those parishes by the zeal of the clergy, *a great proportion of them at the sole expence of the ministers, and some taught by themselves*; and that there is almost a total disuse of family prayers, and of reading the Holy Scriptures. The reporter next proceeds to state the *causes* of these alarming symptoms; among which he mentions the circulation of profane, obscene, and seditious writings, tending to impair the religious sentiments, morals, and loyalty of the people; and *to prejudice them against the establishment both civil and ecclesiastical**; the keeping alehouses open

* We are happy to learn, however, “that the circulation of these pernicious productions hath of late been much discountenanced and diminished.”

for those many failures, which are not cognizable before any other earthly tribunal; for such as are, and may remain, more open and notorious, we rely in full confidence on the approved wisdom and discretion, on the well known vigilance and zeal of those our superiors, to whom, for the welfare, purity, and honour of the church, the laws, as well ecclesiastical as civil, have entrusted the power of enforcing duties, of reproofing negligence, of correcting abuses, of punishing the guilty, and (if any such necessity should unhappily arise) of casting the stubborn scandalous offender out of the church, which he afflicts and disgraces. In these perilous times, we stand in great need of a double portion of God's grace to assist us, and of his mercy to pardon our defects, both in doctrine and conduct. But considering that strong union, cordial assistance, and mutual forbearance, were never more necessary among the true subjects of Christ's kingdom, than when his and their enemies so daringly and openly attempt to overthrow and destroy it; considering also that the efficacy of our best endeavours, and the whole utility of the pastoral office, very materially depend on the reciprocal affection, which ought to subsist between the minister and the people, with whose instruction and spiritual direction he is charged, and on the estimation in which they hold him; we have just cause to complain, that persons who pretend to a more than common zeal and concern for religion, should imagine that they do God service, by the most indiscriminate abuse of the whole body of the clergy, by uncharitable misconstruction of actions perfectly innocent, by aggravating little faults incident to the infirmity of human nature, in all orders and conditions of men, or by publishing with triumphant exultation, and circulating with indefatigable activity, those instances of grosser misconduct, of which we trust the proportion is much less among those of this profession, than among the like number of men in any other class of society, and by maliciously ascribing such faults and misconduct to the whole body; but at all events, by representing them as little better than apostates from the faith of Christ, as ignorant of the Gospel, and unfit to teach it, though the greatest part of these unmerciful revilers never vouchsafe them a hearing: and it is to us matter of great anxiety and grief, as well as of indignation, founded on the purest zeal for the success of our ministry, to observe that this unjust outcry, probably raised at first by persons not so ill-intentioned as they are misinformed, is afterwards taken up and propagated beyond all calculation, by some of the rudest and most illiterate of their adherents, of whose designs charity itself could not think so favourably. Such as these, under pretence of knowledge, of which they have not the first rudiments, often enter parishes, where till then, the greatest harmony prevailed, and, on their own speculations, without the concurrence of any respectable householder or other parishioner, register some cottage, out-house, or chamber, pretended to be for the use of Protestant Dissenters. This pretence they carefully conceal from the inhabitants of the village, none of whom would probably be allured under such a denomination. Having proceeded thus far, and brought a small number of followers from other parishes, curiosity and the very novelty of seeing such men transformed into preachers, entice those who have the most itching ears, to whom from the general perversity of human nature, sometimes aided by the remembrance of some former dispute on matters of property, the abuse of the ministry soon becomes agreeable. Thus breaches are made, which can seldom be healed; and prejudices are implanted, which no human skill can eradicate, because these men have the presumption to impose their senseless rant upon the unsuspecting multitude, as proceeding from the peculiar and miraculous operation of God's Holy Spirit, at once setting aside the necessity of all the ordinary means of acquiring knowledge, and without any credentials arrogating to themselves the same credibility, which the apostles and first founders of Christianity judged it necessary to establish on the gift of tongues, and on such other miraculous attestations, as the wisdom and justice of the Almighty never failed to exhibit, in support of those whom he saw it fit to exempt from the ordinary modes of qualifying themselves for the instruction of others.

"We have dwelt the more on this part of our report, being persuaded, that such preposterous intrusion into parishes calls for the serious attention of the legislature; both because of its threatening to undermine and dissolve all useful connection between the clergy and their parishioners, and also because, whilst places
of

of meeting may be thus registered without enquiry, and without conditions of any kind, we do not see any obstacle opposed to any men or combination of men, who might at any time wish to propagate, not only various lesser heresies, but Socinianism, Deism, or even Atheism, in a parish yet untainted with any of these destructive tenets; and we cannot but dread that the same means might with equal efficacy be employed to sap and overturn the State as well as the Church; and among the returns now made, instances of both kinds have been produced, not indeed very numerous, but sufficiently flagrant to excite serious alarm in the breast of every true patriot, and of every sincere believer of Christianity."

We fully agree with these respectable clergymen, that the abuse here complained of, calls loudly for the intervention of the Legislature; and we trust that the present session will not be suffered to pass without the application of some effectual remedy. The herds of ignorant fanatics that infest our towns and villages, propagating their pernicious opinions, turning the heads, and not unfrequently corrupting the hearts, of our peasants and artisans, are a disgrace to the nation. They exhibit no marks of a wise and politic toleration, but betray evident symptoms of a scandalous indifference, a blind apathy to the pure tenets, and unadulterated doctrines, of the established church. A disposition, of late years, has appeared to prevail, favouring strongly of that false candour and liberality which have, by a modern poet, been so properly stigmatized, to break down the barrier which divides toleration from encouragement. The former is laudable, as it only tends to prevent the infliction of tyrannical restraints in the consciences of men; but the latter is neither consistent with our duty as subjects to a Protestant King, nor compatible with our principles as members of the Protestant Church. *Schism* we acknowledge to be a sin; they, then, who adopt regulations which have a direct tendency to encourage its growth, cannot be guiltless.

The meeting of clergy having thus fully stated the causes of the growth of irreligion, next proceed to specify such remedies as appear to them necessary for their removal. And, in performing this part of their duty, they display a deep sense of that Christian humility, piety, and devotion, which they are anxious to inculcate on their flocks. We regret that our confined limits prevent us from extracting the whole chapter of REMEDIES. They solemnly resolve to reform their lives, and to redouble their exertions in the strict and conscientious discharge of every duty annexed to their sacred office. Having noticed the almost universal neglect of family worship, they instruct their Committee "to examine and compare the several treatises on family devotion, and on reading the Holy Scriptures, and the several formularies of family prayer now extant, particularly those contained in the Catalogue of the Society for promoting Christian Knowledge; and either to fix upon one of the said treatises and formularies, or to make a selection out of them, with such additions and alterations as they shall think proper, before the next Easter Visitation; and that if the treatise and formulary so agreed upon by the Committee, shall be there approved, a subscription shall be then set on foot, among the Clergy only, to defray the purchase or printing of a number of copies thereof, sufficient to furnish every family in all the parishes

in this district, with two or three copies at the least, of which the use shall be diligently recommended both by our private and public admonitions, and particularly insisted upon among our Catechumens*."

Their other resolutions, respecting their own conduct and demeanour, are equally laudable, and worthy of general imitation. They propose some remedies, which do not depend on themselves; such as Legislative regulations for enforcing a strict observance of the Lord's Day; Amendments of the Toleration Act, so as to secure the Church from fraudulent intrusion or encroachment; a grant to members of the Church of England, enabling them to hold meetings for the purpose of devotion, in addition to the Church service; and a systematic plan for the more regular instruction of the infant poor in their religious duties. Some of these propositions would of course require much serious examination and deliberation previous to their adoption. The thanks of the meeting were unanimously (and most deservedly) voted to the Bishop of the diocese. We have dwelt thus at length on this Report, from our intimate conviction of the extreme importance of the subject, to the general happiness and welfare of the community; and, considering it in this point of view, we most earnestly press it on the most serious attention of the whole body of our Clergy, and of every friend to the established Church.

* Anxious to promote the success of this laudable design, the Proprietors of the ANTI-JACOBIN REVIEW here offer the use of their types and presses (gratis) to this or any other body of Clergymen of the established Church, for printing any number of Tracts for the same purpose. The only expence, in that case, incurred, will be for the purchase of paper and printer's wages. The saving will thus be considerable; and they shall feel the utmost satisfaction in contributing in this, or in any other way, their feeble efforts to the diffusion of sound principles of Religion, and to the support of the Protestant Church.

P O L I T I C S.

ART. XIII. *Letter addressed to the Hon. Charles James Fox, respecting an Inaccurate Assertion of the Annals of the French Revolution, made by him in the Debate in the House of Commons, on the 3d of Feb. 1800.* By A. F. Bertrand de Moleville, with a Translation, by R. C. Dallas, Esq. 8vo. Pp. 23. Price 1s. Jordan Hookham, 1800.

THE title page sufficiently explains the nature of this pamphlet; and one more instance of faithless quotation on the part of Mr. Fox will add nothing to the surprize of those, who recollect his memorable quotation from *Vattel*, and who are conversant with the history of his parliamentary life. As to the tract before us, we shall only say, that it exhibits a shameful mark of rapacity in the book-seller,

teller, in exacting a *Shilling* for what might have been easily comprised in a *Threepenny* sheet. In the first place, there could be no occasion to print M. Bertrand's Letter, both in French and English; and, in the next, it would have been sufficient to refer to the passage in his "*Annals of the French Revolution*," which here occupies nine pages; so that the letter, which we shall extract, is the only thing that is new, or of real importance, in the whole pamphlet.

"To the Honourable Charles James Fox.

"SIR,

"London, February 5, 1800.

"IT was with pain and surprise I saw in a report, given in one of the public papers, of the debate in the House of Commons on Monday last, that the work I have lately published on the French Revolution was quoted by you in support of an assertion, as inaccurate as it is injurious to the memory of *Louis XVI.* This error, which certainly could originate only from your not having read the chapter which precedes the one you have quoted, is in the following passage of your speech, as published in the *Morning Chronicle* of the 4th of this month:—

'It would be vain to set up long and ingenious reasonings against the evidence of documents which are in every one's hand, and which demonstrate, beyond all refutation, that not only the unfortunate Monarch himself and his confidential advisers had entered into negotiations with foreign powers, not to partition France, but to dictate by force of arms to France; and to compel them to depart from the system which they thought necessary to their own internal happiness. Are Gentlemen prepared to deny the truth of the declaration made by the Emperor at Mantua? Are Gentlemen prepared to deny the story as it is related by M. Bertrand de Moleville?'

"No, Sir, I never said that *Louis XVI.* had for a moment projected or even conceived the thought of a coalition of foreign powers against France, for the purpose of compelling her by the force of arms to renounce a system of government which she deemed necessary to her happiness. Sooner should my hand have withered on my body than I would have made it the instrument of such an imposture. Have the goodness to take the trouble of reading the 39th chapter of the *Annals of the Revolution*, and you will there find a very circumstantial account of the great plan proposed by M. de Montmorin, approved by the King, communicated to the Emperor, and adopted by his Imperial Majesty, who discussed some of the articles of it at Mantua, on the 20th of May 1791, with his Royal Highness the Count d'Artois.

The account I have given of it begins on page 8 of the 4th volume. I shall content myself with stating here the following sentence: 'M. de Montmorin, who secretly kept up a daily correspondence with the Count de Mercy, was to commission him, on the part of the King, to invite the Emperor to form, as soon as possible, a *signed coalition* with the Empire, Prussia, Russia, Spain, and the

Kings of Naples and Sardinia, to declare, but not to make actual, war against France.'

"It was not then a real offensive coalition, but a feigned coalition, that was to be formed, and the object of it, was not to wage war against France, but *merely to make a declaration of it*; because that declaration, by means of the measures with which it was to be accompanied, and which I have detailed in the chapter to which I have referred you*, it was hoped would prove sufficient to overturn, without bloodshed, the power of the Jacobins, to deliver the nation from their tyranny, to restore it to its legitimate rights, and, in short, to effect a counter-revolution of the most salutary, and of the mildest, nature.

"Consider too, Sir, I beseech you, the period at which the plan was formed. It was not in the month of July 1789, when the National Assembly and the Municipality of Paris were dividing the wrecks of the royal authority which they had subverted; nor was it immediately after the horrid outrages that, on the 5th and 6th of October following, threatened the lives of the King and his family; but it was in the month of May 1791, that is to say, at the period when property, the freedom of thought, religion, and personal safety, were violated with impunity throughout the kingdom; when France, sinking under murders and calamities of every kind, produced by the manœuvres of the Jacobin Faction, was at the point of her dissolution.

"That, Sir, was the sad event, the averting of which lay nearest the heart of our too gentle Monarch, who deemed the sacrifice of power, authority, and personal enjoyments nothing, could it but contribute to the happiness of the nation. Alas! the pretended ambition imputed to the House of Bourbon, which is still spoken of from an old habit and greatly exaggerated, was unknown to the heart of *Louis XVI.* I affirm, on my honour, and will repeat it with my last breath, that I never observed in him any other ambition than that of making the French happy, and of being beloved by them.

"Such was the King whom we have lost, and whose death has thrown a stain upon the French name, which ages of repentance and of tears cannot wash away. Not any one, Sir, has spoken with more energy than yourself against the execrable monsters who, *in the name of the nation*, dared to spill blood so pure. You, as well as we, lament the fate of *that unfortunate Monarch*.—May you then, in future, when you have occasion to mention his august name, use your eloquence in rendering homage to his virtues, or in shaming the calumny that seeks to tarnish them. The expression of this wish is the most unequivocal proof I can give you of the distinguished consideration, with which I have the honour to be,

"Sir, your most obedient,

"And most humble servant,

"A. F. BERTRAND DE MOLEVILLE."

* The plan referred to is annexed to this letter.

We understand that Mr. Fox has sent a very polite and ingenious answer to M. Bertrand, to which the latter has replied. We are acquainted with the particulars of this correspondence, but, as it is intended for publication, we shall postpone our observations on it until it appears.

ART XIV. *Thoughts on Government, with a short View of the comparative Political Freedom enjoyed in France, America, Britain, &c. dedicated to the Sovereign People.* By George Watson, Esq. 8vo. Pp, 52. Price 1s. 6d. Chapple. London. 1799.

OF the origin of government this writer seems to have but a very imperfect notion; *its origin is divine*; it is founded in the very nature of man, intended, by his Creator, for a social being. But of the existing state of society, and the effects of the different constitutions of government, he has formed a competent and accurate idea. After a brief consideration of the three simple forms of government, in theory, he rejects them all as unfavourable to the rational freedom and social happiness of man; and hence he is led to deduce the superiority of a mixed or limited monarchy, combining the advantages, and correcting the evils, of the three other forms. Passing from theory to practice, he takes a short view of the different systems of government now, or rather, *lately*, existing in Europe; and, for the same reason, decides in favour of Great Britain. He seems perfectly to comprehend the defective parts of the American constitution, and his remarks on that subject, with the advice by which they are accompanied, are well worthy the attention of the inhabitants of the United States.

His ideas respecting popular influence are perfectly just. He condemns all visionary projects for reforming our system of Parliamentary representation, but expresses a laudable anxiety for checking the alarming progress of bribery at elections. On this subject we fully concur with him; and the scheme which he suggests of giving votes by ballot might, we think, be easily rendered practicable, and would have the double effect of repressing bribery, and controuling the exertion of undue influence. One other reform (if it may be so called) has long appeared to us to be indispensably necessary, though not one of our most strenuous advocates for Parliamentary reform has ever dared to propose it—we mean a strict execution of the law respecting the requisite *qualification* of a member, which is constantly evaded.

These "Thoughts" display much good sense, and are evidently the production of a well-regulated mind. Some few inaccuracies of language occur. The author sometimes gives a verb singular to two nominative cases, which always require a verb plural; Ex. Gr. "Such *was* (were) the avarice, insolence, and absurd power of her citizens," &c. (p. 33.) "The beauty and order of the British constitution *has* (have) long been," &c. (p. 40.) At other times, he gives

gives a verb plural to a nominative case singular. "The *aristocracy* oppressed the people *they were* (which it was) intended to protect." (P. 9.) "Now *either* of these motives *are* (is) sufficiently strong." &c. (P. 47.)

ART. XV. *Observations on the Union, Orange Associations, and other Subjects of Domestic Policy; with Reflections on the late Events on the Continent.* By George Moore, Esq. (of Lincoln's Inn) Barrister at Law. 8vo. Pp. 89. Price 2s. Dublin, printed, reprinted for Debrett, 1800.

MR. MOORE infers, from the wretched state of the great mass of the people of Ireland, which he ascribes to the existence of what he terms a party-government, that is, a government in which there is nothing in common between the governors and governed, the necessity of such a change as an Union alone could produce. Whether he be accurate in his statement of the cause to which he imputes the miseries of Ireland, we pretend not to decide; but the temper, the spirit, the style, and the matter of the publication, are such as strongly recommend it to general attention, while they display unequivocal marks of a highly-cultivated mind, and a most benevolent heart. The author's retraction of the erroneous opinions which he had adopted at an early period of the French Revolution, exhibits his candour and his fortitude in a most favourable point of view. But there is a kind of implied censure on those who always entertained the *same* opinion respecting that momentous event, to the justice of which we cannot possibly accede. *Fixed principles*, far from subjecting the mind that entertains them to reproach, give it an indisputable claim to honourable distinction. Such principles are generally the result of deliberate conviction; and, in forming them, a man ought invariably to observe the poetical rule—

Slow to decide—but once decided, sure.

Some of the reflections on the Irish protestants, too, seem to us to require re-consideration. These, however, are trifling blemishes, which rather serve as foils that enhance the beauties, than as specks that diminish the value, of the piece.

CHEMISTRY.

ART. XVI. *Critical Examination of the First Part of Lavoisier's Elements of Chemistry.* 8vo. Pp. 40. Wright. London. 1797.

LAVOISIER was undoubtedly the author of the new theory of chemistry, and his writings had no small influence in promoting its success. Hence the uncommon degree of attention which they excited; and hence also the extravagant praises which were bestowed on them by one party, and the virulence with which they were attacked by another. Happily the rancour of party in chemistry,

istry has now, in a great measure, subsided: the writings of Lavoisier have been at last examined with impartiality; their uncommon merit has been universally acknowledged; while at the same time it has been perceived, that, like all other human productions, they are not without defects.

The writer of the pamphlet before us has confined his remarks to the first part of the *Elements of Chemistry*, one of the latest productions of Lavoisier, and written, professedly, in order to illustrate the new chemical nomenclature. Whatever our opinion may be with respect to the propriety of some of his remarks, we think the author deserves credit for the candour with which they appear to have been made. At the same time it must be acknowledged that the greater part of his animadversions had been previously published by others, and that the most important of them had, as long ago as the year 1788, been pointedly answered by Morveau. Now to re-publish objections, without taking any notice of the answers which these objections have received, is, to give it no worse name, a very useless undertaking. We could excuse it in a *deist* or an *atheist*; because he has no other alternative, because it is necessary for him to be really or affectedly ignorant, and because his admirers in general are willing to be duped. But the same excuses will not vindicate such conduct in a chemist.

The criticisms of our author may be divided into two classes; namely, his animadversions on the new nomenclature, and his remarks upon certain theoretical opinions of Lavoisier. As he follows the French chemist closely through the series of his chapters, these two classes are necessarily intermixed. We shall, nevertheless, take the liberty to consider them separately.

He censures the French chemists for having introduced into the chemical nomenclature the new terms *oxygen*, *hydrogen*, *azot*, *caloric*; for retaining in it the old terms *alkobol*, *alkali*, *alloy*, *amalgam*! and for allowing the nomenclature to consist of terms borrowed from different languages.

"Greek, Latin, Arabic, French, German, and even English derivatives mix in the motley dialect of chemistry; and I believe the student of almost every nation, will find a word in it borrowed from, or belonging to, the language, in which he speaks. In the union of phosphorus, sulphur, and carbon, with the metals and the alkalies, the resulting compounds are called phosphorets, sulphurets, and carburets. In the Mosaic work of the New Nomenclature, these terms can scarcely be objected to."

Our author's animadversions on each of the new words introduced into the chemical nomenclature nearly coincide. It will be sufficient, therefore, to examine what he objects to one of these words; and we shall make choice of *oxygen*, because it is the first word which occurs.

"The word Oxygen, M. Lavoisier tells us, is composed of two Greek words *ὀξύς* and *γενεαί*, because, says he, one of the most general

neral properties of this base is to form acids. But when M. Lavoisier and his colleagues made up this compound Franco-Græcism, did they carefully examine the sense, which it properly conveys. If the word oxygen should at first strike every Greek scholar in a sense very opposite to that which they assign to it, no great praise can be given to their accuracy as Nomenclators. They understand by oxygen, that which generates an acid; but the Greek scholar, who is ignorant of chemistry, will certainly render it, that which is generated by an acid."

He observes also, that the acidifying power of oxygen, from which the name is confessedly derived, is not its most important property; and even expresses a doubt whether it possesses that property at all.

The authors of the new chemical nomenclature seem to have had two objects in view: 1. To render the language of the science less ambiguous, by imposing a *proper* name upon every substance, and by defining that name with accuracy: 2. To render the acquisition of chemistry more easy; which they accomplished by systematizing the language and bestowing similar names on similar substances. For instance, it was no easy matter for a beginner to remember the ingredients of which *vitriolated tartar* and *Glauber's salts* are composed; but if every neutral salt, which contains sulphuric acid, be called a *sulphat*; and if every sulphat be uniformly distinguished by adding to the generic term the name of the basis of the salt, every person must know at once that *sulphat of pot-ash* and *sulphat of soda* are composed, the one of sulphuric acid and potash, the other of sulphuric acid and soda.

Before imposing a name upon any body the authors of the New Nomenclature naturally considered whether the name, by which it was already known, was liable to any objections; and if it was not they very properly retained it. This, by the bye, is a sufficient reason for retaining the words *akobol*, *alkali*, &c. objected to by our author. For, if these words were sufficiently expressive, if they were liable to no ambiguity, if they were already generally understood, as was actually the case, it would have been a strange reason, indeed, if they had told us that they rejected them, merely because they had been imposed by the Arabians.

Before the formation of the New Nomenclature, the substance, at present, called *oxygen*, was known by the names *dephlogisticated air*, *empyreal air*, *vital air*, *oxygen*. The first name had been imposed by Dr. Priestley, the second by Mr. Scheele, the third by Condorcet, and the fourth by Lavoisier. The first three names were evidently improper, because they could only be applied to oxygen when in the state of gas, and because they were incapable of entering into compounds, and therefore could not be employed in a systematic nomenclature. But these objections did not apply to the fourth name, and therefore they certainly acted right in adopting it.

For our author's remark about the ambiguity of the term we do not think that there is any foundation. The French chemists use the word merely as the *name* of a peculiar substance, and as they

they define accurately what they mean by it, the term can never occasion ambiguity whatever its etymology implies. They never intended that the nature of oxygen should be learned from the etymology of its name, because the thing is impossible. The Greek scholar, who is ignorant of chemistry, will obtain precisely the same quantity of knowledge about the nature of oxygen, whether he renders it *generated by an acid*, or *generating an acid*, that is to say, no knowledge at all. For if he be ignorant of chemistry, he must of course be ignorant also of the nature of acids. It is not by etymology, but by the study of substances themselves, that we are to learn the real meaning of appellatives? Did ever any etymologist suppose that Horace, because he was called Flaccus, had long sharp ears like a dog, or that Diogenes Laertius was really the son of Jupiter? Or does the word *cabal* convey to an etymological mind, nothing but the initial letters of the words Clifford, Ashley, Buckingham, Arlington, Lauderdale?

It will be asked then, why apply to the substance *oxygen*, a name which has any previous meaning? There is a natural propensity in the human mind to do this; and it is a useful propensity: for if the name of a substance bring to mind any important quality of the substance which it represents, both the quality and the name will be more easily remembered. Now that oxygen has the property of rendering many bodies acid cannot be disputed; and this is to the chemist a very important property; because acids are the most important instruments in chemistry; and because the formation of acids constitutes some of the most important processes in the science. But it was never supposed that oxygen possessed the property of rendering *all* substances acid; and even one of the authors of the New Chemical Nomenclature, Mr. *Berthollet*, continues still to believe that *all* acids are not owing to the combination of oxygen, but that some muriatic acid, for example, do not contain an atom of that substance. And this opinion *may* be true, and yet one of the most important properties of oxygen may be the conversion of substances into acids. Because we know, for certain, that it produces this change when combined with sulphur, azot, phosphorus, carbon, arsenic, and many other bodies.

If it be true that the word *oxygen* does not imply *producer of acids*, etymologists have undoubtedly a right to censure Lavoisier for his ignorance of Greek. But the authors of the New Nomenclature are not to be blamed for adopting a word already formed to their hand, and which was exactly suited to their purpose. We do not see, however, how it can be demonstrated that *oxygen*, according to etymology, must signify *produced from an acid*. Had the word been *oxegen*, the objection would have been well founded; but *oxygen*, twist it as you please, can scarcely admit of such a meaning.

But allowing the objections of our author, and of all the other animadvertisers on the chemical nomenclature to be well founded, they are of little or no importance. Is it not proper that words, borrowed from the ancient languages, should be modified in their terminations

terminations according to the genius of the modern languages into which they are adopted? Is it not proper that every new word introduced into language should differ so far in sound from those already in use, that there will be no danger of mistaking one word for another? And would this have been the case if the term *ay-gen* had been chosen in order to gratify etymologists? If the French Nomenclature be compared with any of the others, which have been proposed, its superiority will appear in a very conspicuous point of view; and if we take into consideration the clearness which it has introduced into the science, the facility which it has given to the learner, and the futility of the objections which its antagonists have been able to produce, we shall be still more convinced of its value and perfection.

With respect to the animadversions of our author on the opinions of Lavoisier, the most important are those made upon the first, ninth, and twelfth chapters of the work of the French chemist; all of which relate to *caloric*, the most intricate and difficult subject in chemistry.

“Is not Mr. Lavoisier,” says he, in his remarks on the first Chapter, ‘guilty of some degree of contradiction, when after having stated, ‘that we have a right to conclude, that the particles of caloric mutually *repel* each other;’ he asserts in the next paragraph, ‘that the particles of caloric have a stronger mutual *attraction* than those of any other substance?’—Not in the least.

Mr. Lavoisier, in his first Chapter, endeavours to explain the fact that *bodies by being heated are increased in bulk*. This, in his opinion, is owing to the interposition of caloric between their particles. He attempts also to explain how the particles of caloric produce this effect. Two hypotheses, he tells us, may be formed, either of which will account for the phenomenon, and he leaves it to the reader to adopt whichever of the two he pleases. The first hypothesis is, that the particles of caloric *repel* each other; the second, that they have a strong *attraction* for each other. He does not suppose that caloric possesses *both* these qualities at once, but he does not undertake to decide which of the two is the real cause of that increase of bulk which we perceive in heated bodies.

Although we have thus vindicated Lavoisier from the charge of inconsistency, we do not mean to defend the opinions which he seems to have entertained concerning the properties of caloric. He seems to have supposed that many bodies contain caloric between their particles merely because they are immerged in an ocean of caloric. Now if this were the case, the specific caloric of bodies would be inversely as their density, which scarcely holds in a single instance. Nor is his explanation of evaporation to be compared with the simple and luminous theory of Dr. Black.

In his ninth Chapter, Mr. Lavoisier treats of the quantity of caloric evolved by different bodies during combustion, which he measured

fured by the quantity of ice melted by that caloric. Our author starts several objections to this method.

"Is it certainly known," says he, "that during the whole process, which commonly lasts four and twenty hours, the ice in the middle cavity receives no caloric but from the substance in the interior cavity? Is it certain, that none of the caloric, received by the ice in the middle cavity, escapes to that contained in the exterior cavity? Is it sufficiently known that ice, in great quantities, does not immediately melt at temperatures above 32° of Farenheit? Can the operator then assure himself, because his ice in the exterior cavity is not melted, that it has received no caloric from the interior stratum of ice during the time of its melting?"

He would have been able to obviate most of these objections, had he considered the experiments of Dr. Black upon ice. But the late Mr. Wedgwood made an objection to the method of Lavoisier, which is not so easily obviated. He found that the ice after being melted frequently froze again. If this be the case, the method is of no use whatever. Perhaps, in the experiments of Lavoisier and Laplace, the second freezing was prevented by the equability of the heat, which was not the case in the experiments of Wedgwood.

Our author's objection to the consequences deduced by Lavoisier from his experiments is certainly just. "Are we sure (says he) that all the caloric is really set free?" We never can be sure of this, because we do not know the quantity of caloric which enters into the new compound. The state of a body is no proof whatever of the quantity of caloric which it contains, because that depends upon a variety of circumstances. For instance, we know that nitric acid contains almost as much caloric as oxygen gas; yet the one is at least a thousand times denser than the other. We can conceive combustion (if such a process could be called *combustion*) to take place without the evolution of any heat whatever: and, in fact, this seems to be the case during the combustion of azotic gas. Nay, we can conceive combustion (we use the term merely for want of a better) to generate cold instead of heat. And this must be the case, if there exists any compound of oxygen with a base, into the composition of which more caloric enters, than is contained in the oxygen gas, and of the base consumed during their combination. The consequences, therefore, drawn by Mr. Lavoisier, do not follow from his premises; and the same observation applies to the note of Mr. Ker, the translator, quoted by our author.

In his remarks on the 12th chapter, our author censures Lavoisier for speaking of the combinations of caloric, before he had determined whether caloric be a body or not. Lavoisier has certainly not expressed himself explicitly enough to remove, altogether, the ground for this censure. We know, however, from his other works, and even from his *Elements of Chemistry*, that he was decidedly of opinion that caloric is a substance. We may conclude,

conclude, therefore, that his observations, in the first chapter, imply nothing more, than that the term *caloric* might still be used with propriety, even if the *cause of heat* were not a substance.

"If caloric is to be considered (continues our author) as the repulsive cause, how can it have an affinity with any thing? How can it both attract and repel at the same time—have an affinity for oxygen or hydrogen, and yet act as the great repulsive principle in nature?"

We are too dull to see the force of this objection. Why may not the particles of a body repel each other, and yet be attracted by other bodies which they do not repel? Two bodies, whose electricity is the same, whether positive or negative, repel each other, but they attract other bodies, whose electricity is different. The north pole of a magnet repels the north pole of another magnet, but it attracts its south pole. Nay, what is more, the attraction between caloric and certain bodies was long ago demonstrated by Dr. Black, and, in our opinion, at least, it affords the only key for explaining the otherwise unaccountable phenomena of heat.

But it would serve no useful purpose to follow our author in this manner through the whole of his performance, especially as most of his other animadversions are of no great consequence. We shall therefore conclude with two remarks. The first is, that our author sometimes hazards very extraordinary assertions: for, instance, in page 27 he says, "We know very well that plants inspire azot." Where did he acquire this knowledge, of which he is so very certain?

Our second remark is, that he tacitly gives Mr. Lavoisier credit for several discoveries which do not belong to him. The analysis of the atmosphere belongs to *Scheele* and the decomposition of water to *Cavendish*; and are *Scheele*, *Cavendish*, and *Berthollet* to be overlooked, when we speak of the chemists who discovered the compound bases of acids?

P O E T R Y.

ART. XVII. *The Influence of Local Attachment with respect to Home. A Poem in Seven Books: A new Edition, with large Additions: And Odes, with other Poems.* In Two Volumes, by Mr. Polwhele, 8vo. boards. Price 8s. Johnson, Cadell and Davis, 1798.

THE analysis of the Influence of Local Attachment, as prefixed to this improved edition, would convey a complete idea of the nature of this interesting Poem; but unfortunately we are precluded, by its length, from the pleasure of laying it before our readers. We must content ourselves, therefore, with observing, that Mr. POLWHELE has considered his subject in every possible

fible point of view. The whole picture displays, in the design, the mind of a philosopher; in the execution, the genius of a poet. The contemplation of such a subject calls forth the best feelings of our nature, which are, indeed, essentially connected with this species of attachment. The heart that acknowledges not its sway must be destitute of those energies which mark the best of men; in public and private life; must be callous to those pleasures which constitute the purest enjoyments of this sublunary scene; and must be inaccessible to those sentiments which at once humanize and exalt the mind.

We have frequently had occasion to consider this respectable writer, in the various capacities of poet, historian, divine, classical scholar, and adept in polite literature; and have been truly surprized at the various excellencies which he has displayed in each of them. With a rich fancy, and a highly cultivated mind, he unites the advantages which learning supplies, and the still more important benefits which flow from solidity of judgment, and the possession of sound principles, religious and political. The Poem before us, we regard as one of his best performances, and it exhibits ample proofs of the different qualifications which we have described.—If its success should bear any proportion to its merits, this new edition will certainly not be the last. Having thus delivered our unbiassed opinion, we shall add one excerpt from the Poem itself.

“ Where rich Devonian boasts her greener hills,

And cliffs that redden o'er the billowy swell,

And vallies water'd by a thousand rills,

While vainly flames pale Sirius, could I tell

The homely blessings that endear the dell;

Such as attach'd a simple peasant, froe

With age, whose features I remember well,

Bending with fragrant pipe on lime-ast floor

To crackling ashen blaze, and full of abbey-lore.

“ Lo! he could trace on Buckfast's sacred ground,

While his low chimney from an ivied nook

Curl'd its grey cloud, the abbey's hoary bound,

And point where once, ere fate the chapel shook,

Each father op'd the brass-embossed book;

Or note the cellar's space—to shew how vain

All monkish joys; where now the passing croak

Fills, widely-branching, the wet shadow'd lane

And rough-gambadoed squires the genial spot profane.

“ Oft from this ruin, thro' the narrow dale,

He hears the struggling boughs to Eurus crash,

Where, o'er the tuftings of the low sweet gale,

From broken crags above, the light-leav'd ash

Streams pendulous, and torrents as they wash

Its whitening roots, foam round with fretful search,

Or sparkles from the deep-bas'd granite dale;

Whilst the pale purple of the spiral birch

Skirting the distant view, half-hides the steepled church.

Happy old man! tho' stranger to the town
 Whence, duly solemn, the slow curfew toll'd,
 Yet, from his shelter'd combe and upland down,
 He wisely read the seasons as they roll'd;
 Whether his hazel-hedges 'gan unfold
 The first sweet promise of the purple year,
 Or his green summer meads were sprent with gold,
 Or autumn choak'd with elmy foliage fear
 His brook, or drop'd the eaves to winter's breath austere.
 Nor idly on his cot the sunbeams fall
 Within the circle of each little day;
 While thro' the lattice, chequering his white wall,
 He sees the hours in dancing radiance play;
 And by the morn's first trembling lustre grey
 Rouses the snoring ploughboy to his task;
 And loves, as the deep shadow marks noonday,
 With legendary looks that audience ask,
 On smoothworn oaken bench, in sunny beam to bask.
 Here, as his thin locks glitter to the sun,
 See, just escap'd the hollies of his fence,
 A rill beside his feet o'er pebbles run,
 To soothe with gurgling sound the drowsy sense,
 And coolness to the fervid air dispense
 Where gleam beneath the casement his trim hives:
 Nor need the humming labourers wander hence,
 To waste on distant flowers their little lives;
 Here spreads pale rosemary, and there the thyme bank thrives.
 Oft would he cry: "That walnut waving wild,
 "My grandfire planted by the torrent's foam:
 "I grasp'd its feeble stem when yet a child:
 "It quiver'd, as he heap'd the glowing loam.
 "E'en from my grandfire's days, averse to roam,
 "Here have I turn'd, each year, yon sloping ground;
 "And met the jocund hinds at harvest-home;
 "And bade on the heap'd floor the flail resound,
 "And press'd my orchard fruit within the reeking pound."
 Tho' now he droop with age, his friendly staff
 Aids him to climb yon hillock, and inhale
 The breeze of health, and, fresh-returning, quaff
 Still whole at heart, his cup of spiced ale,
 And on his wholesome salads still regale;
 When as his children's children round him lisp,
 Their fancies he delights with many a tale
 Of Mab the faery, or of Will-o-wisp,
 Or fills their liquorish mouths with racy pippins crisp.
 Meantime, in many a tutor'd bosom lives
 The local flame, to generous nature true;
 And oft to those who boast their lineage, gives
 A knightly color, a romantic hue;
 When yet, where first the breath of life they drew,

Manerial fords in scutcheon'd state reside,
And, as a tribute to their fathers due,
Maintain; with old hereditary pride,
The ceremonial pomp that fashion's sons deride:
Behold, where, colouring the grey skirts of night,
The orient blush on shaggy Cromla glows,
Till, east away, the blue waves roll in light,
And, melting to the sun, the mists disclose
Each verdant oak that cloaths the hill of roes;
The highland chieftain hails the merry morn:
And up the branchy woods as blithe he goes,
Thro' paths wide-opening, by his fathers worn,
To its old echo winds the long-transmitted horn.
Oft he pursues the wild deer's rapid bound,
And fearless plunges in the mountain stream,
His grey dogs to his bowstring panting round;
Or scales the summits of the cliffs that gleam
O'er the green isles, and lifts the sea-fowl's scream;
Or pours his nectar, 'mid the feast of shells,
Weaving of other days the tracing dream;
While, as the wonders of the chase he tells
To each high-bosom'd maid, his heart with triumph swells:
What tho' in wrath the forked lightnings break
Upon the horrors of the midnight waste;
Tho' from the chambers of the thunder shriek
The gloomy spirit; what tho' pale hath past
Amid the long chill pauses of the blast,
Slow-moving, the prophetic pomp of death;
And to the wan cold moon that, half-o'ercast,
Emerg'd a heap of billowy clouds beneath,
Trembled in shadowy glare, then vanish'd from the heath?
What tho', where once the helm'd battle rang,
Melodious bards shall hymn no more the brave;
Tho' no proud chief shall hear the trumpet's clang
Car-borne, but on his long-forgotten grave
The bearded thistle shake, the rank grass wave;
Tho' many a castle's sinking turrets, lone
Amid the dale, no hand essay to save;
Where looks the fox, as the low breezes moan,
Thro' the dim broken arch with hoary moss o'ergrown?
Yet shall the laird, as sovereign of his clan,
Still love to visit his paternal vale;
Still trace the spot, where streams of carnage ran,
And muse on each traditionary tale,
Where rows of penile armour never fail
To wake the past—the targe, o'ergrown with rust;
The dinted shield, the wide-disjointed mail,
And many a dirk that bloody scales encrust,
Which tell of battling chiefs, and call them from the dust.

"Such are the feelings scorn'd by those, who shift
 Their place, unceasing—dissipation's spawn
 That float upon the world's broad stream adrift !
 See the light heir, far off by fashion drawn,
 Without a sigh forsake the pathless lawn,
 The dome devoted once to frolic glee :
 No sweet sensations o'er his bosom dawn,
 Tho' groves that wav'd in ancient days he see—
 No charm can he perceive in time-worn tower or tree.

"Yet the gay youth, who glitters thro' the crowd,
 When droops by pain assail'd his throbbing head ;
 Yet all the rich, the pamper'd, and the proud
 When death's terrific shadows round them spread,
 Shall hail that home so long from memory fled !
 Yet, when the fashions shall no more exalt
 The buoyant heart with dreams by folly bred,
 Nor pleasure with her harlot smile assault ;
 Its last fond sigh shall seek the still paternal vault.

"Low on his pillow fortune's minion lies :
 Home, once again, a moment, soothes his breast.
 'O bear me to my castled park (he cries),
 Bear but these relics where my fathers rest !'
 While, as the ideal hearse, with trappings drest,
 O'er many a mile in slow procession glooms ;
 Amidst the emblazon'd arms, the mottoed crest,
 Each little earth-born vanity assumes
 A trembling feat, or courts the long, long nodding plumes!"

The other Poems are of lighter moment. To the whole, are added copious Annotations. From one note it appears, that "all the critiques which have come to the author's knowledge contain the most decided approbation of "the Influence of Local Attachment," as it was at first printed. We shall only add, that in its present enlarged state, the improvements of the Poem have also been duly appreciated by the Critics of this country.

ART. XVIII. *Grove Hill, a Descriptive Poem; with an Ode to Mithra.* By the Author of *Indian Antiquities*, 4to. p. 76. Price 1l. 1s. Arch. London, 1799.

FROM the muse of Mr. Maurice, we look for productions of more than ordinary merit; and to the fastidiousness generated by our opinion of the bard, may, perhaps, be ascribed the disappointment which we have experienced in the perusal of his Poem. The very nature of his subject, indeed, is unfavourable to the free exercise of his talents. The necessity of panegyric imposes trammels on the mind, and restrains the flights of genius.

The mode in which the subject is divided gives it a stiffness and formality highly displeasing; and there is, moreover, a sameness in the descriptive parts, which are rendered tiresome by repetition.
 But,

But, even under these disadvantages, Mr. Maurice has produced some passages not unworthy of himself. One of these we shall extract, premising, however, that it is not in our bard's *best* manner.

THE ARBUSTRUM,

AND CUPID SLEEPING.

“ Nor need the exploring eye at distance roll
For beauties to transport the admiring soul,
Since all that can the raptured sense beguile,
Where blooming nature wears her softest smile;
All that in verdure, water, woods, can charm,
While genius can instruct, or fancy warm;
All that can soothe the taste, or feast the sight,
Court us at home, and in these glades unite.
Gay open lawns, and dark sequestered bowers
The richest rarest plants, the sweetest flowers,
Assembled here in bright profusion meet,
Wave o'er our heads, or bloom beneath our feet.
But chief in yon Arbustum's winding shade
Have taste and fancy their full powers displayed;
Where every lovlier shrub that decks the vale,
Each scented blossom that perfumes the gale;
All those more beauteous trees whose towering height,
And branching foliage, the charmed eye delight;
Or, when bright Sirius in too fierce a flood
Of glory beams, and fires the fevered blood,
Whose cooling fruits the burning thirst assuage,
And check that fever's dire destructive rage;
All here arranged in beauteous order grow,
Diffusing health and fragrance as they blow.
Nor are there wanting to this lovely grove,
Where science and the muse delighted rove,
The rural cot, the grotto's cooling shade,
The murmuring fountain, and the deep cascade;
The bath salubrious, in whose bracing wave
Their beauteous limbs exulting naiads lave;
Cellars with wines of choicest vintage stored;
A kind good mistress, and a bounteous lord,

“ Deep in the windings of yon secret glade,
Where the thick coppice forms a darker shade,
With arrows blunted and extinguished fires,
Innoxious sleeps the god of soft desires.
Too well I know, too oft have felt his power,
Nor dare I visit that enchanted bower,
Lest, by some magic he from slumber start,
His lamp rekindle, and new-point his dart.
Take thy repose, sweet tyrant, sovereign love,
For me, eternal may thy slumbers prove.”

The closing wish is most *unpoetical* indeed!

In the "Ode to Mithra," where his muse is unshackled, we have bolder flights of genius; and the talents of the bard are displayed to greater advantage.

The Poem is printed in a very superior style by Bensley, who bids fair to rival *Didot*. The wood-cuts with which it is embellished, are by *Anderson*, and they exhibit an admirable specimen of the art. But why engrave on wood, when engravings on copper are so infinitely superior? It seems to us as absurd, as it would be to print a book with a black-letter type, merely to shew the skill of the letter-founder.

ART. XIX. *Affectation; or, the Close of the Eighteenth Century: A Satire, in Dialogue.* By Gratiano Park. Part the first, 4to. Pp. 19. 1s. Lec. Hatchard. London. 1799.

IF the Bard mean to extend his view over the whole field of *Affectation*, his picture will require a much larger canvass than the pattern which he has here laid before the public. The subject of this first part is thus explained in the General Introduction.

"NICIAS exhorts his Friend, HORTENSIVS, to satirize the Follies of the Age—*Affectation* the prevailing Characteristic of the Time—Literature—The Drama—Severe Criticism on British Writers—Encouragement of German Plays—Principles inculcated by them—KOTZEBUE—SHERIDAN'S *Pizarro*—Minister's and Manager's Opinions the same—HORTENSIVS turns the Discourse to the State of Europe—Mirth of British Parliaments—France—Its *Affectations*—and Misconduct—Character of the French Nation—Causes of the Decay of Liberty."

The spirit of the Satire is highly commendable; and though the poetry cannot be justly ranked in the first class, it stands high in the second. But *example* is better than *opinion*. Our readers may be enabled, by the following extract, to judge for themselves.—

NICIAS.

"Lo! Brinsley, of the stage forgetful long,
Now turns imperial KOTZEBUE* to song!
With lacker, leather, trumpet, musket, gun,
Altar and phosphor, lion and full sun;
Lumb'ring he loads the dull inertive mass,
Nor brightens into gold the sterling brass†:
Incongruous scenes, show, song, and storm proceed,
Men roar, and women rant, and chieftains bleed:
A base deserter from his country's side
Reforms man's rudeness, and is Nature's pride;
A hero, whom his monarch's safety arms,

* "Baron KOTZEBUE is manager of the Imperial Theatre at Vienna."

† "An allusion to a vulgar well-known proverb."

Yet guided only by a woman's charms,
Pines, droops, *surrenders*, if his mistress scold;
Tho' brave, defenceless; and, tho' raging, cold;
A harlot, fierce, intolerant, and vain,
Pours from her stormy breast mild Virtue's strain;
You'd swear, her truths so moral so divine,
'Tis David's son, or else some concubine,
Has stol'n his proverbs, and gives line for line." }

HORTENSIVS.

"Yet Honour's offspring all. The angry wh—o,
Who lifts the dagger where she lov'd before;
The recreant, who forswears his kindred race,
And fights to bring his country to disgrace;
The chief, who yields his valour, station, life,
Because he must obey another's wife:
All,—all, are bright examples, rare, and high,
And wond'rous as the Bard's new loyalty!
Justly for these shall JORDAN quench her fire,
From humour's blaze, and Nature's grace retire;
And, wont to bid exalted sorrows flow,
SIDDONS and KEMBLE grace a puppet-show;
While hurrying prompters shift the rapid scene,
And music kindly fills each gap between,
To give with lustre to a wond'ring age,
THIS EPICENE PRODUCTION OF THE STAGE:
What! yet no int'rest! yet no falling tear!
Go, cries the wit, add quick a fun'ral bier,
And tell our Roscius, e'er he go to bed,
He must display how well *he acts the dead**.

NICIAS.

"Here then you own great Affectation's sway:
Else why this irony that points your lay?"

HORTENSIVS.

"True, here, to catch the moment's fleeting tide,
Our CONGREVE turns from Nature's paths aside;
Yet gentle Pity shall the Bard attend,
Who thus, by galling want compell'd to bend,
Stoops from the tow'ring splendour of his fame,
Upholds a shade, and prostitutes his name."

* "The popular frenzy did not suffer Mr. S—— to perceive, how degrading a task was here imposed on the most admired actor of our theatre."

† "It is said that Mr. S—— being determined to atone for his long arrear of loyalty, not only carried two candles himself on this occasion, but obliged each of his fellow proprietors to carry two candles likewise before his Majesty."

NICIAS.

"Pity! you wander wide: night after night
 The thronging croud feels raptures of delight;
 His former *self* forgot, in this alone
 The drama's master, and it's pride they own;
 Find all so charming, all so vastly fine,
 Speeches that wait applause at ev'ry line;
 And, happy art! will fit as nicely true
 To native Britain as to strange Peru.
 Pity! mistaken man! his end's attain'd,
 The R——l smile, the R——l presence gain'd;
 With loyal shouts the roof of Drury rings,
 And six* tall candles light the best of k—gs."

HORTENSIVS.

"P—tt and D—nd—s with laughter view'd the play,"

NICIAS.

"Dick shar'd the joke, and laugh'd as much as they."

MISCELLANIES.

ART. XX. *The Poor Man's Moralist; consisting of Proverbs and Moral Sayings.* By Dr. Townson. Fourth Edition. 18mo. PP. 38.
 One Guinea per hundred. Swinney and Hawkins, Birmingham,
 1799.

THE utility of such a production as this is so obvious, that it only remains for us to say, that the book contains nothing but what tends to promote the laudable object of its author, strenuously to recommend it as highly deserving of public attention, and to extract the Introduction which is sufficiently explanatory of its nature and design.

"Whoever, I think, considers the complicated duties of social life, must sincerely lament that so many are brought up without being instructed in the duties required of them; and must regret that they are not guarded by instruction from the power of the temptations amidst which they live, and that they are not taught as well to govern themselves, as to provide for their subsistence.

"It is true, however sad the reflection, that the greater part of every community is very ignorant of the duties that morality enjoins, and to this I think we may attribute much of the depravity of the lower class of people; for careful instruction in the duties of life is required, to make men good members of society.

"The lowest order has only instruction from the pulpit; good, indeed, but in general too little adapted to inculcate the smaller duties reciprocally due from man to man, in which we chiefly err, and on which, by their frequent occurrence, social happiness so much depends,

pends. And of those whose education is somewhat above the labouring poor, and who, being able to read, are in possession of a principal means of knowledge, how few are there instructed in the duties of morality! Most books of morals are of too gloomy a cast to be willingly read, and too little adapted for advising in the common business of life; they are therefore seldom taken up but in the hour of distress; and are oftener the counsellors of the dying than of the living.

"The most illiterate, then, have only for their guide in life, (on which their present and future happiness depends), the conduct and the opinions of their companions, and the common sayings and maxims current amongst them; whilst those who are a degree above them, have their morals as often injured as improved by the impure sources from whence they in general seek instruction. Much, I think, might be done, and in various ways, without disturbing the present order of things, for giving men those principles of conduct which render them happy themselves, and make them worthy members of society.

"The present little attempt is calculated for the lowest order of the community. I have observed, that people of this class, in their quarrels and disputes, and in common conversation, have generally recourse to sayings, adages, &c. as arguments; and use them as authorities in the vindication or condemnation of their conduct.

"Instruction through *sayings* and *proverbs* is of very great antiquity; and where instruction, from circumstances, must be very limited, still affords, I think, the most effectual means by which the minds of the lowest classes of mankind can be effected. Under such forms, little is required of the reasoning faculties, and the moral lessons which they contain, being in this compendious form, are easily remembered, and readily applied. I am not well acquainted with the stock that is now current amongst them: they are few in number, I believe, and many very indifferent, some indeed positively bad. *Honesty is the best policy*, is an excellent saying; but this is opposed by *plain dealing's a jewel, but they that use it die beggars*. There are many others of a similar cast, inclining rather to inculcate cunning and fraud, than honesty and fair dealing. I thought, therefore, I might do some little good by forming this small collection, and rendering it popular. This I hope to effect by getting many of these sayings painted or printed upon the common drinking jugs, cups and saucers, &c. that are used in alehouses, and amongst the common people. They may likewise be printed upon common handkerchiefs, and serve as writing copies in charity and other schools, where I could wish them to be introduced and learned by heart. Those which are too long to be printed on jugs, &c. are best adapted for handkerchiefs. Those that are more elegant in sentiment and language, may be written upon vases, urns, &c. &c. but they are naturally less adapted for the lower class of people, and did not form a part of my original plan. They may likewise be used to fill up a corner in a sheet almanack, or, being printed on a sheet of paper, be stuck on the kitchen door, or in the servant's hall in gentlemen's houses, &c. &c.

ART. XXI. *Advice to Editors of Newspapers.* 8vo. Pp. 28.
Price 1s. Macpherson. London.

THIS evidently comes from the pen of one who possesses that qualification of which no writer should be destitute—a *knowledge of his subject*. His brother editors will probably say that he has disclosed “the secrets of his prison-house;” be that as it may, the whole *mechanical* process of news-paper-making is here explained; and any young novice, without a particle of knowledge, either classical, literary, or political, may, by the aid of these instructions, *set up trade* for himself.

REVIEWERS REVIEWED.

ART. XXII. *Dr. Duigenan's Fair Representation of the present Political State of Ireland.---The Case of Ireland re-considered ---Considerations on the State of Public Affairs, &c.*

(Continued from P. 71.)

THE next object of the author's animadversion, in the Pamphlet, entitled “*The Case of Ireland re-considered*” is the gross misrepresentations respecting *tithes*, a subject much talked of, but little understood; and, as we are among those who reprobate strongly the loose language which it has been deemed fashionable to hold, of late, not merely by the Jacobinical Whigs, at their tavern-meetings, but by men of higher consideration and of deeper knowledge, who ought not to suffer expressions of vague import to escape their lips, on this species of property, we shall lay before our readers the doctor's wise and judicious statement and remarks, which we defy the whole host of his adversaries to confute or invalidate.

“In the first place he styles tithes a tax, to expose them to popular odium; the mass of the people in every country being adverse to the payment of taxes. Taxes are certain sums of money assessed on, and levied from, the subjects of the realm, by the lawful authority of Parliament, to be applied to the support of Government and other public purposes. Tithes predial and mixt, the only tithes paid in this kingdom, are certain duties to be paid out of the produce and profits of lands, and beasts fed on lands, in nature of rent; but to be paid in kind, as all rents were heretofore paid in this nation, before money became so plentiful in Europe as in the present; and for a few immediately preceding ages. In fact, tithes are
a rent

a rent with which all the lands in the kingdom are chargeable, for time immemorial, by the common law of the realm; and the clergy have been endowed with them by a title more ancient by ages than the title of any subject of this or any other kingdom in Europe, to his particular landed estate. The only difference between tithes as a rent, and the rent of any man's landed estate, is, that the rents reserved on landed estates in this kingdom are certain sums of money to be paid in lieu of a share of the produce; and tithes are an uncertain duty, being one tenth of the produce payable in kind, and therefore varying in quantity every year, as the crop varies, being greater or less, as the crop is greater or less annually. Every person whose lands are subject to tithes, if he purchased the lands himself, bought them subject to the duty or rent of tithes; if he inherited them from his ancestors, the purchasing ancestor, whoever he was, took them subject to the payment of tithes; from hence may be discovered either the ignorance or malice of this author, or both, in styling tithes a tax. He next states, *that this tax (that is, tithes) is exacted with great rigour and severity.* This is a very direct and impudent falsehood; and as this writer has himself a landed estate in Ireland, it is a falsehood to his own knowledge. It is a fact well known to every landholder in this kingdom, that the Irish Protestant clergy in general do not receive above one-fifth part of what they are by law entitled to, of the value of their tithes; that is, one fiftieth part of the annual value of the produce of the lands, *to the tithe of which they are entitled:* for one third of the tithe of the whole kingdom is in lay hands, and many parts of it are exempt from the payment of any tithes whatsoever; the Protestant Dissenters, as well as the Romanists, pay tithes with great reluctance; and the clergyman, harassed with suits and chicane, is glad to accept of a very inadequate composition for his tithes, even in parishes where he is best paid. No personal tithes are paid in any part of Ireland, or demanded; and, as for mixt tithes, they are paid very partially. The only species of them which is paid in any part of Ireland, is tithe of lamb and wool. tithe of agistment, or tithe of milk in dairies, are (*is*) never demanded or paid, though payable by the common law. No person in Ireland is better qualified to inform the public in general, on the subject of the collection of tithes, and the conduct of the established clergy in Ireland in that particular, than I am, from the nature of my profession and the offices I fill; and I can, with the greatest truth, aver, that the moderation of the established Clergy in Ireland, in the collection of their tithes, is unparalleled, when compared with the conduct of any other set of men in enforcing the satisfaction of their legal demands; particularly when the very scanty provision which the parochial Clergy in general in this kingdom have, is considered; the whole benefices in the nation, reputed each union one benefice, amounting only to about eight hundred, and the incumbents of at least one half of them are not paid an income of two hundred pounds per annum; and of the other half, there is a moiety whose incomes,

incomes, actually paid, do not exceed three hundred pounds per annum each; and throughout the kingdom it has become necessary for the Bishops to unite a number of parishes, to ensure even a reasonable subsistence for a Clergyman. The whole established Clergy of Ireland do not amount to more than one thousand three hundred; and were the whole revenues of the church, of every nature, divided equally among them, each man would not receive more than about one hundred and fifty pounds per annum. This the author, in page 31, styles *an immense church establishment*; and insolently adds, that no one can say it is *necessary or useful in general to the people of the country*. Such is the grievance people labour under from the severity with which tithes are collected in Ireland, and the immensity of the church establishment, according to this author; it is, like his other pretended grievances, a lying invention of a malignant Irish Romanist.

“ His next complaint respecting tithes is, that the Romish peasantry, very poor from oppression, are obliged to pay them to the Protestant clergy, whose spiritual assistance they receive not; and are, at the same time, obliged to contribute to the support of their own clergy for spiritual assistance they do receive from them; that is, the Irish Romish peasantry pay the Protestant clergy by compulsion, without valuable consideration; the Romish clergy by justice, for valuable consideration. Before I expose the falsity of this complaint, it may not be amiss to show the injustice of it. In every country, in which there is an established religion, the people at large are obliged to contribute to the support of the ministers of it; and it is but reasonable that they should do so, if a church establishment be necessary and useful in a State; which all people, French philosophers excepted, admit. If any part of the subjects of a State dissent from the establishment (as is the case, more or less, in all Christian states), reject the assistance of the ministers of the establishment in spiritual concerns, and apply to ministers of their own selection for that purpose, it may be reasonable that they should pay those whom they have so selected; but there is not the smallest just or reasonable ground for complaint, inasmuch as the ministers of the Established Church are ready to afford them spiritual aid, and to perform their appointed duty to them, as well as to the other subjects, if they choose to accept of their ministry. So much for the injustice of the complaint, supposing the matter of it were true. But the whole is founded on falsehood and sophistry; for the peasantry do not pay tithe out of their own property, it is in fact paid by the landlords. The peasant takes a lease of his farm from the proprietor, subject to the payment of tithe; and the landlord abates more than an equivalent for the annual tithe, in the yearly rent reserved payable to himself. Lands in Ireland, which are tithe-free, are let at an annual rent from a crown to half a crown per acre more than lands which are subject to tithes; and in no part of the kingdom does the annual tithe, as it is paid, amount

amount to so much on an average as the abatement in the annual rent amounts to; so that, though the farmer pays the tithe, yet he does not pay it out of his own pocket,—it is really and *bona fide* paid out of the pocket of the landlord; and the farmer in that respect is but his steward, and pays for him, and on his account. Of the landed estates in Ireland, on the most critical examination, it appears that forty-nine parts out of fifty are in the hands of Protestants; so that Protestants pay forty-nine parts out of fifty of the tithe payable to the Protestant clergy: the Romish farmers do not pay a sixpence of it on their own accounts, and Romish landlords not above a fiftieth part. Every person, acquainted with the true state of the kingdom, knows the truth of the above statement. The Irish peasantry, in fact, would be in a worse condition if tithes were abolished; for they would be obliged to pay an increase of their annual rents for their farms in such an event, vastly exceeding the sums which they now pay for the tithe of them; and this is expressly admitted by Mr. Emmett, one of the Irish Directory, in his examination on oath before the Secret Committee of the Irish House of Lords. See the Appendix to their Report, No. vi. p. 32, where Mr. Emmett states thus: ‘*I am very sure if tithes were abolished, the people, on taking new leases, would be obliged to pay more in proportion for lands than the value they now pay for tithes;*’ but he admits the leaders of the rebellion endeavoured to raise a popular cry for the abolition of tithes, as they did in favour of *Catholic Emancipation and Reform*, about all which, he admits, the people did not care a feather, till they persuaded them that certain imaginary advantages were to result from them; and that they, that is, the Irish Republicans, raised that popular cry, for the mere purpose of cajoling the mass of the people into a support of their own anarchical projects.”

Our limits will not allow us to follow the author, through his complete and masterly exposure of the Jacobinical and mischievous tenets advanced in this virulent Pamphlet. The repulsion, however, of a slanderous attack on our gallant soldiery in Ireland, will, we are persuaded, be so gratifying to our readers, that we cannot refrain from inserting it.

“ He accuses the English militia, who gallantly volunteered for the assistance of their brethren the Protestants of Ireland, of gratifying their lust by brutal violations of the Irish females, in the following passage: ‘*From accounts which the papers give of the gallantry of the British militia with the fair, as well as in the field, one would imagine they had read Mr. C’s pamphlet, and were imitating the Romans in settling the preliminaries of union with the Sabines.*’ The good conduct and strict discipline of the British militia, which lately came into Ireland, have been praised by the two Houses of Parliament, and by every loyal man in the kingdom; and for this most groundless calumny the slanderous author had no other authority than his own malice.”

The

The author maintains that the late rebellion was a Romish rebellion, and adduces a variety of reasons in support of his position: On this subject we have formerly delivered our sentiments; and all that we hear and read, instead of producing conviction, only tends to encrease our uncertainty. The cruelties exercised on the Protestants, who fell into the hands of the rebels, are detailed in p. 105 to 113.---The rebellion is traced from the year 1792; and the Catholic committee of Nine, of which *Dr. M'Nevin* was a member, are represented as its principal promoters, or rather, superintendants.

"In the year 1795, when Earl Fitzwilliam was appointed Lord Lieutenant of Ireland, the Committee of Nine determined that the whole mass of Irish Romanists should present a petition to Parliament, praying, or rather demanding, what they styled emancipation; that is, the subversion of the Protestant establishment in Church and State. They published a precedent of such a petition in the public newspapers, and sent out their mandate to all of their persuasion in every part of Ireland, commanding them to send up petitions, drawn after that model, to be presented to Parliament, signed by them in every district. This mandate was immediately complied with by the whole body. The assessments of the Convention have been always regularly paid to the treasurer, one of the Nine; and the Romish body throughout Ireland regularly corresponded with their Secretary M'Cormick, till he fled out of the kingdom, to escape punishment for his treason, some time after the commencement of the rebellion. The Committee of Nine called a general meeting of the Irish Romanists on the recall of Earl Fitzwilliam. They met at a Romish chapel in Dublin. Several seditious speeches were spoken at this assembly by M'Nevin, Keough, and Ryan, three members of the Committee of Nine; and by Lewins, their present Ambassador at Paris; and very seditious resolutions were entered into by them, and the whole assembly. All these speeches and resolutions the committee published in several newspapers both in Great Britain and Ireland. In one of the resolutions agreed to by the whole body, they voted their most grateful thanks for his services, and fifteen hundred pounds for his trouble, to Theobald Wolfe Tone, as one of their agents. He was at this time a traitor, in correspondence with the French Convention, and employed by them to raise a rebellion in Ireland. He was since taken by Sir John Berlesse Warren's squadron, coming to invade Ireland with a French army, and having a French commission in his pocket. He was convicted of high treason, and ordered for execution; but, on the morning of the day appointed for his execution, he cut his own throat. His brother, Matthew Tone, was hanged and quartered for the same crime. In another resolution, the Committee of Nine and their assembly pledged themselves, collectively and individually, to resist even their emancipation, if proposed to be conceded on the ignominious terms of an acquiescence in the fatal measure of an Union with Great Britain.

"Of

"Of this Committee of Nine, M'Nevin and Sweetman are now confined, as professed traitors, at Fort George, in Scotland; Ryan is dead; Keough and M'Cormick have found it prudent to withdraw out of the kingdom; another was long confined on suspicion of treason, but has been lately liberated by the clemency of the Marquis Cornwallis. It is, however, generally believed that their places have been duly filled up, and that a Committee of Nine, as the representative of the whole mass of Irish Romanists, still subsists, maintains its authority over that body, and continues its operations."

(To be concluded in our next.)

ART. XVII. *Vindiciæ Regiæ, or a Defence of the Kingly Office; in two Letters to Earl Stanhope.* By John Ireland, A. M. Vicar of Croydon, Surrey. Third Edition. 8vo. PP. 83. Price 2s. Wright. London. 1799.

IT is with infinite satisfaction we witness the beneficial effects of that salutary change in the public mind which has occurred within these three years, in the rapid circulation of this excellent tract, which first appeared before the publication of our work. It is the production of a pious, zealous, and learned divine, who, justly solicitous to preserve his flock from pollution, exposes the falsehood and fallacy of a daring assertion of the noble Earl, to whom these letters are addressed, which had already led one of them astray. Future ages will learn with astonishment, that a member of the British Senate had the presumption indirectly to declare in his seat, "that the Kingly Office is forbidden by the Scriptures;" nor will the astonishment be diminished when it is added, that such a declaration was suffered to pass with impunity. In more energetic times commitment to the Tower would have been the instantaneous reward of such a gross and scandalous perversion of the sacred writings.

In the course of his arguments, which are conducted with equal strength and judgement, Mr. Ireland displays a rich fund of scriptural and of constitutional knowledge. He rescues the holy volume from the foul calumny of the titled sceptic; exposes to his misguided parishioner the gross folly of the false interpreter; and vindicates the cause of royalty from the malignant aspersions of the Republican Peer, who imbibed his religious and political principles from the same polluted fount, the waters of which formerly tinged the furious and fanatical mind of John Knox.

The second Letter contains some judicious remarks on the insuperable

insuperable vanity of Frenchmen, in comparing themselves to the ancient Romans; the author clearly shews that, in every leading point, the *dissimilarity* is complete; and that in nothing but their vices is the comparison perfect: but having destroyed one parallel he establishes another, between the English Puritans of the last century and the French Republicans of the present day. There are many very striking traits of resemblance in the characters and conduct of these two descriptions of fanatics; and it has often occurred to us that, by extending this parallel farther, a very interesting and instructive little volume might be formed.

After we had thus stated our own opinion of this interesting tract, it occurred to us that the sentiments which it contained were such as could not possibly escape the censure of the Jacobin critics. We accordingly turned over the pages of the *Monthly and Critical Reviews*, (their poor fellow-labourer, the Analytical, being now a *caput mortuum*) and found our suspicions fully verified. In the former, indeed, lofty censure is clothed in the garb of humble admonition. Not the smallest idea is conveyed of the author's arguments, of course not the smallest attempt is made to impeach their validity; but sufficient is said to have checked the circulation of the work, if this Review had retained all the influence which it possessed for a series of years, and which it exercised for so base a purpose until the 1st of August 1798. Fortunately for the public that influence is now confined within its proper sphere, the defender of the Kingly Office has met with the success to which his principles, his talents, and the application of them were so eminently entitled, and the Reviewer is left to chew the cud of disappointment at the inefficacy of his charitable recommendation.

"We would humbly recommend (he says) this author to study his Bible for some other purpose than political controversy." Here is a false and impudent imputation conveyed, tending to impress the reader's mind with the preposterous supposition that this pious and learned divine had really studied his Bible for *no other* purpose! "In this age, the constitutional monarchy of England can dispense with the services of those friends, and may despise the efforts of those enemies, who draw their arguments of support or hostility from what happened in Judea some thousands of years ago." This is the true spirit of sectarism manifested in the rooted aversion from every discussion connected with *the divine origin* of government. "We do not hesitate to say, that, in our opinion, the Kingly Office is not very powerfully defended by *Vindiciæ Regiæ*.

Regia." (Vol. xxiv. p. 220.) We strongly suspect that our readers will be led to form a very different opinion.

The Critical Reviewers (Vol. xxi. p. 217.) speak with less reserve; they say "it will require the industry of twenty such writers as this clergyman, to discover one precedent in the Bible in favour of the Kingly Office." They then adduce the example of some of our prelates at the Revolution to destroy the validity of the Apostolical injunction of "obedience to the powers that be;" not being aware, or, at least, being unwilling to admit, that the Revolution in 1688 (as we have before had occasion to observe) is an anomaly in the history of our constitution, and therefore can never be pleaded as a precedent. And they conclude thus: "Enough of such stuff. We are sorry that the peer and the parson have equally blundered on *improper authorities*." With these gentlemen the sacred writings, both of the Old and New Testament, are ever *improper authorities*, unless where they can be wrested, by democratical ingenuity, to the purposes of subversion; but "enough of such" critics; in defiance of whose censures and anathema, we shall pronounce the pamphlet before us to be, in every respect, entitled to public attention and applause.

ART. XXIV. *A View of the Agriculture of Middlesex; with Observations on the Means of its Improvement; and several Essays on Agriculture in General. Drawn up for the Consideration of the Board of Agriculture, by John Middleton, Esq. of West-Barns Farm, Morton, and of Lambeth, Surrey, Land-Surveyor, &c. Accompanied by the Remarks of several different Gentlemen and Farmers.* 8vo. Pp. 600. 9s. Sewed. Nicol. 1798.

IN this elaborate performance of Messrs. Middleton and Co. some few pertinent and judicious reflections are interspersed among a variety of matter extremely objectionable; and wherever the *Farmer* and the *Land-Surveyor* are lost in the *Moralist* and the *Reformer*, the author gets out of his depth and either exposes the ignorance, or betrays the malevolence, of his mind. Never was the admonition of *Ne sutor ultra crepidam* addressed to any one with more propriety than it would be to Mr. Middleton.—The improvement of agriculture is unquestionably an object of the first importance to the country, and therefore it is that we have ever considered the institution of *A Board of Agriculture* as a wise and salutary plan; but if the Board encourage the loose speculations of

men, whom they employ to give their reports of the state of the different counties, on subjects either unconnected with the immediate object of their researches, or involving questions of great political importance, which such reporters are certainly not qualified to discuss, the public may chance to derive more injury than benefit from the establishment.

At this period, there can scarcely exist a difference of opinion respecting the advantage to be derived by the State from the extension of the system of inclosures; and it is a truly lamentable circumstance that such an immense quantity of waste land should be left in a state of comparative sterility*, in a country where a frequent scarcity of corn is experienced, and where, if Mr. Middleton's affirmation may be credited,—though we incline to receive it *cum grano salis*—our annual consumption of corn exceeds our produce by no less than 694,163 quarters!—This consideration ought strongly to impress the minds of our representatives with a conviction of the imperious necessity of giving all possible encouragement to projects of inclosure. We are not prepared to say how far the Bill for promoting a general inclosure, formerly brought into the House of Commons by Sir John Sinclair, was such as ought to have received the sanction of the Legislature. But we have heard, that the Clerks of the House of Commons, who are materially interested in preserving the present mode of application for separate bills of inclosure, by the very high fees which they receive on each of them, were the most violent and the most successful opponents of that measure. If this be true, the evil should certainly be removed; the public should make some compensation to individuals who sustain an injury from the adoption of a measure calculated to promote its prosperity; but the good of the community should never be rendered subservient to the interests of individuals.

The author rates the whole population of Middlesex, including the space contained within the Bills of Mortality, at only 650,000 souls; an estimate so low as to impress the mind with the strongest doubts of its accuracy. The county is said to contain two hundred and eighty square miles, or 179,200 acres; and to produce a rent of about four millions and a half.—Of the astonishing sagacity of Mr. M.'s remarks, and the wonderful depth of his judgement, some idea may be formed from the following observations:

“Population is best promoted by a continuance of peace—

* Mr. M. rates the quantity of common-land in England at twenty-two millions of acres! Surely this over-rated.

on the contrary war, which takes men from domestic life into the army and navy, unquestionably decreases population."—Oh! rare Mr. Middleton! If Lord Somerville do not present thee with a gold medal, for thy most sagacious and important discoveries, he must be deemed unfit to fill the chair of the Board of Agriculture!

The remarks on the subject of the poor are worthy of attention; but the author's indiscriminate condemnation of the existing system of poor laws only betrays his want of capacity to distinguish between the use and abuse of a thing.—But his whole plan of reform meets with the perfect approbation of the Monthly Reviewers, who (in their number for December, 1799, p. 394, et seq.) bestow the highest encomiums on our author.—We had selected the Strictures on Tithes, and the Critic's observations of them, as objects of merited reprobation; but the necessity of any remarks from us is superseded by a sensible and judicious letter, which we have received from a Correspondent, and which we shall insert as fully expressive of our ideas on the subject.

TO THE EDITOR.

SIR,

"I HAVE for many years been an *author* and occasionally a *reviewer*. Those criticisms on my own works, upon which I have set the greatest value, and which I have applauded for their superior knowledge and acuteness, have always appeared in the *Monthly Review*. It may, therefore, readily be supposed, that to *that* Review I am not a little partial, and that I give it *in general* the preference to all others. But much as I esteem that publication in the main, it has now and then an article at which I blush and am ashamed. I am at present particularly disgusted at the commencement of the critique on *Middleton's View of the Agriculture of Middlesex*, which appeared in the Review for December, 1799.

"To come to the point.—Mr. Middleton's work is said, by his Reviewer, to contain a variety of matter, which he has arranged with a *patient* and displayed with an *intelligent* mind. The very first proof adduced of this *patience* and *intelligence* is proposed to us in his sentiments upon *TITHES*, of which the whole section is copied into the Review, and declared to be *very judicious*. The Reviewer modestly drops a hint, by way of preface, that he 'hopes to be more than excused for inviting the attention of his readers to a topic so necessarily connected with the welfare and prosperity of the country,' and insinuates that; probably, *in the course of a few years, the circumstances of Europe* may oblige us to a general commutation of tithes.' If there are different opinions on the subject, he pronounces that the *general* opinion leans towards Mr. Middleton, and thinks that his sentiments on this head are so *clear*, that they cannot be unacceptable to the readers of the *Monthly Review*.

"Such unqualified approbation is here given to Mr. Middleton's opinions, that we may well expect a judicious, cool, and sensible discussion of the inconvenience of tithes to follow it. Great, therefore, Sir, was my astonishment, when I found that all this pompous preamble served only as an introduction to a hasty, ill-natured philippic upon the clergy, for raising their tithes and taking them in kind. Upon this angry and petulant declamation, I shall proceed to comment, previously stating, that, since the Reviewer has so fully subscribed to it, the sentiments it contains are to be imputed, with as little abatement to himself, as to their author.

"Mr. Middleton looks upon every attempt of the clergy to obtain their *due and legal* right as oppression. He admits only, that in *several* parishes of the county of Middlesex, a *reasonable* composition is taken in lieu of tithes. Such are the parishes, I suppose, in which he states that the composition *has been very little advanced during the last twenty years*. But if in such parishes the composition were to be still more advanced, in consideration of the great improvement in the value of tithes in the last twenty years, I cannot conceive that it would be in any degree *unreasonable*. Were they even *taken in kind*, or, which is nearly the same thing, according to Mr. M. *annually valued and compounded for*, it does not appear that the clergyman would receive more than his *due*; and surely, to give a man his *due* is at all times *reasonable*. 'Happily,' says Mr. M. 'there are farms which pay a *modus*, and others that are entirely *tithe-free*.' Not to question the equity of a *modus*, let us ask only where is the cause of exultation in this case? Does not the farm which pays *little* to the clergyman, pay *the more* to its landlord? And does not the farm which is said to be *tithe-free*, virtually pay tithes in its rent? How then can such lands be said to be less burdened than those which are tithed by the church? Say rather, that the clergy, being frequently cheated of a great part of their tenth, or not having spirit to demand it, the lands which *they* tithe, are, in general, held upon terms most advantageous to the farmer. They are not racked to the utmost by the landlord, like those who pay a fixed *modus*, or escape altogether *tithe-free*. Mr. M. therefore, little understands his interest as a farmer, when he exults so ungratefully, that there are farms which pay *little*, and others which pay *no* tithes. The real cause of his hilarity is, that they are not paid to the *parson*—a term, which in his *vulgar* vocabulary signifies the clergy exclusively.

A number of what the author styles *oppressive cases in tithes* are then stated; always, be it understood, with a view to brand the clergy with disgrace, and never reflecting, in the slightest degree, upon that greater cormorant, the lay-impropriator, which has left so little to be devoured by the church. 'A farmer near Longford, with great pains and expensive culture, reared large crops. He offered a guinea per acre as composition for the tithe, which is said to be as high as his rent.' I am not a judge of the offer, or of the rent; but common sense teaches me that, if the former was too
much,

much, the farmer was not *spitefully and maliciously* treated by having his tithes taken in kind. Indeed, there could be no more *spite or malice* in the clergyman's demanding his tithe in kind, when he and his tenant could not agree, than in a landlord's taking possession of an estate, when the farmer will not give him his rent. Every one has a clear right to farm his own property, if he fancies he can make more of it; and we may as well pronounce the *rent* to be oppressive as the *tithe*. A farmer knows that he is liable to both when he engages to till an estate, and to resist the one is not to allow the equity of the other. Both are taxes upon industry, but not *unreasonable ones*, because the law allows them, and because the farmer himself *voluntarily* submits to them when he solicits his lease. So much for the *spite and malice* of taking rent and tithe.

'A late rector of Kensington,' adds Mr. M. 'after having, for some time, harassed his parishioners in the Exchequer, obtained a decree that *pine-apples, &c.* which are well known to be raised at the *expence* of hot-houses, and other considerable *expences*, should yield their tithe in kind.'

"Now, Sir, for the wisdom of this decree I will argue with all my might. If it is just for a clergyman to take a tenth part of the real *necessaries* of life, *a fortiori* he ought to have a tenth of such things as are *not necessary*. What can be a fitter object for taxation than a luxury? Were the Government of our country to require a *second tenth* of the produce of a pinery, I should not think the measure oppressive; because much as I esteem the fruit, I cannot deem it an indispensable requisite to the convenience and happiness of life. Were I myself rector of Kensington, I should feel, perhaps, some reluctance in taking the cottager's cabbage, but not in demanding the gardener's pine; though at the same time I should have no doubt of the clearness of my title to both. 'I have not heard,' continues Mr. M. 'how many hot-houses were pulled down on that occasion.' Neither, let me assure him, have I heard how many pineries were dismantled, and how many resisted the shock. Had a complete knowledge of both been conveyed to me, I should have been able to have determined of the Kensington gardeners, how many were *wise*, and how many were *foolish*. From some of them, it seems, a *very exorbitant composition* was demanded and received, in lieu of paying their tithes in kind. Fairly, and softly, good Sir, for this assertion plainly defeats itself. If the rector's demand was acceded to, it was undoubtedly acceded to because it fell short of the real value of the tenth part of the pine-apples. It could not, therefore, be *very exorbitant*. The very act of acceptance proves that it was *reasonable*.

'Jonathan Tyers, Esq. was at the same expence of making a hop plantation at Denbys, Surrey.' What connection has this circumstance with the agriculture of Middlesex, Mr. M.? Allowing it, however, to be applicable, let us hear what he has farther to say. 'The vicar refused to compound on any reasonable terms, and insisted

on taking the tithes in kind.' And pray, Sir, may not any man *do what he will with his own*? Had Mr. T. offered *ten times* the value of his tithes, rather than pay them in kind, was not the Vicar still at liberty to do as he pleased? Or, are the clergy alone men who are not to be allowed the *choice* of disposing of their property, in the manner that shall be most agreeable to themselves? But what did this atrocious Vicar besides? He insisted upon having the hops *picked*. Mr. M. must know little of the decisions respecting hops, if he did not know that the Vicar's conduct was here perfectly correct. If it is not right that hops should be picked before they are tithed, Mr. M. should pour out the indiscriminate rancour of his pen, not upon the clergy, but upon that judicial tribunal, whose wisdom, added to the verdict and determination of British juries, has made it legal and customary. 'A suit in the Court of Exchequer was litigated, and the decree went against Mr. T.' With all due respect to Mr. T. it was certainly no striking proof of his wisdom or legal profundity, to abide the consequences of an appeal, in a case where *precedent* was not in his favour. Nor is his discretion and good sense to be complimented, when we are informed by his agricultural biographer, Mr. Middleton, that *he grubbed up his hops, sowed grass seeds, and made a pasture of the land*. For Mr. M. has himself acquainted us that by this act 'a produce of upwards of *thirty pounds* an acre was reduced to *three*.' In plain English, Mr. T. to prevent his clergyman from receiving *two pounds fourteen shillings* per acre more in the one instance than in the other, subjected himself to the annual loss of *twenty-four pounds, six shillings* on every acre of his hop-ground. Such is the blindness of resentment—such the unaccountable folly and absurdity of men, who like Mr. M. look upon every advance made by the clergy as *spiteful and malicious*. O rare Mr. I——n T——s!

'Instances equally oppressive with these,' Mr. M. informs us, 'have happened in every county in England, and the necessary consequence is, that they have severally put a stop to some expensive and promising improvement. *In short an act of parliament to prohibit the improvement of land by any considerable expenditure, would not more effectually do it than the tithe-laws.*'

'Now, this, Mr. Editor, I conceive to be the very reverse of any thing which can be deemed *moderate and charitable*. It betrays in Mr. M. a furious and vindictive spirit, an intemperate desire to thrust the weaker vessel to the wall, and profit by crushing it. His Reviewer, having copied part of the passage in Italics, shews that he gives it unqualified approbation, and is therefore to be charged with a spirit of malevolence equally scandalous and disgraceful. Let us, Sir, challenge both to come forward with any one single instance in which an *expensive and promising improvement* has been put an end to by the *mere* operation of tithes. Let us engage to prove, that to the selfishness and caprice of the farmer is to be attributed chiefly his unwillingness to proceed. Men of this profession

profession have, in general, little education, and consequently little liberality of mind. Hatred of the clergy is inherent in their very nature. They are the commissaries of the church, and like honest commissaries they are not content with filching a little, but would fain take possession of all. They are ready enough to state to their landlord the value of their tithe as an abatement of his rent, but to their pastor deny that the tithe has any such value as they themselves have pleaded. In short, if a charge of oppression be applied, it ought to be fastened on the farmer rather than on the clergyman. I never knew but one single instance of a farmer who *spontaneously* gave to his clergyman what he conceived to be the *full* value of his tithe. He was a man of opulence and feeling, who, perceiving that his Vicar was much distressed by the narrowness of his circumstances, went of his own accord to him, stated to him every particular of his farm that was tithable, cast up the sum total, and poured the whole into his hand. Am I not justified, Mr. Editor, in declaring that this was a *rare*, a *solitary*, instance, let me not say of *generosity*, but of *justice*? I love the man who did it, he is my particular friend, and I heartily recommend it to Mr. M. and his Reviewer, if they wish to be deemed righteous and amiable, *to go and do likewise*.

"But what say these *parson-haters*? 'Had tithes never been established, happy would it have been for this country, and still more so for the clergy. They are a powerful cause of *many quitting the church, and of creating and supporting sectaries*.' Indeed, Gentlemen! Are the creation and support of sectaries to be ascribed to such a cause? I had always charitably supposed that Dissenters separated themselves from our communion upon more honourable motives; and God forbid that I should even now think otherwise. I should have little opinion of that man's religion, who left his church *merely* because tithes were demanded of him. I will rather believe your assertion to be *untrue*. If admitted, it will lead me to conclude that difference of opinion arises from *motives of interest* rather than from *scruples of conscience*, and that every sectary is at heart a rebel. That *ill-will, quarrelling, and litigation* are too frequently caused by tithes, I readily admit; but the blame of such ill-will, quarrelling, and litigation, is not to be charged exclusively to the clergy. Their opponents will undoubtedly come in for their share of disgrace, and perhaps, for the far greater portion of it. To remedy this inconvenience, I could wish that the power of the clergy to enforce their claims was strengthened, and that commissioners were appointed every 12 or 14 years to raise livings to their full and just value, and hold the balance equally between the priest and his parishioners. This would at least prevent any odium from falling on the Minister; and if Mr. M.'s maxim be just, would prevent the *creation and support* of a multitude of *sectaries*. *Credat qui vult*.

"That tithes are 'unquestionably a *great* cause of the continuance of so much common and uncultivated land in these kingdoms,'
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would be incredible from the mouth of men much less hostile to the church than Mr. M. and his Reviewer. Mr. M. has himself stated, as additional impediments, the expences of *the Act for inclosing, the commission, the survey, the making of new roads, the building of bridges, the fencing, and erecting of new buildings*; among which I conceive, Sir, that the tenth of the annual produce, paid for the support of the Minister, will appear but a *trifling* charge. I will not vindicate the letter of the Rector of Pinner, which Mr. M. has censured as so highly *unreasonable*. Whether it ought or ought not to have been complied with, must depend upon the lands to be inclosed. If it was even unreasonable, the wisdom of Parliament should have been relied on for its correction; and it certainly could not defeat an intended application, but in petitioners who were pusillanimous and undetermined, or who had some other more weighty reason for desisting.

“Mr. M. has himself given us an account of the great antiquity of tithes, and shews that they have been in the possession of the church about a *thousand* years. Could it be made to appear, that any single estate whatever had been in possession of a family for so long a term, what a venerable title should we deem it? Consequently, if it be reasonable to deprive the clergy of an inheritance so ancient, what scruple can it be imagined will be entertained towards titles not equally sanctioned by the consent of ages? If possession of sacred property, upheld by antiquity, is suffered to be violated, what will be the fate of that which is less protected by time and circumstance? But ‘the occasion of their being given,’ says Mr. M. ‘is a reason against their continuance.’ He does not enter into the question, therefore have I no occasion to bring it forward, ‘It was a time of *great superstition and very gross ignorance*.’ I am apprehensive, that if he should enter into argument, to prove that the setting apart of tithes for the support of a Christian priesthood, was a proof of superstition and ignorance in our forefathers, he will be in danger of fastening upon himself an imputation of deficiency in religious knowledge, if not a total want of all religious impressions whatever. I am not, Mr. Editor, one so much in love with antiquity, as to say that *the former times were better than these*, a prejudice which the wise man has so properly reprovèd; neither am I so much in love with the flimsy arguments of modern philosophy, and so dazzled by the phosphoric reasonings of this *enlightened* period, as to ascribe no discernment to our rude and unpolished progenitors. I have sense enough to perceive that it was not *superstition and ignorance*, but TRUE RELIGION, and good understanding which at first provided for the clergy, and the perpetual establishment of the faith of Christ by their means. I maintain that it was an enlightened and not a *barbarous policy* which has continued to afford them a provision. I deny that it sets an *insurmountable* obstruction in the way of agricultural improvement, and that it lays an *intolerable* burden on any class of society; even on the *virtuous and valuable* farmer, as Mr. M. is pleased, in his unqualified

qualified admiration, to stile every *untaught booby of the plough*. Of the value of the farmer, however, I have no mean opinion. I do not wish to degrade his profession, He is a *useful*, though, in general, an unpolished member of the community. Let him be esteemed for his labours, and let it not be thought unworthy of the gentleman to join in his pursuits. But let not such a *rage* for agriculture take possession of the public, or individual mind, as shall prompt us to believe that every thing is to be sacrificed to it, and that the most virtuous, praise-worthy, and valuable member of society, is the farmer. If Mr. M. in the blindness of his zeal (zeal without knowledge) exalts the tenant of a few acres to the clouds, and pleads for the dismissal of the clergy that he may *keep the wolf from his door*, and indulge the *stomachs* of his family with something better than the *coarsest fare*, let us not be made dupes, like his Reviewer, to such idle declamation. Neither let us believe that the tithe-laws compel this *miserable* being, as he is called, to pay a *sixth*, a *fifth*, or a *fourth* of the rental value of his land, and in some cases *more than the rent*. An assertion of such magnitude ought to have been confirmed by *proofs*, and supported by avowed *facts*, and, till such are produced, the author of this letter cannot consider Mr. M. as any other than a propagator of what is glaringly false and scandalous, and his Reviewer as abetting the same.

A word or two more, Sir, and I have done with the liberal Mr. Middleton and his liberal critic. 'The *poor farmer*,' says he, 'pays to the *clergyman* from 10l. to upwards of 100l. a year.' Not to observe that *he* who pays a 100l. a year, as composition in lieu of tithe (which is always *less* than the value of the tithe) is no very *poor* farmer, no industrious eater of *coarse fare* who is scarcely able to *keep the wolf from his door*, I shall content myself with informing Mr. M. that *two parts in three* of all the livings belonging to the church of England, do not yield to their incumbents so large an income as 100l. per annum. It is a fact which has been accurately ascertained by the Governors of Queen Anne's bounty. The greater part of church preferment consists of nothing better than vicarages; the great tithes of which have been long in the hands of laymen. If tithes, therefore, are oppressive, and greatly impede the farmer, he cannot with justice blame the clergy, and them only. If merely a *fourth* part of the inconvenience be attributed to the priesthood, I am inclined to be of opinion, Mr. Editor, that they will be somewhat *overcharged*. How unjust, therefore, are the ill-grounded insinuations of Mr. M. which are never pointed at the lay impropiator, but condemn the clergy as *alone* responsible, *alone* guilty of rapacity and oppression. Let me conclude by advising him, when he next appears in print, to play the Christian better, and *let his moderation be known unto all men*.

ACADEMICUS.

TO THE EDITOR.

White's Account of the Regular Gradation of Man.

"SIR,

"HAVING taken upon me to reprove one Reviewer, I cannot help bestowing an animadversion or two upon another. The author of the Critique on *White's Account of the Regular Gradation of Man*, which appeared in the Critical Review of December, 1799, ought to be severely reprehended. Why will writers who can produce observations so judicious as those which attended *Maurice's History of Indoskan*, suffer such a sceptical scribbler to be associated with them? 'At present' says this writer, 'we are not afraid to follow *sound* reasoning, to whatever point it may lead us, conscious, that under proper conduct, it will not lead us to the confines of infidelity.' Immediately after this passage, the Mosaic history is impeached, as *seemingly* deducing the whole human race 'from one pair.' Granting that the Divine writer had only *seemingly* deduced the origin of mankind from one pair; granting that there were as many pairs created as there are *seeming* diversities of men, how will this affect the complexion of our times? Was there not a flood, which reduced the whole race of mankind to a single family? Is it not declared, that from that family *alone* sprang the second world? Says not Moses expressly, 'These are the three sons of Noah; and of them was the whole earth overspread?' Gen. ix. 19. Says not a learned Apostle, that God *made of one blood all nations of men*? Acts xvii. 26. And is there any thing more remarkable in so many diversities of men springing from the same parent, than in many diversities of fruit arising from the same stock? Away with such closet philosophy, as cannot account for the difference between the European and the Hottentot, without twice giving the lie to Moses, and once to St. Paul and St. Luke. Had the Reviewer really followed *sound* reasoning, it would not thus have led him to the confines of infidelity.

ACADEMICUS.

MISCELLANIES.

LETTER II.

To a Predestinarian.

GOOD BROTHER,

IF you can hear me with patience, I have something farther to communicate on the subject of my former letter, which it may be useful for you to know. Old spiritual divines formerly taught Christians how they might know whether they were of the number of God's elect, by the signs which attend the true children of God; which signs were genuine and unexceptionable; but would take

up

up more room than this letter will allow. But let me tell you, Brother, I had much rather see the signs without the doctrine, than the doctrine without the signs; for the doctrine of predestination, on which you lay as much stress as if it were the one thing necessary to salvation, was never heard of in the church till Christians amused themselves with raising perplexing questions out of the scriptures, and disputed about many things to no profit; but it made no great noise till after the *Reformation*; when Christians disputed about every thing; and, after all, Christians may certainly be saved without troubling themselves about it. The scriptures, which Timothy had known from a child, were able to make him *wise unto salvation*; but the difficult passages, from which your doctrine is drawn, were written long after. The secret counsels of God were revealed to St. Paul, for the sole purpose of reconciling the Jews to the calling of the Gentiles, which they could never bear to hear of; nor could the Apostles themselves believe it, till they were compelled by the case of Cornelius and his fellow converts. It makes no part of our Saviour's Sermon on the Mount, which comprehends a perfect rule of the Christian life; nor has it a place in the creed; so that we may certainly affirm, it is no article of *faith*. The Apostles taught it not on the day of Pentecost, when they made some thousands of new Christians. When the people asked them, "What they should do?" they answered, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." The truth is, the Jews, to whom they addressed themselves, were too much filled up with the opinion of their own election already. It was the *beam* which they should have *cast out of their own eye*, but would not let Christians beware of their mistake.

Tell me, how comes it to pass, that predestination should be so necessary *now*, which was then so dangerous? It wanted rather to be preached down, than to be taught as necessary to salvation. This convinces me there must be with you, who so strongly recommend it, some fundamental mistake; whether we can point it out or not. It is to be feared, you impute to individuals that election spoken of in scripture, which is meant of people, nations, or churches. As see the following texts: 1 Pet. i. 1, 2. 5. 13. Gen. xxv. 23. Acts x. 35. Now pray observe, this election comes first in order, and separates Christians from the world; but there is still
a judgement

a judgment to come, which will separate good christians from bad christians. They, who confound these two things, present election, and future judgment, do greatly err; and they, who teach others to confound them err more; as it will be understood in that day, when the Searcher of hearts shall lay all things open. You say the Church of England is on your side; but the calling, spoken of in the 17th Article, is of the former kind; that is, of christian people *chosen out of mankind*; not of christians out of christians: besides, whatever it is, it is such as will consist with the general *promises* of God, made to all christians. As such, we hold with it; and so may all sober people. You blame us and despise us, for not having assurance; but we have the assurance of *faith*, and the assurance of *hope*; and the Scripture teaches no other. But there are many in these days, who will be satisfied with nothing but inward revelations, and voices from heaven.

I have heard you talk much about *doctrines of grace*; as if our doctrines were not of grace; but if we enquire what your doctrines of grace are, we shall find they are doctrines, to which none of the *means of grace* are necessary: and the promises of God follow the means he has appointed, which means of his cannot be had without his church; therefore schism has no greater support than in what you falsely call the doctrines of grace. Take away these, and our new church-makers have no ground to stand upon. You say the grace of God is free; understanding, that it can act *with* the instituted means, or *without* them. So it can; for God is not bound by the laws by which he binds us. Grace, with respect to Him, the Giver, is free; but if we, therefore, think it is free to us, the receivers, we shall introduce that confusion under which grace itself will soon be lost; which is the thing Satan wishes to see.

Extraordinary commissions, and revelations from the spirit of God, are always attended with extraordinary gifts; such as, speaking with tongues, gifts of healing, miracles of various kinds. The man, who pretends to an extraordinary commission, and has it not, is one of the most dangerous men upon earth, whether he succeeds or not. If he succeeds, it is as an impostor; if he does not, he gives the enemies of the Lord occasion to blaspheme, and makes christianity the scorn of the world, when he is detected. The false miracles of Papists gave advantage to infidels abroad, till they extirpated the gospel; and the pretensions of fanaticism will give the
like

like advantage here, and produce the same effect. Even at this moment we are in a tremendous situation, and have a prospect before us, which cannot be viewed without horror. Without the church of Christ the religion of Christ will never long subsist; and a Christian is very imperfectly instructed, unless he understands what perils are to be expected in the latter days; when the church shall become so degenerate that men shall say, the church of Christ is not his church; it is under such bad regulation as a society, that they can make a better for themselves. They shall make sport with its corruptions and its misfortunes; over which wise and good men will rather weep and lament (I would to God they all did so!) as Christ shed tears over Jerusalem. In such tears, there is true brotherly love, which needs no apology.

With respect to the present moment, in particular, if the doctrines of Calvin are increased of late, as reported, it is to be feared an enemy is at the bottom more than we know of. The church is so calumniated and exposed on all sides, as if there were some latent design on foot to ruin it. Calvinism is a convenient engine against the government; perhaps the most convenient of all others; and will be promoted, for that end, even by those who have no religion at all. If our enemies at home or abroad can destroy us, they will not be nice in the choice of the instruments. That which destroyed it once may destroy it again, and will, unless the church be supported in this critical time against their assaults. Let us remember what a good man once said, "If the King supports the Church, the Church will support the King, and God will support both." Thus it will be, unless the time be now come, when all are to perish in one common ruin; which may God forbid! and I trust you will join in this prayer with your Christian friend,

PHILALETHES.

TO THE EDITOR.

SIR,

SOME of your correspondents have already expressed in stronger terms than I can do, the incalculable strength you have added to the constitution of this enviable country, by exposing the shameful acts as well as effrontery with which a certain active and unprincipled body, taking all the vehicles of criticism and literature into their own hands, had till lately depressed, intimidated, and nearly silenced, all writers in favour of order and establishments. Men of education and ability could scarcely be expected to expose themselves to the coarse jests, the oblique flights, the garbled extracts,

tracts, and perverse comments, of low and unprincipled writers for hire, wantoning in their power, and exulting with virulent delight at the opportunity of throwing insults on those, whom they supposed to be connected with rank or fortune. All this too, which, perhaps, in the next page, the stupid work of some illiterate mechanic, (some H*****r, who, from a shoemaker, had filled his memory with shreds of poetic froth in his occupation of a strolling player,*) was loaded with all the choice phrases of commendation, which belong alone to genius improved by learning—merely for its daring attack on all received opinions, which nothing but the grossest ignorance could have possessed a conceit sufficiently rash to have uttered.

These critics grew at last, so perverted, from long uncontradicted indulgence, that their principles of appreciating works, arising from motives at first very different from those of taste and judgment, probably became at last their real opinions. A sort of *philosophical* jargon, which proves how truly Pope has observed, that

“ A little learning is a dangerous thing.”

(for a man of real education and ability always turns from it with disgust; while smatterers in knowledge easily attain it, and are generally caught by it) has been almost certain to meet the approbation of these guides of the public judgment.

The British Critic first strove to stem this torrent, and has been of great utility. But the tide was become too powerful, and they who urged it on, too much elated with success, to be sufficiently checked by so *gentle* a hand. You opposed a more undaunted front to it, and acted with less sparing vigor. You called about you with fearless frankness—you blew a blast, and a thousand of the lesser demons who were sailing with impunity on the waves of sedition, “ pursuing the triumph, and partaking the gale,” shrunk abashed into their holes, and left a few of their most daring comrades to proceed by themselves naked and exposed.

To drop metaphors your “ Review of the Reviewers” certainly the most useful part of your useful plan; your miscellaneous part adapted to the letters of correspondents, and your excellent sketch of the political history of the month, all give a variety and interest to your publication, above that of any other Review. You appear to me also to have done wisely in dropping the lists with which other magazines are filled up, and which would only be superfluous to most of your readers, who probably read the Gentleman’s Magazine, where the deaths, &c. are recorded in a manner which no other monthly work can hope to rival. If, instead of these, you could find room in your miscellaneous department for a few *original*, well-selected, and well written articles of biography, I think there are very many

* In which character I remember seeing H—— in a country town about 1777—one of the worst of a ragged set.

to whom this improvement would be acceptable. For surely it may be reckoned among the most delightful and most instructive parts of literature.

Give me leave to point out to your watchfulness the new work of "General Biography," by Dr. Aikin and others.—There is in it a great affectation of impartiality; and of the most unbiassed and exercised selection of articles—and perhaps Dr. A. may himself be (as I am willing to think a man of genius and real literature to be) more impartial and candid than most of those who are tinctured with similar principles—nor does the British Critic, if I recollect, insinuate that the compilers have departed from their professions in this respect. But the writers of the British Critic to whom the world has attributed the last edition of the "New Biographical Dictionary" in 15 vols. 8vo. refrained, perhaps, through delicacy, to speak out.

An instance upon turning over the "General Biography" immediately struck me, that Dr. A. and his partners are not entitled to the praise of impartiality which they claim. This occurs in the article Alsop, p. 210.—Vincent Alsop an English *non-conformist* divine ejected 1652 from his cure of Wilby in Northamptonshire, is admitted into Dr. Aikin's work, though of no particular celebrity. Whereas Anthony Alsop, a man of wit and genius, and a dignitary of the church, who died the 10th of June, 1726, is thrown out of the same work (by compilers who profess to be guided by an uniform principle of selection, and to "include some account of all those persons whose works still form part of the stock of general literature")—For what reason, therefore, could the place of this man of genius be occupied by a dull dissenting controversialist of the last century, whose temporary publications have been forgotten for a century?—Was it not for the crime of *orthodoxy*?

Anthony Alsop published "*Fabularum Æsopicarum selectus*, Oxon. 1698," 8vo. with a poetical dedication to Lord Viscount Scudamore, and a preface in which he took part against Dr. Bentley, in the famous dispute with Mr. Boyle.

"In the *Fabularum Æsop. Select.*" says a perfect judge, (by far the most eminent in classical literature of any in our days,) "a book not sufficiently known, and now out of print, published at Oxford, 1698, are sixty fables, exquisitely written *versibus senariis*, by Anthony Alsop." *Warton's Essay on Pope*, ii. p. 393.

In 1752 Sir Francis Bernard published "*Antonii Alsop, ædis Christi olim alumni, odorum libri duo*."—Some of his English Poems are in the Collections of Dodley, Pearch, &c. *New and General Biog. Dict.* vol. i. p. 292.

There is another book to which I wish to call your attention. It is a republication of your friend Mr. Phillips, (whom you have so well described in your last Number,) from his "Monthly Magazine," and called "Walpoliana."—Its fertility may be partly estimated from a remark upon it in an anecdote of Lady M. W. Montague in the last Gent. Mag. But the endeavour that continually

breaks out to confound the opinion of our "Old Whigs" with those of modern Revolutionists, and the attempt to fix the stigma of inconsistency on Lord Orford, because he did not approve the madness of French democracy, and the mean and dirty attempt to attribute what is there called a change of opinion to the accession of a coronet; and this an accession which fell (not unexpectedly,) upon a man who was born and brought up the favourite son of one of the most powerful Prime Ministers who ever directed the helm of government; and who lived all his life in the highest circles of rank and fashion, and therefore (even if he had been the weakest of mortals,) could scarcely feel much affected at the age of seventy, by the novelty and dazzle of a coronet!!!

There are abstract doctrines, of which the extreme use is never dreamed of, by those who first broach them. Such were many of those laid down by Locke. And such, probably, might be many of the positions made use of in the heat of controversy by the supporters of the Hanover succession, at the time that the practical danger from them appeared so remote, as not to call upon them for caution or limitation. That Lord Orford, brought up in the very heat of these party-squabbles, should have been tinctured with, and have betrayed in his former writings now and then a remark which verged upon the extremity of, Whiggism was surely natural! But to represent him, therefore, as inconsistent for not approving the horrible principles which have brought such misery upon the Continent, is too gross! Nor can it prove any tergiversation, that when experience shewed the practical tendency of indulging very far even those ideas which himself in earlier life had admitted, he should endeavour to limit, and in some degree recede from, them!

I heard him in 1795, expatiate for an hour together in terms of the most pointed bitterness, on the principles and conduct of that profligate and infuriated nation!

Without hinting at the name of the Editor of these perfidious Anecdotes, (which, however, cannot for a moment escape the knowledge of those acquainted with modern literature); it is professed, that they come from one who enjoyed the friendship, and thought himself honoured by the notice, of the noble Earl!!! It seems as if the writer was disappointed at not having found a place in his will!!! But I have only looked over the book hastily, and sent it away again in anger.—Yet *you* are perfectly aware, what useful vehicles of poison are these pages of light reading! I recommend earnestly, therefore, to your acute pen to anatomize this base publication, as injurious to religious, as to political truths, which represents *Gray* as a Deist, and throws dirt upon *Mason*, because experience taught him to put bounds to his Whiggism!

S. S. E.

HISTORY.

SUMMARY OF POLITICS, FOREIGN AND DOMESTIC.

THE only public event which has occurred on the Continent of Europe, since our last Summary, is a material change in the political system of the Cabinet of Petersburg, or, to speak more correctly, a change of the mode by which the Emperor proposed to carry that system into effect. His army, which was originally destined to act with multiplied force and increased vigour, on the Banks of the Rhine, has received final orders to return to the frontiers of Russia; so that the Allies will be deprived of the very important advantages to be derived from the military talents of *Souvoroff*, indisputably the first General of the age, and from the intrepid courage of his gallant followers, which, during the last glorious campaign, was so effectually displayed on the plains of Italy. This appears to us to be a serious misfortune, and we cannot too deeply deplore that fatal difference of opinion and diversity of views to which, unhappily, it must be ascribed. While, however, we appreciate a loss, the extent of which we are able to ascertain, we do not suffer the disappointment which, in common with every friend to social order, we experience, on the occasion, to close our eyes against the powerful resources, still possessed by the Allies, to encounter and repress the daring ambition and destructive principles of the French Republic. The Russian army, even on the frontiers of its own territory, will not be useless to the common cause; it will serve, at least, to keep in awe a neighbouring power, whose conduct is highly suspicious, and whose base alliance with the Gallic Regicides justify the supposition of its capability to imitate their perfidy, and to promote their designs. Another formidable body of Russians, in British pay, is destined to co-operate with a British force, in that species of warfare which it was the constant policy of former ministers to carry on, and to which, we have been frequently surprized, that recourse has not been had, during the present contest, when local circumstances render it infinitely more necessary than at any preceding period. The Emperor of Germany too, in conjunction with those Princes of the empire, who, unseduced by the intrigues, and uncorrupted by the example, of Prussia, remain firm to their duty, and true to their allegiance, has engaged to bring into the field a more powerful force than any which has been hitherto brought to act against the enemy. This force will be divided into three separate armies; one on the Italian frontier under the command of General *Melas*; a second on the borders of *Switzerland* from the Lake of Constance to beyond *Donaueschingen*, under the orders of the ARCHDUKE CHARLES; and a third, extending from thence, along the Rhine, to *Manheim*, commanded by the best of the Austrian Generals, the gallant veteran KRAY. On the number of troops which will compose these armies will the efficacy of their operations depend. They are intended not to be less than three hundred thousand men, a force fully sufficient.

to cope with the French: the lapse of a short time will suffice to shew whether such intention will be realized. Great-Britain, on her part, has adopted one mean of co-operation with the Austrian army of Italy, which, most certainly, ought to have been adopted long ago—the blockade of *Genoa*. From that port having been left open the French army has been enabled to receive large supplies from the Southern Provinces of France, without which it could not have retained its footing in the Genoese territory.

The interior of France is still in that unsettled state which must ever be produced by the absence of a regular government. The Government, or rather the Usurper—for his will is law—is placed in a most awkward situation by the complete failure of his ungracious attempt to realize those hopes of Peace, by which he had bribed the people to acquiesce in his usurpation. Fluctuating between the difficulty of carrying on the war without having recourse to those arbitrary and tyrannical measures which he so loudly condemned in his immediate predecessors; and the necessity of conciliatory measures for securing some degree of permanence to his ill-gotten power;—his policy is wavering, and his conduct contradictory and indecisive. Hence his ministry and his assemblies, his mock-counsellors and his mock-legislators exhibit, to the astonished eye, a motley mixture of Robespierreans and Brissotins, of furious Jacobins and pretended moderates; hence his open encouragement of professed terrorists, and his affected manifestation of indulgence to Royalists;—hence, too, his recent recall of two men, as opposite in their nature as fire and water, the two directors proscribed in the Autumn of 1797—*CARNOT* and *BARTHELEMI*—the latter of manners and disposition mild, moderate, and benevolent; the former, with the head of *BRISSOT* and the heart *BABEUF*—a rank regicide, who has publicly in the face of Europe, asserted his claim to the protection of the Republican Rulers, founded on his active participation in the murder of his Sovereign. Those, who are sanguine in their expectations of permanence from a government composed of such heterogeneous particles, and actuated by such contradictory views, must form their conclusions from some premises unknown to us. Still the Grand Consul of France, considered as an enemy, is not to be treated with contempt. He has succeeded, as we feared, in repressing the insurrections in the western departments, before any assistance could be given to the insurgents from abroad. There has ever been, indeed, a strange want of combination in these internal movements, which experience seems inadequate to correct. The assistance from this country has almost always arrived on the French coast, too soon, or too late. But though the insurrection be repressed for the present, we do not conceive it possible, so completely to quell the disposition to rise, as to render the presence of a considerable republican force in these departments unnecessary; even were no fears entertained of a foreign invasion. *BONAPARTE* has made every possible exertion to encrease his armies on the Rhine, and on the frontiers of Italy, and there is no doubt that the ensuing campaign will be most obstinately contested on either side. Had *SOWOROFF* and his Russians acted

acted on the Rhine, it would, in all human probability, have decided the fate of France and of Europe.

As *ambition* forms the leading trait in the character of the Grand Consul, it is not impossible that he may render his more ferocious passions, when not immediately necessary to the support of his plan, subservient to its gratification. And every new circumstance tends to confirm our belief that, if hard pressed from within or without, he will have recourse to the general recall (with some exceptions), of the whole body of emigrants, accompanied by the public restoration of the Catholic Religion. At all events, the present state of France is a forced and unnatural state, which cannot endure; some strong measures must be speedily adopted for the security of the Republican system, or the Monarchy must be restored. The latter, "is a consummation devoutly to be wished for" by all who prefer religion to impiety, virtue to vice, and social order to anarchy.

Meanwhile we are truly happy to see perfect harmony restored between every branch of the Royal Family of France. The DUKES of ORLEANS and his brothers have had an interview with Monsieur, at which a satisfactory explanation was succeeded by a sincere reconciliation. The errors of the past, imputable to the levity of youth, and still more to the vices of an education, superintended by one who has stood forward as the public instructress of Europe, have been, most properly, consigned to oblivion; and henceforth these illustrious parties will have but one common view, and one common interest. We strenuously recommend this well-timed example to the most serious attention of every description of emigrants. Let all animosity, all resentment be lost in the sense of one common danger, in the support of one common cause; the time is past, for rendering early mistakes, or different shades of opinion, the ground of serious dissensions, or even of invidious distrust. Circumstances have combined to enhance the difficulty of attaining their object, and this consideration alone should suffice to cement that perfect union—the necessity of which is every day increased. Companions in misfortune, equal victims of persecution, common sufferers in the best of causes, let not a mistaken sense of honour, a false rigour of principle, deprive them of those resources and those consolations which can only result from the subsistence of complete harmony among themselves. Similar considerations also seem to sanction the expediency of a change of sentiment, in certain respects, towards the majority of their countrymen, who have the misfortune to live under the tyrannical Government of the *Republic*, improperly so called. Sentiments which were not only justifiable, but just and honourable, in 1792, neither prudence, nor wisdom, nor justice sanction would in 1800. We shall not be supposed to allude to any change of *principle*, in the present rulers of France, either in their foreign or domestic policy; much less to favour the idea that the actual Government of France is less incompatible with the happiness of Frenchmen, or the security of Europe, than any preceding Government since the abolition of her lawful Monarchy:—No, we refer merely to the change

which time has produced in the internal state of France, in respect to the individuals of which the community is composed. It is one of the most serious and alarming evils of the Revolution—though an evil but little thought of, and never discussed—that its duration has been sufficient to bring on the stage of public life a *new generation of beings*. All who were infants, at its commencement in 1799, and all who have been born during its progress, stand in a very different point of view, from those who were adults at the monster's birth, and who either actively participated in its crimes, or passively acquiesced in its enormities. The former are, in no degree, responsible for the calamities which it has produced;—they have been brought up under the Republican system, which they have been taught to cherish and admire; they have never witnessed any other system; they have no sin of Rebellion to answer for; the seeds of error and delusion, early sown in their infant minds, have been brought to maturity, and have yielded their natural fruits. But to render *them* responsible for the produce of the soil which had been sown by others, would be to arraign the wisdom of *Solomon*! What proportion this description of persons now form of the whole population of France, might easily be ascertained by a very simple arithmetical process. They are rather objects of pity than resentment. In the event of the restoration of the Monarchy, the most unlimited indulgence should be extended to them. And, indeed, a general amnesty (with some few exceptions, perhaps,) would be expedient, politic, and wise. The encouragement of a disposition to adopt these sentiments, would, we are persuaded, be equally sanctioned by interest and duty; and every thing which we have heard of Louis the 18th. has impressed us with the conviction that it is the disposition which he entertains himself, and which, of course, he would wish all his subjects to entertain.

The prominent feature of our domestic policy is the long-agitated question of the UNION, which is now approaching to a crisis. The principle of the measure, and even the preliminary articles, have been carried in the Irish Parliament, by a majority which certainly may be deemed decisive. Much violence has, as it was natural to expect, been displayed by the disappointed party, both in and out of Parliament. Thanks to the liberal forbearance of Government, Mr. GRATTAN has been enabled to display in the House of Commons his well-known talent for scurrility, perversion, calumny, misrepresentation, and invective. Mr. CORRY, for refusing to expose the inflammatory tendency of the pamphlets and speeches of this doughty patriot, has been called from the field of argument to the field of battle, where he nearly paid for his presumption with his life. A CHANCELLOR OF THE EXCHEQUER appears to be a favourite mark for modern patriots to shoot at. To murder the leader of a party is certainly an effectual mode of diminishing its numbers. We must be understood to use the harsh expression of murder in the legal sense; for, in the eye of the law, if one man shoots another on *Wimbledon Common*, or in "*a field near Dublin*," whether it be in a duel, or in any other way, he is guilty of murder. We are not, indeed, surprised at the aptitude of our reformers to have recourse to this summary process, for, independently of its tendency to lessen the number of their opponents, and of the inequality of the stake, being generally, as penury to opulence, it evinces the sincerity of their zeal in enforcing the necessity of a recurrence to first principles, since it was a common practice in those ages in which such principles prevailed, i. e. the barbarous ages. By following the advice, and imitating the conduct, of such reformers, we should equally improve in our laws and our morals.

The greatest opposition to this salutary measure proceeds from the inhabitants of Dublin, who are influenced by apprehensions, which, we are persuaded, are utterly groundless, of its tendency to produce a material diminution of their prosperity and opulence. We are fully of opinion that its effect in increasing the general wealth, consequence, and happiness of the country, will so far counteract any partial loss which the metropolis may sustain, from the removal of the Parliament, as to render it highly beneficial, in its operation, even to Dublin itself. What most excites our surprize, on a due consideration of this question, as far as it has hitherto been discussed, is, that it should meet with any opposition in Ireland, and with no opposition in Great Britain; for certain it is, if the interests of the two countries were to be considered, distinct from each other, without any reference to the common welfare of the united empire, all the advantages of the measure would be found to rest with Ireland and all the sacrifices with England. It would be the height of injustice, however, to confound all the opponents of the Union together; as it is certainly opposed, on principle, by many men of high character for loyalty, independence, and genuine patriotism; though the majority of its opponents are of a different description—determined Jacobins, anxious to promote the total separation of the two countries, and therefore hostile to every scheme for uniting them.

Would our limits allow us to analyze the Parliamentary Debates of the present month, we should be able to select, for the amusement and instruction of our readers, some choice morsels of opposition eloquence—that is, of eloquence in opposition to the vulgar notions of truth, justice, and common sense. But, however useful the task, we are compelled to resign it to those who have more leisure, and more room, than ourselves; and to limit our own observations to some few leading points.

In the debate of February 3, on the propriety of negotiating with France, Mr. BARRISTER ERSKINE, having previously secured himself against the danger of a fainting-fit, (to which he is peculiarly subject, through want of digestion, we apprehend, when employed in the discussion of any important topic,) poured forth upon the House the whole contents of his memorable pamphlet, which, thanks to the ingenuity of his publisher, and the friendly zeal of the *London Corresponding Society*, (a zeal which had been previously displayed, with equal perseverance and success, in the case of Paine's *Rights of Man*) obtained such a circulation as to render it expedient to print "the thirty-seventh edition" on the title page. The very illiberal comments of the premier, utterly thankless for the wholesome lessons he had received, we are sorry to say, were such as to keep the learned orator in a constant state of irritation, during the whole speech of the former, and to produce on him the same kind of effect as was produced on the pedagogue *Vindex*, by the wicked machinations of his ungrateful pupil, *Jones*.—The Minister completed the illiberality of his conduct, by referring the Barrister to the very presumptuous, impolite, and uncandid statements of certain pamphletters who had pretended to answer his unanswerable strictures on the war,

The debate (of the 10th) on the expedition to Holland, ended in the total disappointment of those hopes which we had been led to form from the discussion. Far from desecring, in the speeches of Mr. Sheridan and his associates, any concern for the honour of the country, we could discover in them nothing but an earnest anxiety to fix an odium upon Ministers,—an anxiety proceeding from a miserable spirit of party, consulting only its own interests and its own gratification. They assumed, as a fact, the very point that should have constituted the ground of enquiry—the necessity of the Convention;—they asserted the existence of such necessity, and founded all their arguments on this sandy basis; nor, on this point, did they experience the smallest contradiction.—Whereas, nothing is more easy than to prove, from the official letters published in the Gazette, that no necessity did exist for acceding to terms, humiliating, if not disgraceful, to the nation.—On the other hand, some unguarded expressions escaped the Secretary of State, which it is our duty to notice. In his attempt to justify the convention, he observed that the British Commander "found no difficulty in giving away eight thousand lumber French troops from our overloaded prisons." If prisoners of war are really to be considered as useless lumber, their capture should be regarded not as an advantage but as a loss, which would make it necessary to alter not merely the accounts in our own Gazettes, but the whole language of military history;—and, in such case, it is also our duty to empty our prisons as fast as we can, and send

send back this *lumber* to its native soil.—But, we suspect, that our allies, in the western departments of France, in Italy, and on the Rhine, will be disposed to confute the validity of this new doctrine, and to assert, from experience, the existence of a *vital principle* in such lumber, capable of extinguishing the same principle in those whom it is our duty to support and protect.—In truth, such language cannot be defended, and, consequently, should never be used by any public characters, much less by men holding high situations of trust and importance in the State.—Mr. TIERNEY seemed resolved not to be out done in this species of rhetoric, and, therefore, we suppose (—but we beg pardon, we had forgotten this gentleman's prohibition, under the severest penalty, to infer *motives*, either from *language* or *conduct*)—"insisted that the *surrender of the Dutch fleet was of no service to us, rather detrimental, as we cannot employ them.*"—With such logic we confess, with becoming humility, our total inability to contend.—One important statement was submitted to the House by Mr. DUNDAS, for the accuracy of which his character and his honour, of course, stand pledged, and which ought to be recorded, in order to counteract the scandalous misrepresentations of the Jacobins on the subject.—He stated the whole expence of the Dutch expedition to amount to 1,142,000*l.*; and the whole loss of men, *dead and killed*, 337!—the number of *killed*, as returned, in the official accounts, had been rated at 572, but of these only 150 were dead, the rest, Mr. D. asserted, "recovered and are well."—We shall now dismiss, we hope *finally*, this unpleasant subject, by informing our readers that we have seen letters from Amsterdam, from men of sense and information, in which it was positively stated that the French had just determined on the speedy evacuation of Holland, when the propositions from the British commander arrived at their quarters!—Whether the writers of these letters were deceived or not, we shall not presume to determine, but we can confidently say, that such was the general impression at Amsterdam.

We regret, very much, our inability to notice some observations, calling strongly for animadversion, which fell from Messrs. TIERNEY and SHERIDAN, in the debate on the King's message, on the 17th.—The former boldly maintained that the object of the war was to restore the French Monarch, *because* Ministers had repeatedly and most expressly asserted the contrary;—and he discovered a new tendency "in the principles of Jacobinism" to produce "some species of liberty, by vesting the power in the hands of the people."—This declaration, at least, affords a standard, by which we may appreciate the future efforts of this gentleman and his friends in the cause of liberty!—But more of this, hereafter.—Mr. Sheridan re-asserted the first assertion of his friend, and added many more in the same style—he also represented the answer to the First Consul's insolent note to our Sovereign, as "*most insulting, absurd, inconsistent, and insolent.*"—Epithets, which might, with the strictest truth and justice, be applied to his own comments on the subject, and to almost every passage in his speech.

The enquiries of the committee of the House of Commons respecting corn have ended in a bill for preventing the sale of new bread, a measure which appears to us wholly inadequate to produce the effect which it is intended to derive from it. The committee rejected the proposition for enacting a law, to prevent the making any flour but such as is used in the composition of *household or brown* bread, which we have ever considered as the best possible means for diminishing the general consumption.—The ground of rejection, too, seems most fallacious and objectionable. It was stated in their report, that it appeared, from the evidence of a physician, that this species of bread was *less nutritious* than white-bread, and not less expensive, because it did not go so far. But surely the committee might have recollected that the bread thus stigmatised is the only bread used by a vast majority of his Majesty's subjects, by the most laborious and most healthy class of the community, and by that class, too, which studies economy more than any other—we mean the yeomanry and peasantry of England;—in short, with the exception of the metropolis, it is almost generally used throughout the kingdom*. Experience in this, as in most things, is far prefer-

* A printed letter, which has just been put into our hands from Mr. HAGGITT, of Nuneham to the BISHOP OF DURHAM, confirms our ideas respecting the nutritious quality of the coarser kind of bread. It describes a mode of making bread with *bran-water*, by which the saving of a *sixth part* of the flour is made. We recommend this letter to general attention. It may be had *gratis* of Mr. HATCHARD, Bookseller to the Queen, Piccadilly.

able to theory ;—and if the inhabitants of London are never reduced to bear with greater hardships than the use of *brown bread*, they will have no great reason to complain of the effects of a scarcity !—By preventing the making of fine flour, the consumption in bread, we are persuaded, would have been considerably reduced ; and the consumption in *pastry* and *confectionary*, (which the present bill does not affect) would have been totally stopped.—Whereas, the consumption of *new bread* the prevention of which is the only object of the bill, was small indeed, and, such as it was, might very easily have been reduced, and perhaps totally prevented, by the exertions of individuals.—We heartily wish our ideas may prove erroneous, but it really appears to us, that the committee have done what they ought not to have done, and have left undone that which they ought to have done.

On one point, however, no difference of opinion can possibly subsist,—that a scarcity does exist, and that it is the duty of every man to adopt the best means in his power for diminishing the weight of its effects.—The first object is to adopt as many substitutes for bread as we can—the next, in our humble opinion, to promote the use of brown bread.—The common people cannot be so destitute of common sense as not to know, that the high price which bread bears is not only the inevitable effect of the scarcity of corn, but the best preventive of a total failure. If the quartern loaf was at a low price, and the consumption of rich and poor as great as usual, what would be the consequence ?—Why, the whole stock would be consumed before the next harvest, and they must remain totally without bread for several weeks. Our situation has been well and truly compared to that of a ship's crew at sea, with a short allowance of provision ; and self-preservation imperiously prescribes an observance of the same conduct in both cases.—When we know that the cause of the scarcity was one which no human penetration could foresee, no human exertion prevent, a *bad harvest* ; we should patiently acquiesce in the dispensations of Providence, and be thankful that our sins have not drawn down upon us a much severer punishment !

The *Jacobins*, ever on the alert, knowing the advantages that were derived by the Regicides of France, at the beginning of the revolution, from a scarcity of bread, have endeavoured to render it instrumental to similar purposes here.—Some flagitious attempts have been made to inflame the minds of the populace ;—but the vigilance of the magistrates will, we trust, be effectually exerted to prevent the intended effects of such atrocious conduct, and to bring its authors to condign punishment.

The Parliament having expressly approved the conduct of the Government in rejecting all offers of negotiation from the great usurper of France, a shopkeeper, of the name of *Waithman*, conceiving himself more wise than the Parliament and his Majesty's Ministers, availed himself of the hint given by the Lord Mayor at the period of his election, to convene a *Common Hall*, which met on the 19th ; and voted, *by acclamation*, a petition to the House of Commons, requesting them to do that which they had expressly decided it would be most unwise, impolitic, and dangerous to do.—The harangues at this meeting were such as might be expected from such an assembly—not more remarkable for their violence and malignity, than for their folly and falsehood. A hand-bill was circulated, before the meeting, of a most inflammatory tendency, and filled with the most audacious lies.—It stated, that it had been admitted by Ministers that they "*never were sincere*" in their negotiation for peace at Lisle ;—that 250 millions had been expended "in endeavouring to restore that ambitious family (the House of Bourbon) to the throne ;"—It asks "How many millions of lives have been sacrificed in these sanguinary struggles ?—How many thousands more of our fellow-creatures are to be destroyed, and millions of money more to be expended in the present vain and fruitless contest ?"—And, as if determined to aid the cause of *Jacobinism* more effectually—"How long shall we continue to create distress and famine at home, by wasting our blood and treasure abroad, in supporting allies to fight their own battles ?" A more profligate attempt to inflame the minds of the populace and to stimulate them to acts of rebellion, it has seldom fallen to our lot to record !

We congratulate the public on the unequivocal proof of the unexampled prosperity of the nation, afforded by the contract for the new loan ; which the Minister, in the seventh year of the war, has concluded on terms more favourable for the nation, than any which are recorded in the annals of finance.—The means, too, of providing the interest of the money so borrowed, by taxes that will be

be scarcely felt by any class of the community, are such as must inspire the people of this country with satisfaction and confidence, and their enemies with astonishment and dismay.—With such resources and such a cause, we have every thing to hope, and nothing to fear.

P. S. Since the preceding Summary was written, accounts, received from Paris, state, on the authority of the German Gazettes, that the Russian army under SOWOROFF has received orders to return to the Rhine and take an active part in the approaching campaign.—We think this highly probable, though, at present, it is destitute of that authority which could alone justify us in mentioning it as a *fact*.—We were ever of opinion that such would be the case; and it was only in consequence of the representations of the CHANCELLOR of the EXCHEQUER, in the House of Commons, that we were induced to change our sentiments.

TO CORRESPONDENTS.

The Suggestions of "A Friend" are thankfully received.—"Senesco's" poetry was intended for insertion, but has been mislaid.—The "Extract from a Letter," respecting the late Mr. JONES of Nayland, transmitted by a respectable and respected friend, has also been lost.

"West-Riding" is received.—"Eumathes" is intended for early insertion.

The very judicious tract entitled "*Porethoughts on the General Pacification of Europe*" did not reach us until all our articles of criticism were printed off. It will be duly noticed by us in our next Number; meanwhile, it can scarcely fail to receive that general attention to which its merit gives it so strong a claim.

The assertion noticed by Z. must be considered as the assertion of one of the parties. Z's statement is to us satisfactory. He has, however, misconceived our meaning in one or two points; but our limits preclude the possibility of an explanation, which could not be compressed into a short sentence.

"*Vester et Academicus*" shall appear in our next.

"Laurence Lashknavé" calls our attention to a combination of retail coal-dealers for the purpose of keeping up the price of coals.

Dr. WILLICH's Letter to the Abbé BARRUEL, having appeared in other periodical publications, cannot be inserted in the *Anti-Jacobin Review*. The same reason compels us to reject the Complimentary Verses on the PRINCESS OF WALES.

We have, most reluctantly, been obliged to postpone the able *Exposition of the Principles of Kant's Philosophy* to our next Number, when it shall certainly appear.

TO OUR READERS.

Our Readers are requested to correct an error (of our Amanuensis) in the Preface to Vol. IV. and to read *Fichte* for "Furchte" wherever the word occurs.—Also, in p. 9, l. 25, to read *Thousand* for "Hundred."—P. 13, l. 15, *deprecate* for "depreciate"—and p. 15, l. 28, *seats* for "sets."

LITERARY INTELLIGENCE.

"A fourth Letter to the Quiet Good Sense of the People of England," from the author of the three former Letters is in the press.

A Letter from the Rev. R. POLWHELE to the BISHOP of EXETER, as a reply to a new production of Dr. HAWKER, will speedily appear.

Mr. GWYLLIM, the learned Editor of Bacon's Abridgment, is engaged in the composition of an important and elaborate work on the subject of *Tithes*.

A Memorial presented to Mr. PITT by Mr. BURKE in the year 1796, relating to *Corns*, is preparing for the press; with a preface from the Editor, in defence of the Author, from the late attacks of Dr. Duigenan.

THE
ANTI-JACOBIN
Review and Magazine;

&c. &c. &c.

For MARCH, 1800.

Ut in vitâ, sic in studiis pulcherrimum existimo, severitatem comitatemque miscere. *Plin. Epist.*

ORIGINAL CRITICISM.*

ART. I. *T. Lucretii Cari De rerum Naturâ Libros Sex, ad exemplarium MSS. fidem recensitos, longe emendatiores reddidit, commentarius perpetuis illustravit, indicibus instruxit; et cum animadversionibus Ricardi Bentleyi, non ante vulgatis, aliorum subinde miscuit Gilbertus Wakefield, A. B. Collegii Jesu apud Cantabrigienses olim Socius. Londini, impensis Editoris, Typis. A. Hamilton. 3 Vols. 4to. Pp. 1320. On Superfine Imperial Paper, 21l. Small Paper, 5l. 5s. Boards.*

THOUGH the ancients have neither given us rules for the composition of the Didactic Poem, nor formally attempted to appreciate its merit; yet we perceive, from a few casual observations which have been transmitted to us, that they entertained no very exalted opinion of this species of poetry, and indeed, that they were unwilling to recognize it among the genuine productions of the Muse. From Aristotle's idea of "the Versifier speaking in his own person," we may conceive his disinclination to adjudge the laurel wreath to a Didactic writer: and, whilst Plutarch refuses to admit Empedocles, Parmenides, Nicander, and Theognis, among the poets, because they composed mere metrical dissertations, and invented or created nothing, we may suppose him a severe censor of all

Didactic authors, if we consider the subject-matter of their pieces, exclusive of adventitious embellishments. To these sentiments, the moderns do not seem to have subscribed, if we may form any judgement of their opinion, from the number of modern Didactic poems, the works of real genius. The truth is, that poetic genius can give a fascinating air to almost any subject of instruction. It can charm the fancy and move the passions, where unanimated reason would deliver its precepts without effect. In his *Lectures on Didactic Poetry, Dr. Trapp has informed us, that "there are four kinds of Didactic poems: Those that relate to Moral Duties; to Philosophical Speculations; to the Business or Pleasures of Life; and to Poetry itself."

We do not entirely approve of this mode of classification; but shall adopt a method somewhat similar, by way of outline to a few little sketches of the principal Didactic poets, that have flourished, or still exist, in different ages and countries; Sketches, which are by no means out of place, if the noblest Didactic poem that was ever introduced in any age or country, deserve the compliment of preliminary disquisition, or some general remark preparatory to minuter criticism. Didactic poetry may naturally be reduced under three heads:—

1. The Business and Pleasures of Life;—2. Philology;—3. And Philosophy.

1. Before men could generalize their ideas of poetry and philosophy, or, before they had any notion of philosophy at all, we may imagine the more learned and enlightened endeavouring to instruct their fellow-creatures, on subjects so closely interesting, as their ordinary occupations or amusements, their business or their pleasures.

Accordingly, the good old bard of Ascrea, whom we may style "the patriarch of Didactic Song," produced his *Georgic*—the natural offspring of a poetic mind engaged in agricultural cares. The primeval simplicity of *Hesiod* is extremely pleasing: yet his descriptions of every month, with the weather and rustic employments appropriate to each, are, we confess, as mechanical as Moore's Almanack, or the Lady's Diary. And, delighted, as we are, with the unaffected beauty of some passages, and the sublimity of others, we cannot but think the poem in general a very rude performance; venerable, indeed, for its antiquity, but rather characteristic of the husbandman than the poet. We dissent, therefore, from Paternus, when he affirms, that *Hesiod* is "Vir perelegantis ingenii, et mol-

* See Trapp's Lectures in the English Translation, p. 189.

lissimâ dulcedine carminum memorabilis;" though he was, probably, "otii quietisque cupidissimus."*

"The *Georgics*" of *Virgil* next occurring on the subject before us, may be dismissed with a reference to that fine Dissertation of Addison, prefixed to Dryden's Version of this admirable poem.†

The "*Prædium Rusticum*" of *Vanier* (a part of which has lately appeared to advantage in an English dress), might justify the opinion of the ancients on Didactic poetry. It is very long, and, on the whole, uninteresting; but it contains passages highly poetical.

There is an Italian poem on Agriculture, "*La Coltivazione*;" di *Luigi Alamanni*. It was written in France, in the reign of Francis the First; and is much admired by the Italians. We have never seen it: but, according to report, it is tame and prosaic; as well as that Didactic poem on "*the Management of Bees*," by *Giovanni Ruccelai*, and who has done little more than translate the fourth Book of *Virgil's Georgics*.

In "*Vida's Silkworms*,"‡—also, we recognize the bees of *Virgil*.

In "*the Fleece*" of *Dyer*, (which may here be noticed as an agricultural piece), we could point out many poetical brilliances, such as the description of new-fallen lambs, of the sheep-sheering and its festivities (superior to Thomson's), of Tyre the mart of trade, and of the labours of the loom. The description of the new-fallen lambs is particularly pleasing:

"Ah, gentle shepherd, lenient be thy care
In flowery Spring-time, when the new dropt lamb,
Tottering with weakness by his mother's side,
FEELS THE FRESH WORLD ABOUT HIM; and each thorn,
Hillock, or farrow trips his feeble feet:
O guard his meek sweet innocence from all
The innumerable ills that rush around his life!
Mark the swift kite, with beak and talons prone,
Circling the skies to snatch him from the plain!"—

This poem is frequently mentioned, though little read. From Dr. Johnson's avowed antipathy to blank verse, we disclaim all communication with him, on the subject of the *Fleece*, or any other *rhyme-less* poem.

* Lib. i. c. 7. † Harris, in his *Philological Essays*, has criticised the *Georgics*, with a precision and elegance peculiarly his own. ‡ See Pope's *Poemat. Italorum*, Vol. i. p. 103.

In the mean time, "*Philips's Cyder*" appears to have lost little of its popularity. It has been termed the English *Georgic*. And it, certainly, in many points, resembles *Virgil*. Yet, in the *Cyder*, we more frequently perceive the marks of a studious imitation, than that spontaneous ease with which the poet adopts the spirit and the manner of his prototype. The points, where *Philips* hath most successfully imitated his original, are, the facility with which he quits his main subject in a digression, and the dexterity with which he returns to it. With respect to his language, though we approve not of the great number of elisions that occur, and are hurt by a variety of grating expressions; yet, we think, the old *Miltonian* words and phrases, to which *Philips* is said to have been too much attached, have, in general, a good effect. They give a venerable aspect even to familiar images, by diffusing over them the tint of time. To pass from the orchard to the garden.

"The Gardens" of *Rapin* are poor from their want of spirit, and from their puerilities, disgusting: in the preceptive part they are cold; in the digressional, fantastic. Not so "The Gardens" of *De Lille*, whose superior judgement has led him to avoid the errors of his predecessor, and whose superior genius has enabled him to supply his deficiencies.

This country, too, has, by its poet *Mason*, consecrated the garden to the Muses. In "*the English Garden*," imagination and taste are displayed on a most extensive canvass: the precepts are drawn from nature and truth; and the digressions are to be numbered among the richest creations of fancy. The fourth Book contains a most elegant fiction. The tale is so artfully interwoven with "the Didactic poet's love," that every incident arises as an apt illustration of a precept or practical lesson. We are perfectly satisfied with the occurrences of the story, taken singly, and for their own sakes, without attempting to refer them to each other; and, when we discover their close connexion, are surprized and delighted. Yet, so fascinating are the precepts, from the descriptive form which they assume, that we soon forget our discovery, and are struck with new wonder at the catastrophe. And, perceiving that the catastrophe, also, is rendered subservient to the main design, we retrace the whole with uncommon pleasure; admiring the beautiful effect of the lessons and of the tale, as they mutually give and borrow lustre. So exquisite, in short, is the flavour of this fine poem, that there are few others of the Didactic species which we should not dispelish, and reject for their comparative insipidity. From an association of ideas, unfortunate for *Mr. Knight*, his "*Landscape*"

occurs

occurs to memory. It was submitted to us for criticism.* But, after a few strictures in this place, we shall return the poem to its shelf, whence we now take it—"to lie in leaden slumber, undisturbed."

"*The Landscape*" is a Didactic Poem, in three Books, addressed to Uvedale Price, Esq. We shall not say what we think of its sentiments, style, or versification; but shall only ask our Readers, whether they deem it possible, that Mr. Knight could have written his *Landscape*, without any recollection of a poem on a similar subject; when that poem is the most finished in our language? Did no faint idea of the *English Garden* flit across Mr. Knight's memory, during the tedious progress of his laboured work? No—not one faint idea; as he positively tells us. In answer to the charge of having stolen from "*the English Garden*," the few beautiful flowers with which he has decorated "*the Landscape*," he declares, that he had never read Mr. Mason's poem; nor did he, at the time of writing, recollect its existence; "though now (says he) I remember to have heard it spoken of." With grosser arrogance than this, with more daring effrontery, the Republic of Letters was never, perhaps, insulted. We assert, that Mr. Knight was well acquainted with Mason; and that he has committed the most palpable thefts in the *English Garden*. His plagiarisms must strike every one who chooses to compare the poems. What shall we say to the following awkward imitation of a fine passage in Mason?

"Blest is the man, in whose sequester'd glade
Some ancient abbey's walls diffuse a shade;
Whose mouldering windows pierc'd, and turrets crown'd,
And pinnacles with clinging ivy bound:
Bless'd, too, is he, who midst his tufted trees,
Some ruin'd castle's lofty towers sees
Imbosom'd high upon the mountain's brow,
Or nodding o'er the stream that glides below." ‡

Read the beautiful original:

"More happy still, if one superior rock
Bear on its brow the shiver'd fragment huge

* On several of the more recent Didactic Pieces, we may here, with propriety, enlarge; as they have not fallen under our notice before. The present strictures will preclude the necessity of any separate critiques.

† It is, indisputably, a very heavy performance. Our senses it soon lulled to rest—an effect, not attributable to the sluggishness of our imaginations; for, we find, upon enquiry, that it has acted as a narcotic on many others.

‡ Dr. Booker's *Hop-Garden*, a Didactic Poem, has been lately criticised in our Review. See Vol. iv, P. 437.

Of some old Norman fortrefs ; happier far,
 Ah, then moſt happy, if thy vale below
 Waſh, with the crystal coolneſs of its rills,
 Some mouldering abbey's ivy-veſted wall."

Among the purſuits of pleaſure, that engage the mind of men, hunting, fiſhing, and hawking, have been regarded as fit ſubjects for the Didactic : and the *Cynegetica* and *Halieutica* of *Oppian*, the *Cynegeticon* of *Gratius* and *Nemeſianus*, the poem *de Venatione* of *Natalis Comes*, and the *Chace* of *Somerville*, ſufficiently prove, though ſome are but indifferent, that ſuch ſubjects are not unmanageable in the hands of genius. Scaliger ſpeaks highly of *Oppian* ; applauding his eaſe and harmony ; whiſt *Rapin* condemns his poems, as dry and uninteresting. Many of his deſcriptions are ſaid to be poetical ; particularly thoſe of a Horſe, and a Battle of furious Bulls.* Of the works of *Gratius*, a contemporary with *Ovid*, the few remaining fragments, are ſpecimens of ſuch verſe, as

" Non Dii, non homines, non conſeſſere columnæ,"

The *Cynegeticon* of *Nemeſianus*, ſeems to have been the beſt Latin poem, on the ſubject of Hunting. It was read in the ſchools, in the time of *Charles the Great*, and much admired. But a part only of the firſt Book has deſcended to poſterity.

In the poem of *Natalis Comes*, there are many happy expreſſions ; and in the verſe there is melody. But it is too

* We recommend (what hath often occurred to us) to ſome poetical tranſlator of the Greek and Latin classics, a collection, and verſion into Engliſh, of all the ſtriking paſſages that are ſcattered through ſuch poems as thoſe of *Oppian*.

From a great number of long and tedious performances, that are never read even by the learned, might be ſelected a variety of curious and intereſting paſſages.

By frequently dipping into the Greek Anthologia, many an imagination, of a quiet colour, hath become brightly * tinged with Poefy." But we have chiefly in view ſuch Greek or Latin poems, as by their length repel the reader, whether the product of the claſſic or middle ages, or any other period. For "A WREATH" of this deſcription, (if formed by the genuine poet,) the *Poetical Department* of our Magazine ſhall be open. In the mean time, thoſe brilliant paſſages, in the Greek and Latin writers, which, from the rubbiſh that involves them, are unnoticed and almoſt forgotten, (and ſome of which have never been brought to light,) will engage the attention of the claſſic ſcholar, and pleaſe the man of taſte ; even though they may not be diſengaged from their incumbrance by the moſt dextrous hand, or exhibited with all their original luſtre.

long

long : and the poet's directions to the Hunter, with respect to his dress, his hunting-instruments, &c. &c. are as prosaically plain, as an Upholsterer's inventory.

— " *queis dextra viris armetur, et ipsa
Queis sine non potuere feræ cædique capique.
Imprimis laquei, pedicæ, longumque panagrum
Adfint, et falx, et lato venabula ferro.
His addas amenta, levis cum robore pennæ,
Pugnaces arcus, vallos, furcasque bicornes,
Atque lagobolion, tum dextrâ flexile vimen,*" &c.

This is, indeed, a bloody catalogue, in which we discover more of the Poacher than of the genuine Sportsman or the Poet. Our own countryman, *Somerville*, condescends not to mention *Natalis Comes*, among his predecessors on the subject of "*the Chace*." It is, doubtless, with the spirit of an English Sportsman, that *Somerville* instructs us in the art of Hunting. But he hath furnished us, with a striking illustration of a position which literary men should always remember—that, '*in order to write successfully, we should feel vividly*?' *Somerville* was not born a poet. He has produced nothing above mediocrity, but "*the Chace*." And, in his *Chace*, he is only great where, with all the dignity of conscious independence, he instructs us from his own observation, and paints to us from his immediate feelings. Whilst he describes the Hunting of the Hare, the Fox, and the Stag, he rises into the character which he had assumed—the Poet. He becomes, at once, perspicuous, spirited, and harmonious. We are no longer offended by obscurities, jejune expression, or unpolished verse. It is on the plains of Asia, on the coasts of Ethiopia, and amidst the sands of Arabia, that *Somerville* sinks into insignificance. There, he hath attempted to describe what he had heard or read, in common with others, and what he had never felt or seen.

2. The greater part of the subjects, which we have enumerated, might have attracted the attention of the Didactic Muse, even in semi-barbarous or unluxurious ages. But poetry, and its sister-arts, must have been long and extensively cultivated, and have attained such a degree of excellence, as could be only compatible with the refinements of society, before they could have become the subjects of criticism. They must have appeared in various and finished forms before they could have engaged the Didactic Poets in contemplating their beauties, reducing them to their principles, by a just analysis, and delivering rules for similar composition.

The first preceptive poem, on a philological subject, was produced in the age of Augustus. Though read by all, from

the school-boy to the veteran in literature, yet there are some who tell us that "*the art of poetry*" was never completely understood until the existence of Bishop Hurd's notes and commentary. Others, however, maintain that these remarks and illustrations are more ingenious than just; and that the system of the venerable Prelate is altogether superseded by Mr. Colman's hypothesis.

It was in "Leo's golden days," that *Vida* composed his "*Poetics*," with Pope's *Encomia* on which all are acquainted, though few have read the Poem. These *Encomia* will not appear extravagant, when we recollect, that to *Vida* we are, in a great measure, indebted for the resuscitation of elegant literature in Europe, after a long and torpid sleep. The *Poetics* are no less remarkable for perspicuity of elegance, than for sound criticism.*

Boileau's "Art of Poetry" is distinguished by accurate observation, and correct taste. Though it consist of four short *cantos* only; yet it contains distinct rules for composing every species of poetry, except the Didactic.

Pope's "*Essay on Criticism*" was written before his twentieth year. And we agree with Dr. Warburton, in thinking, that it "displays great sagacity and extensive learning." Yet, we could point out incorrectnesses both in the language and verification.

The Duke of Buckingham's "*Essay on Poetry*," and Lord Roscommon's "*on Translated Verse*," may be mentioned as we pass along; but they scarcely observe a transient attention.

Musick, we believe, hath never been treated by the Didactic Poet; though surely no unpromising theme. And "*the Art of Painting*" hath been disgraced by the cold mechanical rules of *Fresnoy*. *Mason*, however, hath introduced *Fresnoy* to the English, in a dress sufficiently attractive. The enthusiast, enamoured of an art, views often its dull professors with a partial eye, invests them with beauties which are the offspring of his fancy, and is charmed with allusions, where there is nothing either to admire or approve.

Polwhele's "English Orator", has been recommended by men of taste and learning to the student in eloquence.† The fourth book, on the Eloquence of the Pulpit, has been esteemed the best. And how should it be otherwise? Our readers

* See this poem among Pope's *Poemat. Italorum*, Vol. i. p. 131. It is well translated both by Pitt and Hampson. On the whole, we prefer Pitt's version.

† See Preface to the Abbé Maury's *Principles of Eloquence*, translated by John Neal Lake.

will recollect our remarks on Somerville. In writing on the bar, and on the senate, Mr. Polwhele communicates instruction at second hand: his knowledge is drawn from books, not from experience. But, in treating on the eloquence of the pulpit, he derives every sentiment and feeling from his "own business and bosom"—from his sense of religion—from the consciousness of his situation as a clergyman.

—“ In those avenues that erst
O'er arch'd a *Bagot*, (proud to embower such worth,
Such virtues in their venerable shade)
There, musing oft on future scenes, he form'd
The prospect of ideal good, to flow
From his impassion'd preaching. Nor unmark'd
His decent fane, nor unreview'd his charge;
That, not at distance from his natal spot,
Beyond the woody Tamar, fancy trac'd;
And, as she spread the glowing tint, it seem'd
No fairy picture: for young hope reliev'd
With golden rays each figure fancy drew.”
“ Then deem not—

RELIGION, a cold metaphysic form,
Musing o'er moral problems, and confin'd
To wisdom's eyes alone. Behold, she sits,
While faith unveils her to the vulgar gaze,
Streaming cherubic effluence o'er her heaven
Of spotless azure! To the dazzling light,
Her everlasting robe—the Asbestos—floats
In vivid folds! Around her emerald throne,
The passions tremble at her awful beck,
Her 'ministers as flaming fire,' to waft
Into the mortal bosom the pure spark
Ethereal.”

Hayley's "*Essay on History*," we consider as a descriptive, rather than a preceptive, poem. It is not Didactic. But it is a noble composition; pure in description, and refined in sentiment.

3. The union of philosophy with poetry could never have taken place but at a period of civilization. Though poetry sprang up, in an age of simplicity, when nature operated in full force on fancy and the passions; yet the rise of philosophy must be referred to later times, when men were able to trace effects to their causes, and calmly to account for phenomena, which they before surveyed with admiration, and described with rapture. And as science, pursuing its investigations with patience and persevering industry, would naturally communicate the result of its labours in the plainest prose, and, where the vernacular tongue was deficient in expression, would invent terms

terms still more discordant with the nature of verse, than the vulgar phraseology, we can scarcely conceive the possibility of an immediate connection between philosophy and poetry. To associate the slow decisions of abstract reason with the rapid effusions of fancy; to blend scientific discovery with poetic invention, required a skill in composition which was never observed in an illiterate age, and which rather seems to characterize a period of delicate refinement. Yet, we are assured, that the Didactic Poem of *Empedocles*, "*on the Nature of Things, and the Four Elements*," was not the product of a highly luxurious æra; if, according to the common chronology, the writer flourished in Sicily about the 80th olympiad, that Empedocles was "homeric, energetic, and metaphoric." — (Ὁμηρικὸς, δυνὶς πρὸς φέρειν, μεταφορικὸς) is the calm judgement of Aristotle: and, that he was "almost more than man" (vix humanâ stirpe) is the impassioned panegyric of Lucretius. From these reports, and from a few remaining fragments of his poem, we suspect, that Empedocles was rather a philosophic poet, than a poetical philosopher. Instead of defining, for instance, the nature of the Deity with the formal precision of a sophist, we find him describing the incorporeal God in language almost scriptural.

The astronomical poem of *Aratus* (on "*the Nature and Motion of the Stars*,") was written in the reign of Ptolemy Philadelphus; one of the politest æras of classic antiquity; that elegant period when "chosen spirits" were united in friendship, under the auspices of royal munificence. It was then that Aratus enjoyed the conversation of Theocritus, and other Grecian poets assembled at the Court of Egypt. And his poetry has been read by St. Paul, translated by Cicero, and imitated by Virgil. But it has been criticised also by Quintilian. And, though there is something sublime in St. Paul's quotation; though Cicero tells us, that the verses of Aratus, were "*ornatissimos atque optimos*;" and though the passages, which Virgil hath imitated, are extremely poetical; yet we are disposed to think, with Quintilian, that "*Arati materia motu caret, ut in quâ nulla varietas, nullus affectus, nulla persona.*"* The Didactic writer, though he scatter over his work a few poetic embellishments, will be cautious in interweaving fable with truth. And, on a subject of science, he will frame his hypothesis, according to the opinions of philosophers, not the fictions of poets. He, therefore, who endeavours to explain the nature and motion of the stars *muß* ne-

* Instit. Orat. L. 10.

cessarily want spirit and elevation. The muse of astronomy seems a strange anomalous being.

We are now arrived at that brilliant epoch in Didactic Poetry—the age of LUCRETIVS, who evidently possessed a fine poetic genius, though, from the colour of the times, it was strongly tinctured with philosophy. Lucretius was the first who seems to have softened the severity of science by the blandishments of the muse. His subject was no less copious than sublime. Not restraining his career to the orbit of a planet, he traversed the universe; and, after having “exhausted worlds, created new.” His epicurean opinions, indeed, but ill accord with the principles of the true religion: but they are feeble and sophistical; and, clashing with each other, they often refute themselves. His notion of the tranquillity of the Gods, for instance, indifferent as he represents them to the welfare of the human species, is contradicted by his * invocation to Venus, at the very commencement of the poem.† But none, who look into Lucretius for the sake of his poetry, or from a wish to amuse themselves with the atoms of Epicurus, can be imagined so weak as to suffer their belief in a Providence, or a future state of existence, to be shaken by a few specious arguments; the fallacy of which the wiser heathen could detect and expose to ridicule. If such a supposition be admitted, school-boys are certainly in danger, from their intimacy with Ovid, of becoming converts to the heathen mythology.‡

We have already intimated, that, in the hands of the

* This passage will be exhibited, among others, in the third part of our critique on Lucretius.

† Agreeably to this idea, says Prior, in his *Alma*:

“Lucretius keeps a mighty pother,
With Cupid and his fancied mother;
Calls her the queen of earth and air;
Declares that wind and waves obey her;
And, while her honour he rehearses,
Implores her to inspire his verses.

Yet, free from this poetic madness,
Next page he says, in sober sadness,
That she, and all her fellow gods,
Sit idling in their blest abodes;
Regardless of the world below,
Our health or hanging, weal or woe.”

‡ The *Anti-Lucretius* of the Cardinal de Polignac is far from being a poetical performance. And its philosophy is not that of Newton, but De Cartes. We have lately seen proposals for publishing this poem in two volumes, crown octavo.

Didactic

Didactic writer, astronomy is almost an intractable subject. To a genius of the first order, who, outstepping the bounds that she hath prescribed, would soon lose sight of the preceptive muse, it may be susceptible of poetry: but, we repeat, that to the Didactic bard, with all his scientific gravity about him, it is an unmanageable theme. No wonder, therefore, that *Manilius*, who classed himself among the writers of the Augustan age, whilst no contemporary hath even mentioned his name, and who could not boast one spark of genius, should have failed in his Essay on the Artificial Globe. Such, indeed, it may be termed; "as it agrees, in many particulars, with the ancient celestial globe in the Farnese Palace"—a globe of very great antiquity, which was found in the ruins of antient Rome. This Mr. Spence (in his *Polymetis*) considers as the best evidence in support of the allegation of *Manilius*, that he wrote in the age of Augustus. That *Manilius* was not a poet, we may presume from his choice of a subject of which he thought as follows:

"Ornari res ipsa negat, contenta doceri."

More artfully constructed than the poem of *Manilius*, is "*the Sphere of Buchanan?*" and, if such little pieces deserve our attention, "*the Telescope*," "*the Microscope*," and "*the Air-pump*" of the *Musæ Anglicanæ*. But, "major rerum nascitur ordo."—We haste to announce a philosophic production which has been said to rival the poem of *Lucretius*, and seems to have been composed in the gardens of *Epicurus*, which displays to us the infant *Cupid* playing at the feet of *Flora*, and the four elements doing homage to her charms! It is a recent poem of our own country; "*the Botanic Garden*," or "*the Loves of the Plants*," one of the most popular performances, perhaps, that have been published for many years. But, however, widely his poetic fame may have spread *per ora virum*, Dr. Darwin comes to us, we confess, in a very "questionable shape;" not, indeed, like the ghost in *Hamlet*; he stands not a steady spectre before our eyes: nor can we ask him, whether he bring "airs from heaven or blasts from hell;" since he is evidently proud of having imported both. And no sooner have we been refreshed by the ambrosial fragrance of the skies, than we are poisoned by the pestilential breath of *Avernus*. Dr. Darwin's poetic character is, certainly, equivocal. It is only the fashion of the day, perhaps, that will adjudge to Darwin the palm of poetry: but fashion is fluctuating and capricious; whilst the principles of taste are immutable. Left, however, the brilliant, though momentary success of "*the Botanic Garden*," should so dazzle the younger

younger votaries of the muse, as to occasion a misapplication of their talents, we shall beg permission to bring, fully to their view, the false colours with which it is invested. A kind of faery lustre seems to surround it—a visionary light, through the medium of which, we fancy that we perceive symmetry and beauty. But, dissipate this luminous atmosphere, and the whole is disproportioned; all is without form—all is chaos. The few remarks that we have cursorily made on “the Botanic Garden,” shall be distributed as follows. 1. *The subject of the poem.* 2. *The constituent and essential parts.* 3. *The style.* 4. *The versification.* 5. *The poetry.*—1. For the *subject* of the poem, it is, in our opinion, ill-chosen. Imagination refuses to be enlisted under the banner of science; though science may sometimes be brought forward, not unhappily, under the conduct of imagination. To discriminate, poetically, the 24 classes of the vegetable world; to mark the 120 orders into which those classes are divided, the 2,000 families or genera which those orders contain, and the 20,000 species which these families or genera include, would be impracticable; consequently, to treat well of botany in verse is impossible. What then has Dr. Darwin done? Why, he talks obscurely of the physiology of the plants, and the operation of the elements; and then quaintly describes the loves of the plants; explaining, as he fancies, the sexual system of Linnæus, with the remarkable properties of any particular plants. But this is neither botany nor poetry. The botanist would disdain such flimsiness: and the poet would reject such incongruities. Nothing more clearly proves, that the subject is unmanageable, than the want of connection throughout the poem, and the multiplicity of notes that are continually obtruded upon us. The poem is without order or method; and, setting the notes aside, we defy any person to explain the scientific part of it, however deep may have been his researches in the botanico-poetic gardens of Lichfield. We shall insist on this point no longer; since by his constant recurrence to prose, in order to explain what is inexplicable in verse, the author stands self-convicted of having attempted what it is impossible to perform.—2. As to *the construction and essentials* of the poem, we have already intimated, that its parts but ill accord: it has neither beginning, middle, nor end. Fireballs and animal incubation—Bolognian stone and Memnon’s harp—Electric eel and Medusa—Lady in love and gunpowder—Cornmills and coining—Flying-chariots and the labours of Hercules—Hesperian dragon and Halo round the heads of saints—Professor Richman and Cupid—the great egg of night and sympathetic inks—Jupiter and Semele, and Elijah on Mount

Mount Carmel—Mars and Venus caught by Vulcan, and St. Peter delivered from prison—Grotto of Mermaid, and the Duke and Duchess of Devonshire—Jupiter and Juno, and the character of Miss Jones—Caravan drinking, and nymphs like water-spiders—Death of Mr. Day, and destruction of Sennacherib's army—Seeds within Seeds, and the royal family.—A whale and sensibility—Nebuchadnezzar and Miss Crewe—Moses and Mr. Howard—Nightmare and harlots—Shedreck, Mesheck, and Abednego in the fiery furnace, and a lady enclosed in a fig; these, "gentle reader, are presented to thy view, as light and shades dancing on a whited canvass;" these are "the little pictures" which thou art invited to contemplate—"connected only," it seems, "by a light festoon of ribbons." Such is the author's own modest confession! Yet, even his slight festoon of ribbons is, to our gross vision, more delicately woven than the Gossamer glistening in air. The films, before our eyes must be purged with euphrasy, from the bards enchanted garden, before we can discern this exquisitely fine connection. In short, our judgement of the poem is, that it is made up of ingredients that are absolutely heterogeneous, and will never mix. On another view, the science of the Botanic Garden is a dark heavy cloud; and the poetry, a glittering heap of gems, some faintly tinctured, others, a little muddy or discoloured; but the rest transparent, beautifully brilliant, and of the first water.—3. If we examine the *style* of the Botanic Garden, we perceive no roughnesses: all is correct—all is polished. Yet affectation reigns through the whole: the poet is, every where, upon stilts. His style, in short, is unnatural; and he seems conscious of it: for, in order to relieve the tortured attention of his readers, he has recourse to a pitiful expedient. He descends, at the close of a canto, to a plain prose conversation with his bookseller, which he terms an interlude. This is a poor stage trick, unworthy a good writer.—4. In the mean time, the *versification* of this poem is disgustingly uniform: It is smooth but monotonous. Pope's lines are said to run in one unvaried tenour: but there are many changes in Pope. Examining, however, six lines only, in any page of Darwin, we may immediately judge of the texture of his versification. The book may open any where. By a kind of *fortes virgilianæ*, we are directed to the 36th page of the 2d part.

"The sleepy path her *plighted* swain pursues,
And tracks her *light* steps o'er the imprinted dews,
Delighted Hymen gives his torch to blaze,
Winds round the crags, and *lights* the mazy ways;
Sheds o'er their secret vows his influence chaste,
And decks with roses the admiring waste."

This mode of using the nominative case and the verb obtains throughout the poem. But we have marked several words in the above extract as clashing, or repetitions of the same sound—a rare fault in the *Botanic Garden*. 5. We now come to the last topic—the *poetry*; for the *language* of which, many of Darwin's epithets are, undoubtedly, new, but not always chaste. They are often borrowed from the works of art. Johnson was too nice in objecting to such epithets—*Velvet* may be admissible as applied to a *lawn*. But we would not advise the poet to draw his illustrations or images, too frequently, from mercers shops or manufactories. As to the *sentiment*, the impersonation of the plants has a very disagreeable quaintness. How is it possible to enter into the feelings of plants? Are we not, in a manner, insulted, when seriously called upon, to sympathize with herbs and flowers in their secret sighs? Are we for a moment interested in the “gay hopes and amorous sorrows of the mead?” What a burlesque on love, the most charming, the most poetical, of our passions! “The Loves of the Triangles,” are scarcely less acceptable to the Cyprian goddess. In fine, the *Botanic Garden*, as a poem, cannot be approved; but it may be justly termed, a collection of beautiful little pictures. Thus, we have regularly, though rapidly, gone over this curious production; pointing out its defects, rather than its beauties; because we would refer the former to this affectedly philosophical age, and place to the account of the times, the errors of a gentleman, whose ingenuity and scientific knowledge are unquestionable. It becomes every lover of the Muse to watch the inroads of science, with an eye of jealousy: it behoves him to check her influence, lest the intermixture of scientific discovery with poetic invention should become fashionable, and every spark of poetry at length be quenched in the phlegm of philosophy.*

From our views of the universe, our own planetary system, and the earth, we descend to man, the most conspicuous object on this habitable globe, the microcosm, the world in miniature; in the contemplation of whose mind and body, science hath formed its various schemes of ethics, metaphysics, medicine.

* Many a tolerable poet has been *spoiled* already, by an injudicious imitation, or rather mimicry of Darwin. In his “*Vales of Wever*,” for instance, Mr. Gisbourne, aping the Loves of the Plants, has proved himself a clever *weaver* of his soft silver gossamer stuff—if a bad pun may be indulged to us: but the prettyifisms of mock-poetry are worthy only of a pun from criticism.

"In ethics, *Mr. Pope's 'Essay on Man,'* hath a precision, (says Warburton,) a force, a closeness of connexion, rarely to be met with, in the most formal treatises of philosophy." But the *Essay on Man* is not always correct, either in sentiment or language. The chains, by which all created beings are linked together, or the ladder by which they ascend, in regular gradation, from the meanest reptile to the throne of God, is chimerical; if our limits would permit us, we could easily demonstrate the absurdity of such a supposition.—We have one observation more. Mr. Pope, in the grand concatenation before us, sees man exactly where he was, at the moment of his creation. If so, what becomes of the *fall*; the redemption; the whole scheme of christianity? Surely, by the fall of man, the change was great, both physical and moral. Here opens a subject, on which we could, with pleasure, expatiate; but we must not forget ourselves."

In Metaphysics, *Akenfide's "Pleasures of Imagination"* will be read with delight, as long as sensibility and taste shall exist among us—as long as the mind shall be gratified by poetry the most luxuriant, and verse the most harmonious. If there be any fault in Akenfide, it is too great an exuberance of metaphor. Yet Quintilian would scarcely say of Akenfide, *abundat dulcibus viciis*; charmed as all must be, with the beauty of the sentiment and the richness of the language.

In "*the Pleasures of Memory,*" Mr. Rogers has been justly praised for "thoughts condens'd yet clear:" In the metaphysical part of the piece, he succeeds tolerably well, as an independent writer; in the poetical, he pleases more; though he is indebted, for his finest imagery, to others.

As a metaphysical Didactic Poem, *Mr. Polwhele's "Influence of Local Attachment"* must, here, be mentioned. But, as we have, very lately, presented our readers with a review of it; and with copious excerpts, they will excuse our quitting this performance without further notice; and passing (perhaps abruptly,) from metaphysics to medicine. The science of medicine would, at first sight, appear unpropitious to the Muse: but the productions of her medical votaries have proved, that it is possible to write poetically on the Art of Health, and the Management of Children, and even on particular diseases. If we may notice *Fracastorius* first, we observe, that his manner of treating the "*Syphilis*" evinces both his taste and genius. It is, doubtless, a strange subject. We are told, that Leo the Tenth, under whose Pontificate Fracastorius lived, was, in his youth, not untainted by the disease in question. We mention this as an anecdote;
not

not as an excuse for the poet.* Of *Armstrong's* "*Art of preserving Health*;" we agree with the critics in applauding the classic elegance. And we add, that whenever his subject is capable of embellishment, Dr. Armstrong is always the poet. But, in order to avoid too familiar expression, he is often quaint; sometimes ænigmatical. When, for instance, he says:

"Some even the generous nutriment detest
Which, in the shell, the sleeping embryo rears"—

We do not immediately perceive, that he is describing an egg. Perhaps, "*golden nutriment*," would be preferable: but it would still be a riddle. †

Dr. *Downman's* "*Infancy*," is, perhaps, not inferior to *Armstrong's* "*Health*." "It was not for the Maids of Helicon (we have been told,) to administer pap to bawling brats." But we aver, that even the medical instructions themselves are here delivered with a considerable degree of facility. And, with respect to the ornamental parts of "*Infancy*" we are struck by a variety of rich and glowing pictures; in which the author's refined taste is not less conspicuous, than his genius is, in that excellent tragedy, "*Lucius Junius Brutus*." How fine is the opening of the fourth book:

"Sweet is the breath of fame; and o'er the soul
Of youth, on fancy's pinions wafted back;
The daring visitor of times unknown,
And future ages, like a spicy breeze,
Steals her delicious fragrance; like a breeze
From Zeylon or Sumatra, which enchants
The sailor's heart, though night involves the coast;
And hides its lovely foliage from his view:
While in his mind he sees the blooming groves,
And haply thinks them fairer than they are."

From a rapid glance at the productions (of all ages,) which we have thus distinctly classed, it is sufficiently clear, that the Didactic writer has no unequivocal pretensions to the palm of genuine poetry.

* See Pope's *Poemat.* Vol. i. p. 53:

† It was from too great an attention, perhaps, to Professor Trapp, that we have treated Didactic poetry, under *three* general divisions. It might have come very well, under *two*—viz. The Arts and the Sciences. The arts, we think, (except the mere mechanical,) are congenial with Didactic poetry: the sciences, in general, are not so. It was from this conviction, that Armstrong called his poem, "*the Art of preserving Health*," when all his precepts upon the subject were derived from the science of medicine.

From among the Philosophical Pieces, it is our province to bring into the foreground, the *Poem* of LUCRETIVS : and it is our duty to determine, whether the external splendour, with which the work is invested, in the *New Edition* before us, be accredited by the intrinsic value of editorial accuracy, or critical emendation.

(*To be continued.*)

ART. II. *Gilpin's Observations on the Western Parts of England.*

(*Concluded from P. 37.*)

IN noticing the miscellaneous parts of the work, we scarcely know whither to direct our particular attention. We have read the "Observations" with great pleasure. Yet, perhaps, we may be able to point out some few passages which apparently require the author's revision and correction. In his strictures on the principal Views and Gentlemen's Seats in the Western parts of England, Mr. Gilpin frequently expresses his dissatisfaction, where others have been pleased and gratified. And, in his remarks on Devonshire, one of the most beautiful counties in England, whether we consider its uncultured or improved scenery, he seems peculiarly fastidious, sometimes, we think, petulant. We have, often, had occasion to observe, that a man of refined taste ought to be ever on his guard against this fastidiousness—this disposition to quarrel with landscapes or objects, that rank high in the opinion of the multitude. Dr. Johnson has well remarked, with respect to the more familiar poetry, that what becomes popular is generally good. The *Elegy* of Gray, for instance, is equally esteemed by polished and unlettered minds. This observation may be applied, with some restriction, to the scenery of nature, whether rude or cultivated. He, who hath no great pretensions to taste, and whose common sense sees something ridiculous in the idea of "viewing objects with a picturesque eye;" hath, nevertheless, perceptions of the Sublime or the Beautiful, and often experiences an agreeable emotion in contemplating a landscape; though he may be at a loss how to account for his feelings. Yet, the poet is too apt to exclude "ungifted"* readers from the privilege of being pleased or displeased with a poem, and to reject their opinions as unworthy notice: and the picturesque observer

* Not that we admit unpoetical readers to be judges of the higher species of poetry.

permits none but the chosen few, whose taste is congenial with his own, to have any share in applauding or censuring the scenes that nature exhibits to the common eye.

The latter, indeed, too frequently enters a county, with a predetermination to discover beauties that have been hitherto unnoticed by the vulgar; and to condemn those spots as disgusting, which are, by a thousand voices, recommended to the attention of travellers, and are universally visited and admired. With this predetermination, we suspect, Mr. Gilpin made his progress through Devonshire.

We shall quote the author's "Observations," on Castle-hill, Mount-Edgcumbe, Salterham, Maphead, and Powderham-Castle—seats which are well known to the "picturesque traveller."

"In our way to Barnstaple, (says Mr. Gilpin,) we turned aside to see Lord Fortescue's at Castle-hill, where we did not think we were sufficiently repaid for going so far out of our way. Lord Fortescue has improved a large tract of ground; but with no great taste or contrivance. Into one error he has particularly fallen—that of over-building his improvements. From one stand, we counted eight or nine buildings. This is the common error of improvers. It is a much easier matter to erect a temple, or a palladian bridge, than to improve a piece of ground with simplicity and beauty, and give it the air of nature. One of his buildings, an old castle upon a hill, from which his place, I suppose, takes its name, stands beautifully. Little more, I should think, in the way of building, would have been necessary. This lofty castle might be object sufficient from almost every part of his improvements."

To these strictures, Mr. G. has subjoined a sort of qualifying note; "The reader will recollect this was written several years ago; and that many alterations *may* since have been made." But Mr. G. ought to have informed himself, whether any alterations had actually been made, since the date of his pictorial inquisition; before he ventured to publish the result of it.

"The cornish side of Hamoaz is formed by Mount Edgcumbe.—The house makes a handsome appearance with a tower at each corner; but pretends only to be a comfortable dwelling. From the higher grounds of Mount Edgcumbe an immense landscape, which is, on both sides, a mere map of the country, has little picturesque beauty. When we descended the promontory, that immense map was divided into portions, and set off by good foregrounds. Some of these views are pleasing; but, in general, they are not picturesque."—"Upon the whole, though there are many formalities about Mount Edgcumbe terraces particularly, and vistas near the house, a few puerili is also, and too little advantage taken every where of

the circumstances which nature has pointed out ; yet it is certainly a noble situation, and very well worth the attention of a traveller."

Next for Salterham.

" About three miles from Plymouth, stands Salterham, the seat of Mr. Parker, (Lord Boringdon.) It is Mount Edgcumbe in miniature, being situated on a small peninsula, and surrounded, not indeed by the sea, but by a considerable creek. Mr. Parker commands a view of St. Nicholas's Island, Mount Edgcumbe and the Ramshead ; but though the objects are great, they did not appear to us either picturesque in themselves, or agreeably combined. The ground, particularly beyond the creek, is ill-shaped. The soil of Salterham seems as unkindly to vegetation, as Mount Edgcumbe is friendly to it : and the creek it stands on is entirely forsaken by the tide at ebb, and becomes a mere channel of ooze. Perhaps, in our remarks here, we were too much under the impression of those gloomy ideas we had brought from Plymouth ; agitated as that town was, with an account received that morning of the battle of Lexington."

On these delineations of taste, obscured by spleen, or discoloured by vanity, we shall not anticipate the remarks of our readers, by the notice of particular blemishes ; but, calling to mind the old adage, *de gustibus non est disputandum*, shall extract from the History of Devonshire, Mr. Polwhele's description of Mamhead and Powderham-castle ; because Mr. Gilpin has not condescended to describe them at all. Of these two seats, all that Mr. Gilpin has observed, is as follows :

" At Chudleigh, we left the great Exeter road, to see Mamhead and Powderham-castle. Having descended Haldown-hill, we saw Mamhead, the seat of Lord Lisburne, and Powderham-castle, though we had no time to examine either. The former, from a woody hill, which seems to be adorned with much beautiful scenery, commands a noble view over the mouth of the Exe. The latter stands on a knoll, overlooking a flat park, bounded by the same river ; but with a less amusing view of it. The Exe, in both these views, is a grand tide channel ; and, in the former especially, is very beautiful. But we saw nothing in the distance either from Mamhead or Powderham-castle, which Haldown-hill had not already shewn us, though not in all respects perhaps to so much advantage."

From " the History of Devonshire," it appears, that neither Mamhead nor Powderham deserve to be passed by with cold neglect.

" Thomas Balle, Esq. having passed his youth abroad in the profession of a merchant, returned about the year 1718, to his paternal seat ; which he adorned with beautiful and extensive plantations, inasmuch,

inasmuch, that he was among the first, who attempted any improvement in the style which now prevails. At the same time, in many of his works, he fell into the old error of torturing nature, and deforming the face of it, by raising gardens with terraces, and making ponds and fountains on the sides of hills—all which remained in this state, when the present owner (Lord * Lisburne, a man of exquisite taste,) engaged in the arduous and expensive task of restoring the ground to what he presumed it was before. This has been effectually done: and Mamhead now appears as one natural and extensive inclosure, with various prospects of sea, river, and country. Towards Haldown, the most beautiful plantations of firs and forest-trees in Devonshire, are crowned at the top of the hill, by a noble obelisk which was built by the last Mr. Balle. This obelisk stands on Mamhead point: it consists of Portland-stone,—about 100 feet in height. In front of the house we cannot but admire the easy swell of the lawn, *whose* smooth verdure (the smooth verdure of which,) is relieved by groupes of trees and shrubs most judiciously disposed; whilst at one extremity the eye is attracted by General Vaughan's *pittoresque* (why not picturesque?) cottage, and, a little beyond these grounds, by a landscape which no scenery in this country exceeds in richness. On this side of the Exe, are to be seen the ancient castle and possessions of Courtenay and Kenton, and the village of Starcross; on the other side, Exmouth, Lymptone, Nutwell, and the Retreat, with the country stretching away to the Dorsetshire and Somersetshire hills. In the mean time, the river itself and the sea in full prospect, give an additional beauty † to the scenes (which) I have described." Hist. of Devon. Vol. II. Pp. 156, 157.

"To enjoy an uninterrupted view of the scenes of Powderham, some building was necessary to be erected on one of the most commanding heights. And the late Lord Courtenay, whose taste deserves every commendation, made choice of a hill that is, indeed, happily calculated to answer this purpose. Here, under his inspection, the

* Who, surely, well merited a visit, and even the homage of Mr. Gilpin, at his shrine. *Rev.*

† The writer of this Article, who had once the pleasure of visiting the fine scenery of Mamhead, was particularly struck by the beauty of the ilex or the evergreen oak, which, in his apprehension, is one of the characteristic features of the-place. Mr. Polwhele has painted the ilex in a sonnet, which appears among his notes; but he ought not to have omitted it in the text. The ilex of Mamhead may vie with that of Italy; and (as Mr. P. describes it in the Sonnet):

"Here in full pride its shadowy foliage flows!"

But that "great master," Virgil (as Gilpin styles him,) has portrayed the living ilex, reposing on the lawn, in all its pomp of dark-green foliage:

"nigrum
"Ilicibus crebris sacra nemus accubet umbrâ."

Belvidere was built ; the form of which is triangular, with an hexagonal tower at each corner. From Lawrence Castle, at Haldon, and from the obelisk at Mamhead, we have a greater extent of prospect ; but, for a command of objects, the Belvidere is, perhaps, the first spot in the western counties. The views from the Belvidere are a complete garden,—its parts discriminated with the most brilliant distinctness, yet flowing into one beautiful whole. To conceive an accurate idea of these fine peculiarities, we ascend the staircase of the Belvidere, and separately survey the *three different parts from the three windows* of its elegant room. If we begin with the *south-west view*, from the S. W. window, we are presented with a rich morning landscape. In the fore-ground, we are, at first, struck with the plantations of fir, birch, aspen, and other kinds of trees, that slope away from the steep verdant hill on which the Belvidere stands. To the right, a small piece of water breaks out above the wooded valley ; which seems, by an agreeable deception, to lose itself amidst the trees ; when, carrying the eye along the skirts of the plantation, we meet a canal apparently a continuation of this water. Above the marsh, on the sides of the hill directly opposite, we see a variety of enclosed ground, stretching away to a great extent—pastures, corn-fields, and orchards. Still farther, and bounding the prospect, the flinty mountain of Haldon seems to support the clouds, in one long line, above these variegated enclosures. This unbroken line is terminated, to the right, by Lawrence Castle ; to the left, by the obelisk of Mamhead.

“ Removing to the *south-east window*, we have, immediately before the eye, the fir-plantations still continued, and sweeping down the hill ; whilst their deep and dark foliage receives an additional richness from the gleaming of the castle turrets. Large groups of trees rise in the park, and overshadow the castle. If we look to the green marshy level under this wooded headland, the canal again attracts the eye ; from the midst of which an islet emerges, beautifully planted with shrubs winding round this spot of verdure and fragrance ; the artificial stream pursues its course through the marsh, till it reaches the river Exe, into which its waters descend. The village of Ken-ton, interspersed with orchards, and Warborough-hill, gradually rising above South-town and Starcross, its brow crowned with firs, are near and striking objects on the other side of the canal. At the mouth of the Exe, there is a long bank of sand, which is called the Warren, and beyond it, the sea. On the other side of the Exe, at the extreme point of land, we have Exmouth in prospect ; and, on the same side, farther up the river, we catch a glimpse of the village of Lymington ; above which are extensive hills apparently not in a state of high cultivation.

“ At the *north-east window* the Exe appears in full view ; spreading its waters in a wider expanse, as it directs its course through a straight and spacious valley. On this side of the river, the land is rich, but not planted, except (in the centre) with some clumps of fir, and here and there with a few scattered trees. At a little distance, up the river, on the other side of it, the town of Topham shews various

rious irregular buildings: and, still looking up the river, until we lose it among the hills, we see the cathedral towers, and a part of the city of Exeter, through a bright atmosphere, in beautiful perspective." P. 170, 171, 172.

At pages 199 and 200, Mr. Gilpin tells us a tale of a "poor traveller;" which seems to prove, that "the picturesque eye," and common sense, are, now and then, at variance—it is an improbable tale.

At page 201, he says, that "*Trematon-law* is, almost to this day, an object of reverence among the common people of Cornwall." We scruple not to assert, from the little incidental knowledge which we ourselves acquired in a late tour through the West, that "*Trematon-law*" is entirely unknown to the greater part of the people of Cornwall.

We were surprised that Mr. Gilpin, who has, in few instances, taken things upon trust, should have repeated that ridiculous story about the Dogs and the Salmon-peal, which does no credit to the pages even of our vulgar tourists through Great Britain. It is a story which has a very slight foundation: we believe this only, that a miller once kept a dog, and the dog once or twice caught a salmon, or salmon-peal. Yet Mr. Gilpin avers, that "at Totness great quantities of salmon-peal are taken, in an uncommon mode of fishing. The fish is intercepted, as the water ebbs, by dogs; which, swimming after the shoal, are taught to drive them up the river into close nets provided to receive them."

Of Mr. Gilpin's style and language it would be superfluous to deliver our opinion; but we have detected a few inaccuracies, which are *botches* in these elegant pages. "*From hence,*" too often occurs. "*We could have wished to have gone,*" P. 193. "*Of which we had had,*" P. 230. "*never heard of,*" concluding a paragraph at P. 235. "*gave a shudder to the passenger,*" P. 241. "*had had time,*" P. 244. "*The antiquarian,*" P. 250, and passim for "*the antiquary.*" "*scarce,*" sometimes for "*scarcely.*" "*You make the first stage*"—"You cross the same rivers"—"*You meet,*" P. 258, are modes of expression unworthy of Mr. Gilpin.

ART. III. *Travels in England, Scotland, and the Hebrides; undertaken for the Purpose of examining the State of the Arts, the Sciences, Natural History, and Manners, in Great Britain, containing Mineralogical Descriptions of the Country round Newcastle; of the Mountains of Derbyshire; of the Environs of Edinburgh, Glasgow, Perth, and St. Andrews; of Inverary, and other Parts of Argyleshire; and of the Cave of Fingal.*

Fingal. From the French of B. Faujas St. Fond, Member of the National Institute, and Professor of Geology in the Museum of Natural History at Paris. 8vo. 2 vol. Plates. Price 14s. Ridgway. 1799.

THIS work will prove highly interesting to the lover of Natural History, but more particularly to the Mineralogist, who will find in it many minute and satisfactory details on Mineralogical subjects. M. de Saint Fond is not only respectable as a *scientific* traveller, but highly estimable as a man of an active and intelligent mind, the strong energies and valuable qualities of which appear to be generally directed to useful and beneficial purposes. With a laudable predilection for his native soil, (a predilection which encourages the growth of our best passions and propensities,) he is wholly exempt from those narrow prejudices which lead too many travellers of all nations to regard foreigners, foreign manners, and foreign customs, with an eye of contempt; as objects fit only for the exercise of their spleen and ill-humour. With an evident predetermination to feel content himself, and to impart content to others, as far as the sphere of his influence should extend, M. de Saint Fond appears, throughout his travels, in a most amiable point of view. We have followed him from place to place with great pleasure, and have found even the dryness of mineralogical detail frequently enlivened by ingenious and judicious remarks, introduced without affectation.

The route, taken by M. de Saint Fond, was from London to Newcastle, thence to Edinburgh, Carron, Glasgow, Inverary, Dalmally, and Oban, where he embarked for the Isle of Mull, whence he made excursions to the neighbouring isles, but more especially to the Isle of Staffa, which contains the celebrated *Cave of Fingal*. He returned by Kenmore, Perth, and St. Andrew's, to Edinburgh, and, from thence, through Manchester, the Peak, Derby, Birmingham, and Oxford, to London. As most of these places are well-known to the generality of Englishmen, all that will be necessary for us to do, will be to extract some passages that may give our readers an insight into the author's manner and disposition, and enable them to judge how far the opinion which we have formed of him is just.

On his visit to Loch-Lomond, he and his companions were obliged to content themselves with such accommodation as a small inn, the beds in which were all previously occupied by the Jurymen who were attending the circuit, could afford. But, at no time, and under no circumstances, do the good humour and cheerfulness of our traveller appear to have forsaken him.

“ After

" After walking about for an hour and a half, we returned to our inn, where a breakfast of tea was prepared for us, and in laying out which our hostess had displayed a little hospitable vanity. She had arranged her china on a neat little varnished tea-table, which was covered with every thing requisite for an elegant country breakfast. This good woman, who was a widow, possessed all the simplicity of manners, sensibility and gratitude, which distinguish the inhabitants of the Caledonian mountains. She informed us that she set more value on this little equipage than all the rest of her furniture, since she had received it from the Duchess of Argyle, who stopped at this inn on her way to Inverary. She praised highly the goodness and generosity of this noble lady, and gave us a long history and eulogium of her ancient family.

" Persons of fortune can easily make themselves beloved, and render others happy, at a small expence. Why then is this conduct so seldom adopted? Because it is more the offspring of nature than education; and the ruling inclination every where governs men. From the stories this good woman told us of the house of Argyle, and the tone in which they were delivered, I was convinced that this family is naturally good, distinguished by excellent qualities, and that, in whatever situation fortune had placed them, they would have displayed the same amiable character. Philosophy has not sufficiently studied the passions with regard to nature. Though every thing cannot be ascribed to them, they certainly have a very powerful influence in the formation of human character.

" The magnificent scenery of Loch-Lomond, the fine sun that gilded its waters, the silvered rocks that skirted its banks, the flowery and verdant moss, the black oxen, the white sheep, the perfume of the tea, given with kindness, and received with gratitude, will never be effaced from my memory, and I shall ever cherish the desire of revisiting Tarbet before I die. Even among the oranges, the myrtles, the laurels, and the jessamins of Italy, I should often meditate on the wild and romantic beauties of Loch-Lomond."

When they arrived at *Luss*, in the vicinity of the castle of Inverary, they again found the whole house pre-occupied by a Judge and Jurymen.

" We had letters of recommendation to the Duke of Argyle, and we understood that he had arrived at Inverary, where he intended to pass the autumn; but we did not choose to wait upon him until we had procured lodgings for ourselves, as we should have been sorry to abuse any kindness that might be shewn us.

" The inflexibility of the innkeeper, however, embarrassed us greatly. He would not receive our baggage, nor allow us to enter his house. Our only alternative was to proceed to Dalmally, about fifteen miles from Inverary; but it was already too late for undertaking a journey, which would have obliged us to travel through very bad roads during the night. Besides, we should have lost the opportunity of seeing the Duke of Argyle, delivering our letters, and receiving

receiving from him information respecting the country, and the difficult route we had still to pursue before we could arrive at Oban.

"These considerations induced us to ask the innkeeper, if he would permit us to step into a room, and write a letter to the Duke of Argyle. The name of his grace is here held in the greatest veneration; and we had no sooner mentioned it, than every thing we asked for was granted. In presenting our respects to the Duke, we stated our situation, and, at the same time, expressed our reluctance to give him any trouble on that account. To this billet we joined our letters of recommendation, and an express was instantly dispatched with the packet. We soon received an answer, by a French painter, who, at this time, was employed in Inverary Castle. He informed us, that we were anxiously expected at the castle, and begged us to come just as we were, as the family would not sit down to dinner, till we arrived. Servants were, at the same time, sent to take care of our carriages.

"On our way to the castle, we saw the Duke's eldest son, who came to meet us with all the demonstrations of the most engaging politeness and generous affability. When we arrived at the house, we were received with every mark of friendship by this amiable family, who, to the accomplishments that belong to their high rank, join all those finer qualities that spring from the feeling hearts and elevated minds, which the *truly well-born* only possess. After the first compliments, we placed ourselves at the dinner table. Every thing pleased and interested me in this house, in which, if I may use the expression, there seemed to reign a fine kind of sympathy, that every where diffused happiness. I said to myself—*The good woman of Tarbet has not deceived me—This is a charming family.* French was spoken at this table with as much purity as in the most polished circles of Paris. They did not fail to enquire the motives of our journey to a place so little frequented by strangers as this distant part of Scotland; but their surprize soon ceased, when we informed them, that we intended to go to the Isle of Staffa, and visit the far-famed cave of Fingal."

Our traveller gives a just and animated description of the ruins of the magnificent cathedral of St. Andrew's, and deeply deplores that furious and fanatical zeal which displayed itself in the destruction of some of the noblest works of art.

"Towers of the most solid construction overthrown; columns broken in pieces; the remains of magnificent Gothic windows suspended as it were in the air; pyramidal steeples, more than a hundred feet high, of stones so solidly laid, that, it being difficult to demolish them entirely, they were pierced through and through, and indented in every direction; winding stair-cases which seem to stand without any foundation, altars heaped upon altars under the remaining vaults; fragments of friezes, capitals, entablatures, scattered among sepulchral tablets, and mutilated tombs; the wreck of cloisters, chapels, porticos; and some columns still maintaining an erect posture in the midst

midst of such wide-spread havoc : such is a rapid sketch of the picture presented by these extensive ruins, which strike the man, who beholds them for the first time, with dread and astonishment.

"The traveller is at first lost in conjecturing whether a terrible earthquake, a long siege, or an invasion of barbarians, was the cause of so much devastation. A quadrangular tower, an hundred feet high, well constructed, and in perfect preservation, rises single and unimpaired by the side of these vast ruins. It is difficult to account for this contrast.

"At the view of this scene one is irresistibly led into a train of melancholy reflections, on the maladies of the mind, which degenerate into madness and mortify our reason. Are these frenzies, these deliriums of the intellect, like corporeal diseases, inseparable from the condition of humanity ? If the affirmative be true, mankind in the gross, are the most ferocious, and at the same time the most mischievous of animals, and one might be tempted to renounce this life at once, were it not for a few chosen individuals who encourage one to support it."

Surely, the reflection of *Hamlet* might here have occurred to our philosopher, and RELIGION have supplied another motive for withstanding such a temptation !

"Before a croud of fanatics, inflamed to fury by the homicidal sermons of the gloomy Knox, carried the torch of destruction to men and things, through that unfortunate city, it was a place of considerable eminence ; letters and the sciences flourished within its walls, and rich and numerous establishments were dedicated to public instruction.

"The blow which it received from the hand of barbarians, suddenly changed its appearance. It requires ages to build, but an instant only to destroy. This city, notwithstanding the length of time which has elapsed since the date of its misfortunes, still appears as if it had been ravaged by the pestilence. Its streets are large and commodious ; but are every where covered with grass. All is sadness and silence. Its inhabitants, ignorant of commerce and the arts, present only the image of indolence and languor. This state of inactivity has its correspondent effects on the population ; for though the place is still capable of lodging from fourteen to fifteen thousand people, it does not contain at most above three thousand.

"I therefore join in the opinion of Johnson, who, indignant at the desolate condition in which the English government suffers establishments consecrated to instruction to remain, exclaims, 'It is surely not without just reproach that a nation, of which the commerce is hourly extending, and the wealth increasing, denies any participation of its prosperity to its literary societies ; and while its merchants or its nobles are raising palaces, suffers its universities to moulder into dust.'

On his return to Edinburgh, M. de Saint Fond, who was provided with letters of recommendation to some of the most distinguished

distinguished characters in that University, had several interviews with Dr. ADAM SMITH, whose opinion of VOLTAIRE and ROUSSEAU, as here described, our readers will probably be surprized to find in perfect conformity with the declared sentiments of all the philosophers of France and Germany.

"Smith had travelled in France, and resided for some time in Paris. His collection of books was numerous and excellently chosen: The best French authors occupied a distinguished place in his library, for he was very fond of our language.

"Though advanced in years, he still possessed a fine figure. The animation of his countenance was striking, when he spoke of Voltaire, whom he had known and whose memory he revered, 'Reason,' said he; one day, as he shewed me a fine bust of this author, 'owes him incalculable obligations; the ridicule and the sarcasms which he so plentifully bestowed upon fanatics and hypocrites of all sects, have enabled the understandings of men to bear the light of truth, and prepared them for those enquiries to which every intelligent mind ought to aspire. He has done much more for the benefit of mankind than those grave philosophers whose books are read by a few only; the writings of Voltaire are made for all and read by all.'

"On another occasion he observed to me, 'I cannot pardon the Emperor Joseph II. who pretended to travel as a philosopher, for passing Ferney without paying homage to the historian of the Czar Peter I. From this circumstance I concluded that Joseph was but a man of inferior mind.'

"One evening, while I was at tea with him, he spoke of Rousseau with a kind of religious respect, 'Voltaire sought to correct the vices and the follies of mankind by laughing at them, and sometimes by treating them with severity; Rousseau conducts the reader to reason and truth, by the attraction of sentiment, and the force of conviction. His *social compact* will one day avenge all the persecutions he experienced.'

We lament that this work did not make its appearance before the death of Dr. Adam Smith, as a call upon him to explain, in *which* of the works of Voltaire his labours "for the benefit of mankind" were to be discovered; *how* the blasphemous libeller of CHRIST had become the benefactor of CHRISTIANS; and *what service* the *Social Compact* of Rousseau had rendered to *Reason* and *Truth*; might, probably, have led to a discussion which would have ultimately secured the triumph of religion and philosophy over the loose speculations and untenable positions of infidels and philosophers.

It will be easily supposed that we do not consider M. de Saint Fond's partiality for such men as Voltaire, Rousseau, and Condorcet, as one of the proofs of that laudable predilection for his own country and countrymen, which we have so highly and justly commended. It must rather be adduced

as an instance of that prejudice from which we have pronounced him in general to be exempt. Against such prepossession our readers can want no caution from us ; and, with the abatement arising from this circumstance, the work before us may be read with pleasure and advantage.

ART. IV. *Douglas ; or, the Highlander. A Novel.* By Robert Bisset, L. L. D. Author of the *Life of Burke*, &c. 4 Vol. 12mo. Pp. 1379. Price 1l. Chapple. Hurst. Kerby. 1800.

THE reputation which Dr. Bisset has acquired, in the literary world, by his *Lives of the Authors of the Spectator*, his *Essay on Democracy*, and his *Life of Burke*, will naturally create a strong desire to see in what manner he has acquitted himself, in a line of composition, so different in its nature from all his former pursuits, and requiring such different talents in order to ensure success. It was under this impression, that we opened the pages of *Douglas* ; but we found, from the Preface, that we were not to expect in these volumes the same kind of fare to which we had been accustomed in publications which come under the same denomination. The author thus explains his object in his dedication to the MARQUIS OF HUNTLEY, a young nobleman of the fairest promise, and the highest character:

“ My purpose is to describe existing manners, both in the northern and southern parts of the kingdom. Descriptions of this sort, as your Lordship well knows, must, if true, involve a small portion of satire. A little of this quality I have not been able to avoid, but its objects are general, and not individual, character, and even in those exhibitions I have endeavoured to be as gentle as possible.”

In order to accomplish this purpose, the Doctor, of course, places his hero in a variety of situations, and introduces him to a variety of scenes, calculated to draw forth the energies of his mind, and to call into action his powers of “ investigation and induction.” Through these situations and scenes it is not our intention to follow him ; the journey would be too long for a critic ; those who feel disposed to take it must have recourse to the Doctor for their guide. Our observations must be limited to particular objects.

That the existing manners of the *northern* parts of the kingdom are well and aptly described, we have not a doubt ; but, we *hope*, the description of the manners of the *south* is not equally accurate. But of this more hereafter. The “ small portion of satire ” is certainly a very large dose ; and though its object may be “ general character,” they must have led a
life

life of seclusion, indeed, who are unable to make a *personal* application of it. Nor is this very circumstance likely to prove, in the present temper of the public mind, the *least* commendation of the work. Of the author's talent in the delineation of character we shall take an opportunity of giving an example.

Of the system of education pursued at the University of Edinburgh, we are presented with a minute and most flattering account, the accuracy and justice of which we have no reason to question. And had the Doctor contented himself with *positive* commendation of this seat of learning, without the addition of remarks evidently intended to lead to a *comparison* unfavourable to our English Universities, we should have acquiesced in his praises, and deemed it unnecessary to subjoin one observation of our own. But we should be guilty of a neglect of duty, were we to suffer the insinuation conveyed in the following passage to pass without a comment. After stating the advantages which he supposes to accrue from the right of nominating teachers in the University being vested in the Magistrates, he proceeds thus—

“ It is also fortunate for learning at Edinburgh, that the subsistence of teachers is, in a great measure, dependent on their exertions. Their salaries are small, few of them exceed fifty pounds; so inconsiderable a sum by no means admits of either idleness or luxury naturally, and often actually, consequent on rich endowments. They must work, that they may eat. Instead of droning *FELLOWS*, they are active teachers. They know that the more vigorously, skilfully, and successfully they labour, for the improvement of their scholars, the more scholars they will have, and the more they promote their own interest.”

Dr. B. here clearly alludes to the *fellows* of colleges in the English Universities, respecting which he appears to have obtained very little, if any, information. He seems not to know that very few, indeed, of the *fellows* are destined to be *teachers*; our *tutors*, public and private, are paid by their pupils; of course, their profits must, to a certain extent, depend on their own exertions; as the degree of celebrity which a tutor enjoys will naturally encrease the number of his pupils. Our fellowships are intended for other purposes; to provide the means of subsistence, during the progress of an otherwise expensive education, for students in divinity and law, until such time as they are advanced in their respective professions, or otherwise settled in life. Their “endowments” are moderate, never “rich;” nor do we see how a mind accustomed to *logical acuteness*, and *habits of induction*, can hastily conclude, that idleness and luxury are the *natural* consequences of opulent incomes.

incomes. A very superficial knowledge of the literary history of our Universities might suffice to convince our author of the injustice of his inference, and to demonstrate that our beneficed clergy are neither idle nor luxurious, nor our fellows of colleges *droning*. We can speak *experimentally* of the extensive talents and deep learning of many of the Scotch professors and literati, who stand very high in our esteem; but we should have no difficulty in pointing out, in either of our Universities, men of equal knowledge and abilities with a ***** or a ***** whose minds are neither warped by *deism*, nor tainted with *democracy*. Dr. B. afterwards endeavours to confirm this assumed superiority of Edinburgh over Oxford, by the introduction of a Scotch doctor and an Oxford graduate, to whom he assigns those different qualifications which to him no doubt appeared the natural consequence of their respective courses of education. We shall extract the passage, as being strongly illustrative of that predilection which appears in a prominent point of view throughout these volumes; a predilection proceeding from a very natural cause, and which, whenever we meet with it, we are always more disposed to praise than condemn, unless where it lavishes commendations with the one hand, and inflicts unjust censures with the other.

“To gratify our hero, and, as he thought, display himself, he invited several young literary men to meet him at dinner, and also some more advanced in years. Charles’s attention was chiefly attracted by a gentleman of a thick, squat, figure, and a very coarse face, but a countenance, by no means unamiable, and, at the same time, expressive of very great force, and comprehensiveness of mind. During dinner, however, his genius did not unfold itself in discourse; indeed he did not speak a single word, except answering to every individual that offered to drink wine with him, ‘With all my heart;’ and, after swallowing a large quantity of salmon, with a proportionate share of lobster sauce, he drank a bumper of Cognac, observing, that it was excellent brandy; the effort of utterance, however, hastening a carminative operation of the fish and liquor; an operation which, from various causes, he, like the renowned Sancho, often exhibited.* After dinner he opened, with a degree of strong genuine humour, extensive knowledge, and original thought, that our hero had seldom seen equalled. Intermingled, however, with his genius and learning, there was (*were*) an eccentricity and whimsicality, which, though to superficial people they added to the estimation in which his talents were held, had not that effect on our hero, whose own strong mind considered substance, not merely mode. He also observed cer-

* “See Don Quixote’s advice to Sancho, on the article of eructation, Vol. iv, where the illustrious Pancho is about to set out to his government.”

tain opinions on religious subjects that were, by no means, consonant to those of the ablest men, and soundest reasoners he had known. Examining his features more particularly, he believed he recollected them, and asking his aunt, in a whisper, found he was right, and that the gentleman was the old friend of his uncle, Mr. William Strongbrain, now also a doctor, though of a very different cast from his friend Dr. Vampus. As he had heard in Scotland some traits of his character, he was the less surprized either at his ability or oddities. The conversation turning on Reid's Intellectual Essays, then just published, he took a survey of pneumatology, through all its stages, to the present time, historically and philosophically, so as to give a clear and connected view of the subject. An Oxford Graduate, to introduce philological disquisition, mentioned the translation of Samson Agonistes, and entered into a very minute investigation of the iambics and anapaests of Euripides, and, repeating one of the strophes from Phædra, asked if he did not think it a fine piece of versification. The other, not directly answering this question, entered into a discussion of the character of Phædra, especially her own, and her confidant's. Aristophanes being mentioned, William assigned the moral and political causes which gave his talents that peculiar direction. The mob were Lords; to gratify their envy and malignity, their flatterer (the comedian,) abused the sublimest doctrines, and the wisest and best of men. Dr. Gradus repeated the name of every species of verse used by Horace; Strongbrain analysed his ethics and criticisms, and traced both to their causes. Colonel Lighthorse turning the discourse on the history of England, a subject on which he thought himself well informed, gave a tolerably accurate account of the battles of Crecy, Poitiers, and Agincourt. Dr. Strongbrain gave the moral and political character of these times, and generalized the military spirit. Some one making the common-place objection to Hume, that he was a friend to Tory principles, William shewed, that he only palliated the conduct of the Stewarts as natural, did not vindicate it as just."

When the Hero, after completing his studies at Edinburgh, is brought to London, in order to be placed with the master of an academy, for the purpose of acquiring the *English* accent, the author has an opportunity of entering much at large into the characters and qualifications of the generality of schoolmasters, with which he is particularly conversant. He accordingly makes many judicious observations, on a subject of such vast importance as the education of the rising generation, and delineates, with a strong and masterly pencil, the gross ignorance and vicious principles of those to whose care they are intrusted. Here, as, indeed, in many other parts of the book, it is clear that the Doctor draws *from life*; and exhibits only those manners and those conversations to which he has himself been witness. On the governesses of schools, for young ladies, his remarks are extremely severe, and, if such
facts

facts as are here stated have any existence in real life, it is high time that a complete and *radical reform* were effected; but, we trust, and believe, that the picture is greatly overcharged.—His sentiments, however, respecting the modern mode of giving young women such an education as renders them unfit for the sphere of life in which they are destined to move, are just, and the evil is growing so fast upon us, and its consequences are so fatal, that the application of some speedy and effectual remedy is devoutly to be wished. The following extract will sufficiently explain the nature of this evil.

“ She answered him with a sigh, that, in her story, she believed, there was nothing new nor uncommon. ‘ Her parents,’ she said, ‘ were inferior trades-people, whose foolish vanity had prompted them to send her to a boarding-school; there she had learned nothing that could be useful in her station, and many things that must be hurtful in any station; that her fancy had been dazzled by the novels which the young ladies were allowed to read, and she hoped to meet with as extraordinary good fortune as befel the heroines of those novels, many of whom, though brought up to no manner of useful employment, with no fortune of their own, to enable them, with prudence, to live in idleness—by the discovery of some new relation, by the death of some twentieth cousin, quickly came to a great fortune, or, by their beauty and accomplishments, got a great match. I thought I might light upon as good luck; I thought myself not without beauty; heard from my governesses and teachers that the way to be accomplished was to read French, play music, dance, and sing Italian airs. These I studied not without some proficiency. The dancing I liked, indeed, best of all; for, when the governess was out of the way, the teachers would have in their acquaintances to assist in the practice of the steps. When I returned from school, I found, alas! that my accomplishments, my novels, my music and dancing, were of no use in helping my mother to serve in the shop. Tom Chink, the pewterer, used to tell me I was a likely lass, and actually made his addresses to me. My parents told me I could not do better, for that Tom was a thriving man. No, no, said I, if you had intended me for a tradesman you should not have made me a BOARDING-SCHOOL YOUNG LADY. I never read, in any novel, of any of the heroines throwing themselves away upon a mechanic. I told the same thing to Tom himself, and that he was a presumptuous fellow for thinking of one so much above him.’

‘ Above me,’ said Tom Chink, ‘ I don’t see as how a green-grocer’s daughter is above a well-doing tin-man.’

‘ Don’t talk to me as a green-grocer’s daughter, but as an accomplished young lady; one that has read the best books, and knows from them what she may expect. Did not Patty Fairfield, Sir, the miller’s daughter, knowing her own accomplishments, refuse farmer Giles? What was the consequence—she was married to Lord Airmworth.’

‘ I knows nothing,’ said he, ‘ about Patty Fairfield and Lord Airmworth, but, by G—d, let me tell you, Squires and Lords, now,

a-days, don't seek poor girls for their wives, whatever they may for their mistresses; so better, Biddy, not be on your high ropes in expecting either a 'Squire or a Lord, for the devil of one of such gentry will ye ever light upon.'

'Begone,' said I, 'you low, insolent fellow.'—'Not long after my refusing him, a very handsome gentleman, belonging to the foot-guards, having seen me, found means to get acquainted with me, praised my beauty, taste, and accomplishments, and, not to detain you, by tedious particulars, I soon fell a victim, less to his designs than to my own foolish vanity; the consequence of the foolish vanity of my parents. Conversing with persons in my own unfortunate situation, I have learned that not a few owe their ruin to the same cause.'

On the dreadful effects of gaming, of the alarming progress of that vice, and of the inadequacy of our laws, but more particularly of our police, to restrain it, there cannot, unhappily, be two opinions. But we think our author, in tracing the character of Lady Mary Manhunt, and in describing the parties that attend her routs, has exceeded the bounds of probability, and, by rushing into extremes, has failed to excite that odium which is best produced by the exhibition of natural circumstances arising out of natural situations. Besides the fact is, that the gaming-houses to which opulent tradesmen, and fortunate adventurers, are introduced, are confined to *men*. The routs of women of quality are not open to people of that description; and though it be true, that some ladies of fashion have been known to preside at the faro table, yet the ruin which ensues from their practices, is almost exclusively limited to persons of their own rank in life. Unfortunately it is no longer necessary for tradesmen to quit the circle of their equals in order to find the means of gratifying a passion, the destructive consequences of which were, till lately, confined to the higher classes of society. Such a moral revolution has been effected in the manners of social life, that gaming is now as much practised in the private parties of our tradesmen, as in the public rooms of our club-houses; and certain it is, that if the provisions of the bankrupt-laws were to be strictly enforced, not one bankrupt in a hundred would be able to obtain his certificate, though, even in that case, we learn from experience, what experience alone could have made us believe, that he would not be incapacitated from holding a seat in the House of Commons!

The various scenes into which the hero of the tale is introduced afford the author an opportunity for promulgating his sentiments on a great variety of interesting topics; and to those who are acquainted with his writings, it will be no unexpected information to hear that, on moral and political subjects, he displays much acuteness of observation, much depth of knowledge, and much soundness of judgement. Of his
ability

ability in the delineation of character, we select, as a specimen, the following historical sketch of an usurer—"The proprietor of a fine house near the two Parks."

"Mungo Macmurdoch is the son of what they call, in Scotland, a penny page writer, or hack attorney. He was well known about all the inferior courts by the honourable appellation of Scoundrel Macmurdoch.* This worthy scribe had met with a misfortune which compelled him to desist from his legal occupation. The misfortune was a failure in his memory, that obliged him, one day, in giving evidence, to declare that black was white, a mistake far from being unusual among the brothers of the quill; but the worst part of it was, that it was discovered; so *this poor scoundrel* was struck off the rolls. He now betook himself to an office well known in Scotland under the name of Cowdie, and brought up George, the eldest hope of his family, to the same honourable profession; where the youth discovered great skill, especially in that department wherein the laudable example of Mercury was so happily imitated. He sometimes, also, used to amuse himself with other offices of the God of Ingenuity; and was particularly dexterous at securing *Quicquid Jocosæ placuit condere fustæ*. In that species of enterprize for which the celebrated father Hilary and brother Ambrose, acquired immortal honour through the recording pen of the biographer of Gil Blas. A stroke of *finesse* displayed in promoting a new speculation of young Macmurdoch, which, had it succeeded to his mind, would have enabled him to supply the market with mutton at a cheap rate, excited so much envy, that he found it convenient to betake himself to a different place. Resorting to London, he began the world as porter to Miller's Wharf, at Wapping. Resuming, as soon as he became acquainted with the town, his late profession, he insinuated himself into the acquaintance of an Alderman, through whom he procured a clerkship to an eminent money-frierer, and took an opportunity of serving young gentlemen in two capacities, by introducing them to his master, to supply them, on proper conditions, with money; and by introducing them to *ladies*, who, on proper conditions, were as ready to assist them in spending that money. A great part of the master's business consisting in agency for young heirs, Macmurdoch, who was very much in his confidence, thought it would be the wisest thing he could do, to gain over these customers and set up for himself. Here, however, a difficulty occurred, and this was the want of a stock of the ready, for he had left Edinburgh with thirty shillings, of which seven only remained when he got to the St. Andrew; and though, both scraping and penurious, he had hitherto amassed only about 50l.; no great sum to him who would advance the rhino to young men of spirit. He, however, consulted with his

* "There was actually a man in Edinburgh, twenty or thirty years ago, who had the term Scoundrel prefixed to his surname, probably by way of intimation, that, among many others of the same profession, who might not be without a claim to the appellation, he was peculiarly distinguished."

friend, the Alderman, who advised him to go on and to try to get young men to borrow money on annuities, and that he (the Alderman) would, where there was good security, advance the cash, while Macmurdoch should take care that he himself was paid for brokerage; on finding how the land lay, Macmurdoch told the Alderman of several heirs and expectants, but the plan that he had hit upon was to take *three good lives*, and get three young heirs to join in a bond. *The following were the terms; certain heirs to unincumbered estates were to receive six years' purchase for annuities on THREE lives of young men of good constitutions.* Thus the advancer was to receive *seventeen per cent.* interest. Mr. Macmurdoch himself retained the use of two years' interest in his hands, out of the principal, and charged one for agency, so that there remained one half of the principal to the borrower. Having thus a fund for punctual payment of the interest, and for using, to the best advantage, till that was due, and having rapidly increased his capital by the increasing confidence of the monied supporters, and the repetition of usurious transactions, this fellow, in a few years, bought a considerable estate near Edinburgh, paying about half the purchase-money, and granting a mortgage for the other half, and endeavoured to cut a dash; but some of the gentlemen remembered him, and many discerned his want of knowledge, with his vulgar manners, so that he met with various mortifications. One day, in particular, being at a capital inn, and hearing there was, in the next apartment, an old officer of his own name, he sent his compliments, by the master, requesting the Major's company to supper. 'TELL THE FELLOW,' said the veteran, 'I NEVER KEEP COMPANY WITH BLACKGUARDS.' Finding Edinburgh not the place for *musthroom importance*, he soon left it; he returned to London, kept up his intimacy with the Director, contracted an intimacy with black—, and went snacks in many of his money-lending bargains, especially with Sir John Jockey and his set, has now realized a great fortune, and thus added to it by marrying a young lady, with twenty thousand pounds, who saw him at Margate, and fell in love with his large legs; he has bought a splendid house; the errand-boy and pimp, by becoming broker to usurers, is now a man of fashion and consequence, and actually, at the last election, had the impudence to stand candidate for a seat in parliament. There's the history of Mackmurdoch for you."

'Fashionable circles must,' said Siduey, 'be eminently distinguished for nicety of selection, when such a fellow becomes one of their members.'

'He entertains sumptuously,' replied the other; 'gives magnificent routs and balls; and whoever does that, though a known pimp and swindler, will not want plenty of company of *bon ton*. I forgot to tell you that he and Black— were among the most noted sharpers at the time that Mr. Wedderburn's annuity bill rescued *minors* from the clutches of *such thieves*. But thief and rascal as he is our extravagance obliges us to apply to him.'

In tracing the principles of our modern reformers from theory to practice, in demonstrating their influence on cultivated

vated understandings, and their effects on vulgar and untoured minds, Dr. Bisset is most successful. But our limits will not allow us to exhibit any specimen of his skill in the composition of this most useful part of his work; our account of which we shall now conclude with his observations on the consequences which resulted from the conduct of his two leading characters, *Sydney*, a young man of brilliant parts, who had been seduced by the doctrines of the new philosophy, and *Douglas*, the strength of whose passions sometimes led him to act in opposition to his principles and his judgement.

"Taught by experience of distress and affluence, discontent and satisfaction, misery and happiness, the different effects of vice, disloyalty, and impiety, and of virtue, loyalty, and religion, the vigorous and brilliant genius of Sidney is now employed in promoting private and public good as far as his power and influence extend."

"Reflecting on the various incidents of his past life, he (*Douglas*,) perceives that, whenever he gave way to immoral indulgence, some hurtful consequence was the result, that when his affections were directed by virtue, he experienced comfort and felicity. This truth was most strongly impressed on him by his intercourse with Lady Mary, and with *Isabella*, his bane and antidote. From his own case he concluded, that one of the best preservatives of a young man from profligacy, and restoratives to moral rectitude, is love for an amiable, sensible, and virtuous woman."

ART. V. *Bertrand's Annals of the French Revolution.*

(Concluded from p. 172.)

MUCH has been said in our days of the liberty of the press, a liberty so greatly misunderstood. Does it consist in diffusing knowledge, exciting virtue, extending happiness, in exposing real tyranny, whether clothed in purple or affecting rags, and in preserving the order and advantages of society? Blest privilege! and worthy of being defended to the last drop of our blood! Is the press the vehicle of error; the conductor of poison to the heart; the disturber of social bliss; the preparer of treason; and the criminal resource of the dregs of literature? This is the accursed liberty of a murderer; and is there a rational creature who does not wish him fettered? When we read in a newspaper the pernicious sentiments and impracticable jargon put into the mouth of the *public*, and find that this *PUBLIC* is some attorney's clerk out of bread, paid by the column, or some malicious wit, heedless of the mischief he does, so he can but wound his adversary, who does not wish him fettered? Happily for this country the real public (and if any body of men deserve that title it eminently belongs to

the juries of England) set their faces against those audacious misinterpreters of their mind, and make examples of them for the benefit of society. Happily too has the vigilance of a wise, energetic, and unshaken government opposed and kept under the gigantic licentiousness of the press, that grand engine of discontented ambition, ruined wits, and needy adventurers, that engine which, while the ministry of Louis XVI. were reduced, as a celebrated writer has lately observed, to the *wit inertia* of administration, proved the most powerful lever in overturning the French monarchy. We have been led to these observations on opening the third volume of M. de Bertrand's Annals, in the first chapter of which, being the 28th of the Series, we have an account of the audacity of the editors of papers and journals, about the time of the federation. This chapter contains the denunciation of those papers and the consequences. *M. de Bonne-Savardin* is accused of a conspiracy by the Assembly, which produces a tumult in the hall, and a challenge, which terminates ludicrously.

The 29th Chapter contains a very important portion of the history. The revolt of the troops in garrison at Nancy is circumstantially related, with the admirable conduct of M. DE BOUILLE in defeating the rebels and restoring order. We here see the progress of the arts used to corrupt the army, the new modelling of it, and the changes in the navy also. An affecting address from the inhabitants of Bearn to the King forms a striking contrast to the conduct of the Parisians. The domains of the Crown having been declared national property, the castle at Pau was among others ordered to be put up to sale; on which occasion the Bearnese petitioned his Majesty not to part with it. "We renounced our constitution," said they, "because your Majesty desired it, and the happiness of France required it; but the Bearnese are extremely grieved to see that the cradle of the good King HENRY is to be set up to sale; his castle is dearer to them than fortune or life." This Chapter concludes with a narrative of M. NECKER's humiliation and retreat, and a view of the national debt, published by the Committee of Finances.

Chapter Thirty begins with an exposure of some of the arts used by the Jacobins in exciting insurrection; an account of riots at Brest, and of an irruption of several thousands of banditti into the great park at Versailles. The King's resolution to give up his hunt, the vexatious conduct of the Committee of Inquiry, the report of the Chatelet, concerning the outrages of the 6th of October, and the conduct of the National Assembly, on the occasion, are the remaining subjects of it. It concludes with a sublime instance of the Queen's

Queen's magnanimity. The Committee of Inquiry for the town having sent a deputation to her Majesty, to obtain such information as she might be pleased to give concerning the outrages of the 6th of October, the Queen answered, that she had nothing to say: 'Never,' added she, 'will I turn informer against the King's subjects.' The Chatelet sent a deputation to her Majesty for the same purpose, and to these her answer was: *I saw every thing, I knew every thing, I have consigned every thing to oblivion.*

The loyalty of the Parliament of Toulouse, and its consequences to the Magistrates that composed it, the weakness of the Ministers, the debates on the subject of changing the National flag, an insurrection at Brest quelled by the interference of the Jacobin Club, and some irregularities committed by the Officers of the Garrison of Belfort, are the heads of the 31st Chapter.

The subjects of the 32d. are, a plan of M. DE BOUILLE's, to put the King at the head of the forces with the concurrence of the departments and of the army itself—Another plan proposed by the Baron DE BRETEUIL—Debates on the question, whether the King should have a Military household or not, and whether he might take the command of the armies—Intrigue of the Jacobins against M. DE LA FAYETTE—A duel between CHARLES DE LAMETH and M. DE CHAUVIGNY, and its consequences in the Assembly—A denunciation of the BISHOP of NANTES—and, a new oath prescribed to the Clergy.

The 33d. Chapter contains an account of new insurrections, the massacre of the Mayor of Varese, a report on the organization of the Public Force, a report on the revolt at Nancy, with the consequences, a contest between some Royalists and Jacobins at the opera, and the robbery committed on Pincet the Broker, with his assassination, of which the DUKE of ORLEANS was strongly suspected.

In the 34th. Chapter we have an account of the commotion at Aix, and of a pretended conspiracy of Royalists at Lyons, which was denounced to the Assembly—of the debates concerning a provision for the Princes—of the contention of the Assembly with the King, respecting the oath of the Clergy, and the retreat of M. LAMBERT from the Ministry.

The greater part of the 35th relates to the interesting conduct of the Clergy in the Assembly, on being called upon to take the new oath. The subjects of the rest are a denunciation of a Club, called the Friends of the Monarchical Constitution, with its consequences—an alarm occasioned by preparations made by Foreign Powers—Measures relative to

the Army, and the appointment of Ambassadors—and, the conduct of the University of Paris, respecting the new oath.

In Chapter 36, we find MIRABEAU on good terms with the Court, and his plan for putting a stop to the Revolution. This change in MIRABEAU was the means of casting a light on the early mysteries of the Revolutionary System, by which it appears that the very first murders were premeditated, and that, too, in a Committee of Revolutionists—a Committee in which the *system of terror* had its origin. We shall here present it for the contemplation of the advocates of the Revolution.

“*Mirabeau*, who even before the opening of the States-General had settled his place at the head of the most violent factions, was also initiated into the secret of the secondary ones, who, with plans less extensive, and a conduct more timid, did not the less concur to strengthen and accelerate the Revolution. All these mysteries, the knowledge of which afforded a key to many important events hitherto attributed to chance, were disclosed not only to *M. de Montmorin*, but also to the King and Queen in many secret conversations which their Majesties had with *Mirabeau*. He informed them amongst other things, that the system of terror which really effected the Revolution, and which had not since been abandoned, originated in the philanthropic faction, the Committee of which was held sometimes at the Duke de *la Rochefoucault's*, and sometimes at the Duke d'*Aumont's* villa near Versailles. At the period of the union of the orders these philosophic revolutionists, who at first intended only reforms, were as much embarrassed as astonished, at the rapidity of their success; they found themselves engaged in a great Revolution of which they had not conceived an idea, and before which their petty projects were but insignificant fooleries. The enterprize frightened them: all the powers and authorities were at their discretion. They neither knew what to take from the King nor what to leave him, nor what government to establish; they feared the resistance of the Princes, the opposition of the two first orders, and the succours with which foreign powers might furnish the King. *Adrien du Port*, who, of all the members of the assembly, was, perhaps, the man who had the most studied the history and the tactics of all Revolutions, ancient and modern, was admitted into the most secret conventicles of this philosophic faction, and was employed to digest the plans. He read, on this occasion, a memorial, in which he drew the characters, and discussed the interests, of all the Sovereigns of Europe, in such a manner as to conclude that none of them would interfere in the least in the Revolution about to take place in France, and of which it was as necessary as urgent to regulate the course and determine the end by a plan wisely combined. He then proposed that which he said had been long the object of his meditations. Its principal grounds were the same as those which were adopted in the Constitution of 1791. After long discussions upon this memorial,

memorial, *M. de la Fayette*, who was also present at that committee, if we may believe *Mirabeau*, rose and said to *Adrien du Port*, 'Doubtless, this is a very grand plan, but what are your means of putting it in execution? Do you know such as are capable of overcoming all the resistances which are to be expected? You have not pointed out any.'—'It is true that I have not yet spoken of any,' replied *Adrien du Port*, with a deep sigh; 'I have reflected much upon the subject; I know sure ones, but they are of such a nature that I shudder myself to think of them, and I cannot resolve to disclose them to you till you approve the whole of my plan, till you are fully convinced that it is indispensable to adopt it, and that no other can be followed to secure not only the success of the Revolution, but the safety of the State.'

'After the Committee, whose curiosity he had thus excited, had given him all the assurances and all the praises he wished, he still feigned a reluctance to explain himself. 'I shall never dare,' replied he, in the most hypocritical tone, 'to propose means which will shock your humanity. Alas! they torture my own feelings, yet if you absolutely require it.'—'Yes, yes, we do require it,' answered his hearers.—'Well, Gentlemen, I will obey you. To judge of the means I am going to mention, you must not lose sight, for a single instant, of the dreadful situation in which we stand. Unforeseen events have plunged us in spite of ourselves into a Revolution which will produce the greatest calamities, the greatest crimes, and which will involve us all, if we do not hasten to make ourselves masters of it in order to moderate and circumscribe it; it is too far advanced for us to make it recede. Besides, it would be, perhaps, losing for ever the opportunity of effecting the most advantageous reforms. Now it is only by the means of terror that men place themselves at the head of a Revolution so as to govern it. There has not been a single one in any country whatever which I could not cite in support of this truth. We must then, whatever repugnance we may feel to it, consent to the sacrifice of some marked persons.' He convinced them presently that *M. Foulon* must naturally be the first victim; 'because for some time past,' said he, 'he has been much spoken of for the office of Minister of the Finances, and every body thinks that his first measure would be *bankruptcy*.' He next pointed out the Intendant of Paris. 'There is a general cry,' said he, 'against the Intendants; they have it in their power to fetter the Revolution in the Provinces. *M. Bertier* is generally detested; there is no preventing his being massacred: his fate will intimidate the other Intendants; they will be as pliable as gloves.'

'The Duke *de la Rochefoucault*, a philanthropist through inclination more than vanity, a man without talents, but not without some information, always wishing to do good from principle without being capable of doing it, and ever yielding to evil from a weak and complying temper, from an absolute want of all kind of energy, the Duke *de la Rochefoucault*, I say, was very much struck with the observations of *Adrien du Port*, and, with all the other Members of the Committee, decided upon adopting the plan and the means of execution

tion proposed by him. Instructions conformable to this plan were given to the principal agents of the department of insurrection which was already organized, and to which *Adrian du Port* was no stranger; execution followed close. The massacre of *de Launay, de Flesselles, Foulon, and Bertier*, and the carrying of their heads about on pikes were the first effects of this *philanthropic* conspiracy. Its success soon rallied and kept together for a long time the different revolutionary parties, who were beginning to distrust each other, but who, seeing all the obstacles removed by this horrible measure, united to gather the fruits of it."

The rest of this chapter contains an account of Mirabeau's conduct as President of the Assembly, the departure of the King's Aunts from the kingdom, with its consequences, and the consecration of two Constitutional Bishops.

The heads of the 37th chapter are as follows: The report of the Committee of Constitution on the obligations of the Members of the reigning family, and of the Public Functionaries—a strong opposition in the Assembly to the King being called public Functionary—Debates on the heads of a law relative to Emigrants—MIRABEAU's attack upon the *Côté Gauche* of the Assembly—the attempts of a mob to demolish the prison at Vincennes, and its consequences—an insurrection in the *Fauxbourg St. Antoine*, with the loyal conduct of some French gentlemen on the occasion, and the disgusting behaviour of M. DE LA FAYETTE to the King—MIRABEAU's plan approved by the King—an interview between MIRABEAU and M. DE LA FAYETTE—and the mandates of the new Bishops.

The 38th chapter contains an account of the weakness of the constituted authorities—the King's sickness, the reduction of the number of the Marshals of France—the Bishop of AUTUN's conduct respecting the consecration of Constitutional Bishops—the appointment of Abbé GORET to be Archbishop of Paris—a debate on the Regency and on the residence of the King—the sickness, death, and funeral of MIRABEAU. In this chapter we meet with an anecdote of the new Archbishop of Paris, which, as it gives an idea of the conforming clergy, we shall present to our readers.

"In the year 1792, he went to the Marquis *de Spinola*, the Genoese Minister, with whom he had requested an interview on a business of the utmost importance. 'I come, Sir,' said he to him, in an affecting tone, 'to impart to you a grand project which my conscience has suggested to me, and the success of which depends greatly upon you. The matter is this: Divine Providence has granted me his grace to see the enormity of the crime which I have committed in taking the Constitutional Oath. I wish to retract it. I have, perhaps, rendered myself still more guilty by accepting the Bishopric of Paris,

Paris. I am resolved to resign it; but I would make my recantation and resignation in a manner so solemn, that there should result from them, in favour of religion, a benefit greater than the injury I may have done it, by the scandal of my conduct.*

"The Marquis de *Spinola* could not but be edified by this resolution, but he had no notion how his concurrence could be of use in the business. The Abbé *Gobet* soon solved the riddle. 'Not to mention the danger of being massacred,' continued he, 'to which I expose myself by so striking a conduct, it is certain that I shall be deprived of all kind of stipend: the decree is positive on that head. I have no fortune, and I have been under the necessity of contracting debts. If I am ruined, and left a bankrupt for having done my duty, my example will not have many followers. I wish, therefore, to know, Sir, whether it would be agreeable to you or not, to undertake to impart my intentions to the Pope, and solicit for me the assistance of a hundred thousand crowns, which would be enough to pay my debts, and secure me a subsistence.—This sum may appear to you a large one, yet it is very moderate, if you consider, that the salvation of Religion in France may depend upon it.'

The Marquis de *Spinola*, who himself related this anecdote to me, seeing that the affair had nothing to do with the business of the Republic of Genoa, refused positively to interfere in it, and heard no more of the Abbé *Gobet*, who, without having either recanted or resigned, perished by the guillotine, when it came to the turn of the brigands of his description. *Ab uno disce omnes.**

In the 39th chapter we find the Revolution making rapid strides---the clergy are insulted, and forbidden to exercise their functions---an attempt is made to compel the King to compose his chapel of constitutional Priests---and his Majesty determines to set out for Montmedy.---Ignorant of this determination, M. DE MONTMORIN proposes a plan which

* "This Abbé *Gobet*, Bishop of *Lydda*, previous to the union of the Orders, displayed the greatest zeal for the rights and interests of the Clergy. It was then necessary for him to conciliate the favour of the majority of the Order, that he might not be excluded from the Assembly, as being a foreign Bishop. His conduct and his principles appeared so pure to his colleagues, that they examined his powers very slightly, in order that they might not be under the necessity of declaring them null, which would have been the consequence of verifying them strictly. But after the union of the Orders, the reasons for which the Abbé *Gobet's* deputation had been confirmed by the Chamber of the Clergy, would have sufficed for its being pronounced null, by the majority of the National Assembly, if he had not secured the protection of the Faction, by promising them to change his principles and conduct totally, and to range himself in their party. He was very true to his promise; and was, in consequence, rewarded with the Bishopric of Paris."

the King adopts---a very interesting correspondence passes between the King and the Bishop of Clermont, on the subject of the Easter communion---His Majesty wishes to go to St. Cloud---his carriage is stopped by the populace of National Guards, notwithstanding the orders of their Commander in Chief, M. DE LA FAYETTE---the consequences of this---La Fayette's resignation---The King's acceptance of the offers of service from the Lameth party---the letter proposed by them to the Ambassadors, which M. MONTMORIN is compelled to sign---LA FAYETTE resumes his post---The Assembly authorize officers and soldiers to attend the sittings of the Clubs.

Chapter 40. The King, betrayed by his situation into some errors, follows three different plans, and projects a fourth---the secret mission of Count ALPHONSE DE DUREFORT---the meeting of Count D'ARTOIS, and the EMPEROR at Mantua---the Pope's brief against the Civil Constitution of the Clergy---the report on the request of the Comtat of Avignon for its union with France---the disgust of the Parisians with the Assembly---the celebrated Abbé RAYNAL's letter to the Assembly, and its effects---the uneasiness occasioned by the conduct of the Prince DE CONDE and the Emigrants---the denunciation of the Cardinal DE LA ROCHEFOUCAULT.

The 41st and 42d chapters are, perhaps, the most interesting of the whole work. They contain a very circumstantial account of the departure of the King and Royal Family for Montmedi, the conduct of the Assembly, and of the Parisians on the occasion, the arrest of the Royal Family at Varennes, and all the particulars that attended their return to Paris.

The following subjects form the 43d chapter: A ridiculous list of persons presented to fill the office of Governor to the Dauphin---a nervous and eloquent declaration of the Loyal Members of the Assembly, that they would take no part in its decisions---a remarkable letter of the Abbé SIEYES, expressive of his attachment to Monarchy---the criminal conduct of M. DE LA FAYETTE in respect to the Royal Family---a note from the King of Spain to the Assembly, relative to the situation of LOUIS XVI.---the removal of VOLTAIRE's body to the Pantheon---the report of the Committees relative to the King's departure for Montmedi---a contest between the Republicans and Constitutionalists---the manœuvres of the Jacobins---the rage of the Club, and their resolution to acknowledge the King no longer.

The 44th chapter gives an account of a riot in the Champ-de-Mars,

de-Mars, and its consequences, of the reading of the Constitutional Act, of the rewards granted to the villains who had assisted in the King's arrest, of the denunciation of the Clubs by the Ministers, of the debate on the title and rights of the Royal Family, of the conduct of the DUKE OF ORLEANS on the occasion, of a debate on National Conventions, of the form of presenting the Constitution to the King, of the miscarriage of a plan concerted between the Constitutional Party and M. MALOUE, and of the closing and presenting the Constitutional Act to the King.

The forty-fifth and last chapter of the Annals contain the following subjects: the different counsels that were given to the King respecting his acceptance of the Constitution—a view of the Revolution and the state of parties---the suppression of the Order of the Holy Ghost---the union of the Comtat of Avignon with France---the King's letter to the Assembly, in which he accepts the Constitution---his oath---public rejoicings---the conference at Pilnitz---the state of France at that period---the Finances---the closing of the Assembly by the King, and its dissolution, with which M. DE BERTRAND terminates the Annals, informing his readers that “the subsequent events of the reign of LOUIS XVI. took place after his nomination to the Ministry, and that they are circumstantially related in his private memoirs.”

To the 4th volume is subjoined an Appendix of Papers alluded to in the course of the work. Some of these appear in English, in their places, in the Annals, and others are not translated.

From the sketch of the Annals of the French Revolution which we have laid before our readers, they will see the scope taken by the author, and be enabled to judge of the information and entertainment they may expect in the perusal of the volumes themselves. Though many of the facts were known, the clearness and order of the narrative, and the authority of the writer, will give them a double interest in the mind of the public. Much too is novel, or, at least, far from being generally known; and particularly the circumstances relative to Mirabeau's conversion, and his grand project for putting a stop to the Revolution.

That a work of such importance should immediately attract the notice of the critic as well as of the public was to be expected. Gratified with the narrative which, to use the words of an eminent writer, in his observations on the Annals, “flows with a constant perspicuity,” and satisfied with the honourable authority from which it does flow, we should, probably, have terminated our remarks here with a warm approbation

approbation of M. DE BERTAND's work; but finding several passages of it disputed by so eminent a writer as M. MALLET DU PAN, we should not perform our duty to the public, or do justice to M. DE BERTAND or ourselves, were we to rest contented with bestowing our praise without examining the objections and remarks of the author of the *British Mercury*, inserted in the thirty-third number of that nervous and interesting periodical publication. But the performance of this duty must be reserved for the succeeding Article.

ART. VI. *A Supplement to the Annals of the French Revolution; or, Observations upon the Critical Remarks of M. Mallet Du Pan, by the Author of the Annals.* Octavo. PP. 24. Price 6d. Cadell and Davies. 1800.

IN this pamphlet, which is of the same size as the *Annals*, and printed with the same type, M. de Bertrand fairly states the remarks of M. Mallet du Pan, one after the other, replying to each as he states it. The subjects in dispute we shall briefly abstract as follows:

1st. M. Mallet du Pan denies that the instructions for the Duke of Orleans's Bailiwicks were drawn up by the Abbé Sieyes, or that there was an intimacy between Sieyes and the Duke—he says, the former always disavowed it. M. de B's answer is, that as M. M. du P. admits that a pamphlet of Sieyes's intitled, *Resolutions to be taken by the Assemblies of the Bailiwicks* was annexed to the instructions, the difference is trivial; and as to the connection of the Abbé and the Duke, he says the disavowal of a Regicide does not weaken the authorities he cites, which are the King, M. Montmorin, and Mirabeau himself. To this we may add, that hypocrisy is a grand feature in the character of Sieyes, and so far from being, in all cases, averse to a connection with Princes, we believe he would literally, as well as morally, league with the Prince of Hell to gratify his avarice and ambition. He leagued with Barras, he leagued with Bonaparte, both of them Princes in power, both of them despots; and, we confess, we cannot see why he should not have leagued with the Duke of Orleans, who was a Republican Prince, a Democratic Prince, a man after Sieyes's own heart, and a fit tool for his ambition. The anecdote at the end of the 1st. vol. of the *Annals* shows his readiness to have sold himself to an Archbishop, and his letter printed in the 4th. vol. P. 219, written at a more advanced period of

of the Revolution, testifies his Monarchical principles; that is, his selfish principles.

2dly. M. M. du P. charges M. de B. with not having fully enumerated the causes of the Revolution.—M. de B. answers, that he did not mean to analyze the origin of the Revolution, for fear of losing himself in abstract distinctions, and of fatiguing instead of informing his readers.

3dly. M. M. du P. thinks it difficult to reconcile the praises bestowed by M. de B. on several of the Ministers of Louis XVI., with the censures cast by him on the Ministry.—M. de B. cites M. M. du P. himself, to show that by the Ministry he may chiefly allude to the directing Minister, which does not preclude the particular praise due to individuals.

4thly. M. M. du P. asserts that there was not a single body of men in the State that remonstrated against the determination of the Council of the 27th of December 1788. M. de B. adduces proofs of there having been several remonstrances.

5thly. M. M. du P. affirms, that the Notables were not almost unanimous against the measure of doubling the Tiers-Etat—that there was a majority for it at one board, and that there were considerable minorities at two others. M. de B. quotes the Journals to shew that there were seven boards, that of these six negatived the double representation, and that it passed at the seventh only by a majority of a single vote, maintaining his assertion therefore not to be erroneous.

6thly. This point is a mere matter of opinion, whether M. Necker could and should have prevented the King from going to Paris on the 6th of October? M. de B. supports the affirmative.

7thly. This is also a point of opinion respecting the degree of energy and activity incumbent on the ministry after the 14th of July 1789.—M. M. du P. thinks that the vis inertiae had become the only resource, and the last defence of the dismantled Crown. M. de B. argues, that the post of the Minister requires constant and indispensable activity, and that the prudence of inaction neither protects, nor preserves any thing.

8thly. There is a difference between M. M. du P. and M. de B. as to the time and mode of the union of the Order of the Clergy with the Third Estate. M. de B. defends his statement at some length, in which our limits will not allow us to follow him, nor do we think the difference very material in the history of the Revolution, or that the character of the clergy depends upon

upon the decision of it. The step itself was indeed of the highest importance in advancing the Revolution, but whether it was resolved upon on the 19th or 24th, only shews a more or less marked disobedience to the King. The unworthiness of many of the Clergy will never diminish the admiration and veneration with which we contemplate the conduct of the majority of them, in the sitting of the 2d of January 1791. See Chapter XXXV. of the *Annals*.

9thly. M. M. du P. thinks M. de B. severe on the Archbishops of Vienne and Bourdeaux for keeping the Pope's correspondence with them secret. M. de B. answers, that ignorant of the motives he merely stated the fact without adding praise or blame.

10thly. M. M. du P. extols the piety and virtues displayed for forty years by the Archbishop of Vienne, and thinks the recital of his errors should have been accompanied with some account of his former excellence. M. de B. considers those virtues as the chief instrument of his errors, and the real cover of all the evil he did.

These are all the points on which M. de B. and M. M. du P. differ. They do not seem to us to be very material, and it is no slight confirmation of the high opinion we have expressed of M. de B.'s work, that after the examination of so eminent a writer as M. M. du P. all his facts remain established. We should, however, add, that the latter, in his 34th number of the *British Mercury*, asserts, that no plan whatever of a war against France ever entered the head of *Leopold II.* This is denying the existence of the plan related by M. de B. in his 4th vol. p. 70. To this M. de B. in a postscript to his observations, says positively, that the original of the plan is still in existence, with notes on the margin, written in the Emperor's hand, and that a copy, attested by the persons who saw the original, is in his possession. Nothing can be stronger. Had M. M. du P.'s observation been confined to the execution of the plan, the seeming inconsistency might have been reconciled, but that it must have been *thought of* by the Emperor is evident, unless we are to doubt the authority of the persons who M. de B. tells us saw the original. When Mr. Fox asked in the House of Commons if any one was prepared to deny the plan as related by M. de B. he little thought that M. M. du P. would be the person to answer in the affirmative. Yet we cannot but suspect that the author of the *British Mercury* means the execution of the plan was not intended in the cabinet of Vienna. Be that as it may, he has, in other respects, paid the tribute of praise due to the author of the *Annals*, and we shall conclude our review of the volumes before us with

M. Mallet

M. Mallet du Pan's words, that the public "will thank M. de Bertrand for having reduced such a mass of matter into form and order."

Before we lay down the pen we ought to observe, that M. de Bertrand has been fortunate in a translator, and we congratulate him on Mr. Dallas's style; for, although here and there we remark the effects of rapidity, it would be unjust in us to suppress our acknowledgement of the pleasure we received from the natural and elegant flow of the language. Few gallicisms appear to torture the English ear; the narrative is plain, simple, and perspicuous, and where the subject requires elevation it has been preserved, particularly in the eloquent speeches of M. de LALLY TOLLENDAL, and MIRABEAU, of which none of the spirit has been suffered to evaporate.

ART. VII. *Thoughts on the English Government. Addressed to the Quiet Good Sense of the People of England. In a Series of Letters. Letter the Fourth.* 8vo. PP. 74. Price 2s. Wright. 1806.

THE commendations which we bestowed on the former productions of this writer were not founded on a partial and speculative view of the subject which he discusses, nor did they consist of asseverations unsupported by proof. We had attentively considered the basis of his doctrine, and, having ascertained the purity of its source, we carefully marked its tendency, which we found to be highly beneficial. We shewed, too, as it is ever our wish, and, we will add, our duty, to do, on *what* our opinion was founded, suffering the author to be the interpreter of his own sentiments, and so enabling the reader to form an accurate judgement, both of the writer and his critic.

That the author of these letters has more deeply studied the nature of our Constitution, has considered its frame and structure with closer attention, has acquired a more extensive knowledge of its legal operations, its object and its end, than any of its modern assailants or defendants, is not the award of prejudice, but the decision of justice. And it is our earnest recommendation to all who are desirous of attaining a necessary portion of that knowledge, not hastily to reject or adopt his doctrine, but closely to examine his premises, and deliberately to weigh his conclusions. He does not shun detection, but courts investigation. He aims not at deception, his object is to communicate instruction, for the establishment of truth. Let not any man be deterred from entering upon

this examination by the ridiculous clamour against *Tory and High-Church Principles*, which a Nobleman has lately denounced to the Senate; * a vain and empty sound, which they who use it seldom understand. We profess ourselves to be *Tories* and *High-Churchmen*. Let our adversaries make the most of this declaration; but they will allow us the liberty, at least, to attach our own sense to these appellations, and not leave the interpretation of them to their ingenuity. As *Tories*, then, we are strongly attached to the Constitution of our Government, as established by law, and as existing by law at this time; we acknowledge its end to be the liberty and happiness of the people; and we consider it not only as admirably calculated to produce, but as actually producing, that end. By the *people* we mean not any one portion of the community, in contradistinction to another, but the aggregate mass of *subjects*. The Rights of the SOVEREIGN and the Rights of his *Subjects*, as settled by law, we hold it to be our duty to defend to the utmost of our power; and, in their defence, shall our pen be employed so long as we are able to use it; and our sword, should the turbulence of the times render it necessary to have recourse to it. We are friendly, not to *Parliamentary Reform*, but to a reform of Parliament, or, to speak more correctly, of the House of Commons;---that is to say, such a reform as should prevent any future House of Commons (of the *present* we say nothing,) from being used by any of its Members; as a refuge from a gaol, or as a safe retirement for *uncertificated* bankrupts;---this reform to be produced not by innovation, but by a rigid adherence to the *spirit* and *intent* of the *Qualification-oath*.

As *High-Churchmen*, our attachment to the pure doctrine and discipline of the Church of England, as founded on the Scriptures, and as expounded by a LESLIE and a JONES, is inviolate. In the true spirit of Christianity, we are friendly to the *toleration* of those who dissent from us, in principle or practice; but decidedly adverse to their *encouragement*. We consider the Corporation and Test Acts as salutary measures adopted by the wisdom of our ancestors, from a conviction of their necessity, for the safety of the establishment; and, viewing them in this light, we think it our duty, strenuously to oppose every attempt to obtain their repeal. We regard the

* This same Nobleman objected to the application of the epithet *Loyal* to the Volunteers of his parish; and to the use of uniforms, as having a tendency to confound *Citizens* with *Soldiers*. We state the *fact*, and leave the reader to add the *comment*.

union between Church and State, as necessary to both; we are convinced that a separation would be productive of the most fatal consequences; and, therefore, we trust, that their connection will prove indissoluble.

Such are our *High-Church* and *Tory*-principles, which, we hope, will become more and more prevalent, in defiance of the recent denunciation of the young Lord, who does not seem to have advanced beyond his *horn-book* in the science of politics. To the modern Whigs, and their associates, who see nothing praise-worthy in our Constitution, but that which forms no part of its essence, the *Revolution*, we would just observe, that the *Tories* formed the majority of that Convention by which it was achieved.

The contents of this *Fourth Letter* are thus arranged:

“Blackstone’s Commentaries deficient in Constitutional Information—The probable Reasons of the Commentator’s Deficiency in this Branch of Knowledge—Certain Speeches criticised for Unconstitutional Expressions—Parliamentary Phrases—Examination of the first Seven Chapters of B.’s Commentaries—Their Arrangement—The King is not a Magistrate—Our’s is not a Constitution of Ballances and Checks—A Paragraph of B.’s Text compared with an amended One—The word Prerogative does not properly signify the Royal Authority—Postscript—The Critical Review censured for Falsification.”

The author ascribes all the misconception and prejudice which prevail, respecting the form and nature of our Constitution, to the defective mode of arrangement, and the fanciful theory, adopted by Blackstone in his Commentaries, of which, however, he speaks in the highest terms, as containing most valuable information to the Student, on the whole system of our law, excepting only what relates to “the operations and nature of the Supreme Government.” In correcting the false notions to which this defect has given birth, he thus censures some of our modern orators.

“Blackstone says, the supreme Legislative power consists of King, Lords, and Commons; which, from the mode of expression, sounds like an authority exercised in a sort of co-partnership, share and share alike. During the debates on the Regency, and recently in the debates on the proposed Union with Ireland, these three parties have been termed “three Branches,” and “three Estates,” as if they were co-equal: some persons have gone further and termed the King “the third Estate;” so that having first brought him down to be *unus inter alios*; they do not allow him to be *primus*, but make him *Postremus inter pares*. The King is termed, in the printed speeches of some great men, “the third Estate;” another speaks of the Parliament as consisting of “three Estates or Branches;” another talks of “the Branches of the Legislature,” including the King; he goes further,

and supposes an "Allegiance of the people to Parliament;" and, that they have a right to be "governed by their Parliaments, and by no other human means." All these are improprieties, both in language and doctrine, and ought not to come from persons of high rank and character: they set examples of the worst sort, because they tend to lessen the King in the estimation of his subjects. It is certainly known to all these gentlemen, that the King, so far from being the third and last of three Estates, is himself the "head of the three Estates," of which the house where they speak is the third and last. The person above alluded to, must know, that Allegiance is not due to Parliament at all, but to the King alone, to whom he himself has often sworn Allegiance; and that we are not governed by Parliament, but by the King; who, indeed, may properly be said to govern by Parliament, as well as by other means, placed in his hands by the Constitution.

"These gentlemen are all professionally bred, and they ought to be models of correctness; I should be more pleased with an occasion to applaud, than to censure what comes from persons of their station, more especially from themselves, for whom I entertain a very high respect; and I am glad that one of them has given me an opportunity of shewing, that such is my real wish; for I am able to adduce a passage from his speech, that I must applaud, as quite conformable to my conception of truth; it is as follows. 'The Legislature of the Empire may, *in my opinion, in one point of view, and that, perhaps, the most enlarged, and soundest,* be considered as one great political machine, consisting of one and the same Supreme Head, both Executive and Legislative, to which are attached and linked two separate members; while each of those two is subdivided again into two analogous parts; the one, the Lords and Commons of Great Britain, empowered to prepare for the Sovereign's deliberation, sanction, or rejection, whatever may seem necessary for Great Britain, and for the Empire at large; the other, the Lords and Commons of Ireland, possessing, &c.—— the same power, as to the Kingdom of Ireland.' Here we have a just image of the King presiding over the Legislatures of both countries; and in this I allow some amends are made for the preceding loose expressions of this speaker. He will permit me, however, just to notice (what, perhaps, more reflects on the supposed taste of his hearers, than his own,) the ceremony, with which he thought himself bound to bespeak a hearing for this piece of truth, while there prevails an established toleration for the improper use of 'three Branches,' 'three Estates,' and 'Third Estate,' some of which phrases himself, and all of which others had been using on the same occasion, without any apology at all."

The author expresses his determination to exercise his critical jurisdiction over any future speeches of these orators which may contain similar errors, with the same freedom, which some of them exercised in their comments on his first Letter. He then pursues his critical disquisition of the first
books

books of Blackstone's Commentaries, and states his objections to the commentator's doctrine respecting the rights and functions of the Crown. Through these our limits forbid us to follow him; we must therefore content ourselves, with such extracts, as will, we think, fully justify our opinion, that his remarks, in the Letter before us, are distinguished by that sound legal knowledge, and political wisdom, which characterize all his writings. On Blackstone's theoretical system of *Checks and Counterbalances* in our Constitution, he has the following observations:

"This direct opposition of interests between the Lords and Commons, is, fortunately for us, nothing but a fabulous invention of our author; contrived, in order to round and finish more completely his mythological account of three co-equal, and co-ordinate Powers in the Legislature; for such co-ordination is implied by his whole system, though not, I confess, expressly so defined in words, as it has been by Mr. Wooddeson.

"As to a natural opposition of interest between the Lords and Commons, I am utterly unable to discover any. On the contrary, I think, I see many ties of common feeling, and interest, that cannot fail of producing the beneficial effects of Union and Co-operation, which are so much more needed in national councils, than checks and controuls. In the first place, they are not separated by an insuperable barrier, the most likely of all other considerations to cause aversion and hostility; but many of the Lords have sat among the Commons; many of the Commons look to seats among the Lords, either by creation or descent; and both Houses contain in them kindred and relations of the nearest sort. If they are so intimately connected in their persons, surely they are not less so in their concerns. What can be a matter of debate in either House, that is not equally interesting to the Members of both? In a country where the law is the same for high and for low, for those with titles and those without, there does not seem a possibility of any great difference between the two Houses in the debate of general laws. In the measures for affecting property, surely they are upon the same footing. Is it land, or money? is it for taxation, for inclosing, for canals, for trade? it would puzzle any one to point out, that the Lords, as Lords, have any distinct interest from the Commoners, upon these grand articles of Legislative discussion, and regulation.

"And yet there is a difference between the two Houses, which has its appropriate effect in Legislation, but neither the effect nor the cause are such as the Commentator has imagined. It is not an opposition of interests, or any effort in the nature of a check; but it is a distinctive character, a habit, and disposition of their own, that renders the respective bodies of the Legislature eminently useful, in addition the one to the other. Whether it is temper, or wisdom, or dignity, whatever it is that produces it, we certainly find measures, that have passed the Commons, are debated differently, and differently

disposed of by the Lords; and those who look on are as contented with their decision as with that of the Commons. The great question of the Slave Trade, which passed the Commons, still hangs in the House of Lords, and no one pretends to foresee its determination, either as to time or effect. No man ever ascribed this difference to any 'natural opposition of interest' between the two Houses. One reason alone, perhaps, is sufficient to account for it; it is a different set of persons pausing upon a national question, of experiment, involving large property, and highly affecting the trade of the country; a demonstration, in our own times, of the great utility resulting from two deliberative assemblies in the national Legislature.

"Revision, and reconsideration, then, constitute the principle upon which the two Houses act; it is by union, and by co-operating to mature the best measures, after repeated deliberation, that our Legislature proceeds, and not by opposition of interests, or by checks; and the result is, to execute well what has been well resolved; not the impracticability, and inaction, which the other supposition seems to threaten."

This writer's objections to Blackstone's use of the word Prerogative are extremely proper.

"It is a misuse of the word Prerogative to apply it to the whole of the Royal authority; for it properly signifies only a part; and as it signifies that part which trenches sometimes upon private rights, the application of it has always been invidious; the thing has been viewed with jealousy, and the name has in most times been unpopular. But the Royal authority is always revered and cherished, while the Prerogative is in discredit; and why give a name, which is wanting both in propriety and favor, when another may be had which has the advantage in both!"

He then justifies his own use of the word by the example of Sir Henry Finch, and others of our old lawyers, and proceeds thus:—

"This mistake of Finch's definition is an impropriety, that is, however, far exceeded by a deference he shews in another passage to Mr. Locke, who is not, in my opinion, a fit author for lawyers to quote, and he never fails of leading them into mistakes. Blackstone's words are these: 'For Prerogative, consisting (as Mr. Locke has well defined it) in the discretionary power of acting for the public good, where the positive laws are silent, if that discretionary power be abused to the public detriment, such Prerogative is exerted in an unconstitutional manner.*' I do not turn to Locke to see, whether the quotation is correct; for I am criticising Blackstone, who has made it his own by adoption; such unjuridical writers as Locke, are not worth a lawyer's criticism. That there are instances in which the King may, and ought to act, for the good of the people, not only

where the positive laws are silent, but even where they are against such exercise of authority, we all know; but these are very rare cases indeed; and how Blackstone should be brought to think, that a definition of such singular instances of Prerogative, is a good definition of Prerogative in general, which he had just been shewing is clearly allowed by many positive laws, is not to be accounted for but by the indolent confidence which he, as well as others, has too often reposed in such a writer as Mr. Locke."

The Postscript, which contains an exposure of the falsehoods of the *Critical Reviewers*, we reserve for a future Number, and a different department of our work.

DIVINITY.

ART. VIII. *A Letter to the Rev. Dr. Hawker, D. D. containing Strictures on his Letter to the Rev. R. Polwhele.* By John Wotton. "*Out of thine own mouth will I judge thee.*" Plymouth. Heydon. 12mo. Ps. 46. Price 6d. 1800.

THESE strictures are highly creditable to Mr. Wotton, as a man of sound sense and discernment, though not of a cultivated mind. Mr. W. is a dissenter, and a disappointed friend of Dr. Hawker; the evidence, therefore, which he brings in Mr. Polwhele's favour, must, we think, put an end to the controversy, and render any farther letters from Mr. Polwhele superfluous.

"You seem to start and recede (says Mr. W.) from the charge of itinerancy, as if it was a crime, by saying, 'So very opposite is this to my real character.' What term shall we apply to your reiterated journeys to the parishes of STOKES-DAMEREL, EGG-BUCKLAND, YALMPTON, &c. entirely for the purpose of preaching? Want of memory, or fortitude in you, Sir, was surely the cause of that assertion appearing. 'Alas! what is man!' You might, Sir, with more security have repelled the attack of Mr. P. by taking post on the immutable basis of God's word, than by making a flying retreat under cover of your strict adherence to the vicarage of Charles."

With respect to Dr. Hawker's political principles, Mr. W. very justly observes, that the conclusion drawn from the publication of his sentiments in the year 1794, can by no means ascertain the exact state of his mind at the present time. "I wonder that such a public character as Dr. Hawker is, should find it needful to recur for evidence five years back, to prove the loyalty of his principles; for it unluckily places you in a more awkward dilemma, than that in which you stood prior to the appearance of what cannot be allowed a defence; for it can be of no utility to any man, whose loyalty is doubted, to tell what he was five years since, when man is known to be a mutable being. Countless are the instances that might be found, to prove your inference erroneous. It is more than probable, that at the time

you writ (wrote) your appeal, vast numbers of those who have lately been executed for treason in Ireland, were untainted with French fraternity. Yet their former loyalty could not atone for subsequent guilt, nor exonerate them from its attendant punishment."

"We will now examine how far the practice corresponds with your '*cordial subscription* to the doctrines of the Church of England, as set forth in *her most excellent articles Homilies and Liturgy*, as by law established." "You frequently visit the sick, with a view, no doubt, to administer to them spiritual relief: but neither in the Articles, Homilies, or Liturgy, is there any thing *so excellent* as to be used by you, on such occasions; not even a single prayer out of the whole form, which, in the Common Prayer Book, is expressly prescribed for that purpose."—Again, when you attend private meetings for prayer, (which you are allowed to be the founder of,) do you ever recommend or use any of the prayers in the service of the Church of England? Is it not notorious (that) you treat all manner of FORM, relative to prayer, with a cool indifference, at these places—I might add, with truth, contempt?"—"When you give lectures in the church, on Sunday evenings, do you not lay by the Psalms of David, and select hymns for singing, written by some of the firmest dissenters?"—"Your uttering and publishing *twofold doctrines* of regeneration, is another indubitable proof of inconsistency. Thus you ring discordant changes with a vengeance. For, after having regenerated children at the *font*, and made them 'heirs of everlasting life,' you, from *the pulpit*, thunder damnation on them for being *unregenerate* children of the devil! Here, I pause with astonishment to think, that a man of such erudition as you are allowed to be should, in such a palpable manner, barter his veracity for worldly gain; for certainly, the most superficial reader of your letter must see, unless blind from choice, that you have exposed your *insincerity*."—"If I ask you, what analogy there is between your language, respecting Mr. P.'s hopes of future happiness, and that used by you at funerals, I must believe that you are not sincere, in regard to Mr. P. or, if sincere, that Mr. P. is the only one for whom you ever did shudder.—For you declare over the corpse of the most incorrigible wretch that ever died, that the deceased is gone, in sure and certain hope of the resurrection to eternal life."—"At the grave, if a person who had *lived the most reprobate life*, and *died the most wretched death*, having literally fell and broke (fallen and broken) her neck, while imprecating the vengeance of God on her guilty soul; I positively heard you pronounce her gone 'in sure and certain hope of the resurrection to eternal life.' You also thanked God for having 'taken her out of the miseries of this sinful world;' and then, seemingly, prayed to God, that 'when we shall depart this life, we may rest in him, as our hope is this our sister doth.'"

"While you are a clergyman, ACT IN CHARACTER, and not bring it into disrepute, by neglect on one hand, and innovation on the other.—How long halt you between two opinions? If you wish to exercise the right of private judgement, and liberty of conscience,

In praying and preaching extempore, why not come boldly without the camp, and emancipate yourself from the drudgery of forms and ceremonies?—You well know facts speak louder than words. While, therefore, you privately treat all forms with contempt, and strenuously recommend the contrary system after the manner of the dissenters; as often as you publish, for *particular reasons*, that ‘you cordially and heartily subscribe to the Liturgy of the Church of England;’ so often would I reply in the language of Jeremiah: ‘IT IS FALSE.’

We can no longer say of the *Hawkerian* controversy (if it may be so termed) that

“Adhuc sub judice lis est.”

For, whilst the above extracts authenticate Mr. Polwhele’s charges of itinerancy and fanaticism, and prove the propriety and expediency of his remonstrance with Dr. Hawker; we discover the Doctor fighting under false colours, or, (in other words) we observe a clergyman entrenched within the walls of the church, and ostentatiously proclaiming its strength and its beauty; yet secretly corresponding with its enemies,* and ready, we fear, to assist them, under the cover of the night, in sapping its foundations.

* We cannot dismiss this letter without observing, that its shrewd and sensible writer is sometimes guilty of such illiberal reflections on Dr. Hawker as betray the obscurity of his birth and education. For his insinuations at Pp. 10, 13, 17, which we disdain to cite, the following eulogia on Dr. Hawker will by no means atone: “There does not appear the slightest ground for Mr. P.’s uneasiness on account of your so far imitating Whitfield, as to quit hastily your present residence, where you are so much looked up to, by those whose morals you have, in a measure, reformed, by adding the manners of the gentleman to the accomplishments of a scholar. And I think it only justice to say, that your excellent pulpit-discourses have been, in all probability, blessed to the conviction, comfort, and edification of many souls now on earth, and of others who are, doubtless, gone to glory.” That Dr. Hawker’s pulpit-discourses are eloquent, Mr. P. not only allows, but gives him credit, also, for sincerity. It remains, therefore, that Dr. H. endeavour to regard the admonition and reproof of Polwhele and Wotton, and many others, as the just correction of his errors; and that he, henceforth, act in a strict conformity to those articles, and that Liturgy which he has termed, and which, we hope, he deems, MOST EXCELLENT.

ART. IX. *Loyalty enforced by Arguments which are founded upon just Views of Civil Government, as an Ordinance of God, and essential to the Happiness of Mankind. The substance of a Sermon, preached in the Baptist Meeting-house, Richmond-court, Edinburgh, on Sabbath, Aug. 4, 1799. To which is added, A Vindication of some Dissenting Congregations, who have been charged with disloyalty, by the late General Assembly of the Church of Scotland.* By William Braidwood. Small 8vo. Pp. 47. Price 6d.

Guthrie

Guthrie and Ogle, Edinburgh ; Duncan, Glasgow ; and Ogle, London.

THE antiquated expression *Sabbath*, on the title page of the sermon, may lead some of our readers to conclude hastily, that the discourse is a farrago of cant and fanaticism, such as disgraced the sermons of the Baptists and Independents of the last century. This conclusion would be very false, as well as hasty ; for we have not often found the duties included under the term *loyalty* more clearly stated, or enforced by arguments better-calculated to carry conviction to the minds of all who acknowledge the inspiration and authority of Christ and his apostles, than in this sermon of Mr. Braidwood's.

After a few preliminary observations made, in what must be confessed to be not very elegant, though perspicuous, language, the author, from Rom. xiii. 1—8, proceeds to the main design of his discourse, " which is to shew, that the subjection which we owe to civil Rulers is not an arbitrary appointment, of which we can give no account ; that it is obedience to those who, for reasons intimately connected with our own happiness, are declared by God himself to be our *lawful superiors*, and similar in its nature to the subjection which a wife owes to her husband, a child to his parents, or a servant to his master."

In prosecuting this design Mr. Braidwood proves completely, 1st, that Civil Government is of divine appointment ; 2dly, that it is intended to promote the happiness of mankind ; 3dly, that the duties which we owe to magistrates, and the manner in which these are enforced in the word of God, strongly confirms the doctrines for which he had contended under the two former heads ; 4thly, that many persons connected with Government were converted in the time of Christ and his Apostles, without being obliged to resign their employments ; 5thly, that there are several examples in the conduct of St. Paul, both of the high respect which he entertained for Magistrates, and of his claiming the protection of the Jews of his country ; 6thly, that Jesus Christ himself had the same respect, with his Apostle, for Civil Government ; and, 7thly, that, " though the New Testament does not establish any particular form of Civil Government, nor address Rulers of any description, as such ; yet the nature of their office is fully explained, and the duties incumbent upon them are as clearly pointed out as those of Husbands, Parents, or Masters." He concludes with some pertinent political remarks on the doctrine which he had delivered.

As a specimen of Mr. Braidwood's reasoning, we insert the following extracts for the instruction of those who pretend to believe, that all wars, even those which are *defensive*, are forbidden by the Divine author of our holy religion. This mistake, where it is real, must have arisen from not distinguishing between the duties prescribed to individuals as members of the *Christian Church*, and the duties prescribed to the same individuals as *Magistrates* or members of a *Civil Society*.

" They

" They who understand the nature of Christ's kingdom will easily perceive, that the kingdoms of this world could not be governed by laws which are well adapted to the government of a spiritual and heavenly kingdom, which is not of this world. The sword has no place in the kingdom of Christ, whose religion cannot be promoted or defended by any sort of outward violence, and who hath said, ' All they that take the sword shall perish with the sword.' * But coercion and carnal weapons are absolutely necessary for the defence of a nation of this world against external enemies, and for maintaining peace and good order within itself. In this manner, therefore, Christ distinguishes his kingdom, ' If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews ;' † implying, surely, that while he would not permit his servants to use violent means for the defence even of their King and Lord, no worldly kingdom could exist without such means of protection. One of the laws of Christ's kingdom, which is clearly stated, and frequently enjoined in the New Testament, is, that his disciples should not resist evil, or render evil for evil to any man. ‡ What would become of a nation of this world if its Magistrates were to follow this precept in relation to crimes committed against society? If they are Christians, they ought to regulate all their conduct as private individuals by the laws of the kingdom of Heaven ; and their public conduct, as Magistrates, should be guided by the principles of justice which the light of nature teaches, and which are fully opened up and explained in the word of God. It is their duty also to follow, as their unerring rule, the account which the Scriptures give of the nature and ends of their office, and the way in which it ought to be exercised for the good of mankind. But none of these things will ever lead a Christian Magistrate to imagine, if he be in his right reason, that he ought to suffer crimes against society to go unpunished. On the contrary, he will consider himself as " the minister of God, a revenger to execute wrath on him that doth evil." §

Again, he proves, that the employment of a Soldier cannot be forbidden in the New Testament, since many holding that employment " were made partakers of the salvation, which is in Christ Jesus. Some of them came to John's Baptism, for ' the Soldiers likewise demanded of him, saying, And what shall we do?' It is perfectly clear, that John did not consider the business of a Soldier as absolutely unlawful in its own nature, otherwise he would have had nothing to say to them, in relation to it, but ' resign your employments as Soldiers.' On the contrary, he laid down regulations for their conduct in the Roman army ; for ' he said unto them, Do violence to no man, neither accuse any falsely ; and be content with your wages.' || It cannot be supposed that the injunction, ' Do violence to no man,' signifies, that they were no longer to act as Soldiers ; for in

* Mat. xxvi. 52.

† John xviii. 36.

‡ Mat. v. 39. Rom. xii. 17. 1 Thess. v. 15.

§ Rom. xiii. 4.

|| Luke iii. 14.

that case it would have been necessary to advise them to be content *without their wages*. The violence against which he cautions them, is evidently, all cruelty, wanton severity, and lawless violence, to which their occupation as Soldiers did not necessarily lead them.—Christ said of a Centurion, or a commander of a hundred men, ‘Verily I say unto you, I have not found so great faith, no not in Israel.’* And the household of Cornelius, who was also a Centurion, were the first Gentiles to whom the Gospel was preached, after the resurrection of Christ. Of Cornelius, it is said, that ‘he was a devout man, and one that feared God, and that his prayers and his alms had come up as a memorial before God.’ And one of his household servants is called, ‘a devout soldier’ an epithet which cannot be conjoined with any unlawful calling or wicked character, as a devout robber, or a devout murderer! While Peter preached the Gospel to these Soldiers, and to the rest of the household of Cornelius, “the Holy Spirit fell on all them who heard the Word, and they spake with tongues, and magnified God, and were baptized.”†

Of the author’s vindication of some dissenting congregations, who have been charged with disloyalty, it is impossible to speak with such respect as of his sermon. On the *pastoral admonition* by the late General Assembly of the Church of Scotland we cannot at present lay our hands; but if we be not greatly deceived by the fallaciousness of our memories, no dissenters are, in that discourse, charged with disloyalty, but those who send missionaries through the country to collect the multitude by *beat of drum*, and to excite in their breasts a *hatred and contempt of their parish Ministers*. Such conduct as this, surely, Mr. Braidwood does not approve, however much he may dislike the Constitution of the Church of Scotland, or the alliance of *any Church* with the *State*. We must likewise put him in mind, that when he petulantly called the attention of his readers to the persecuting spirit of the Presbyterians of the last Century, he called it likewise to the enormities of his own predecessors the *Anti-pædo-baptists* of Germany, from the year 1525 to 1634; and that, if the members of any sect or society be answerable for the crimes of their predecessors, he has mortally wounded himself by the blow aimed at his adversary.

* Matth. viii. 10.

† Acts x.

ART. X. *A concise Selection of the Divine Excellencies of Revelation: with a Word of Advice for the Reformation of the Reformer Thomas Paine. To which are added, a Prescription for every Evil; and a Plan for the Reconciliation of all contending Powers.* 8vc. Pp. 32. Price 6d. Longman.

THIS little Essay might have been entitled, “Expostulations with Thomas Paine.” “I have not read (says the author) your writings, either on politics or religion. It may be, you stumble at the word of God, on account of the sins and infirmities of good men therein recorded. But surely, Sir, nothing can be a greater proof of its authenticity. For had they been written by artful and designing

designing men, they would have spoken of them as preachers do of their departed friends in funeral sermons; they would have set forth all their excellencies in the most conspicuous light, and have kept their failings and folly behind the curtain." It is not probable, that Thomas Paine will pay any great deference to a person who addresses him without having read any part of his writings, either on politics or religion.

The style is such as becomes the subject, but we are not much charmed with the expression at p. 24, "*innumerable numbers!*"

POLITICS.

ART. XI. *Congress at Rastadt. Official Correspondence between his Excellency Count Metternich, Minister Plenipotentiary of the Emperor; the Deputies of the Empire, and Citizens Treillard, Bonnier, Roberjot, and Jean de Bry, Ministers Plenipotentiary of the French Republic, assembled at Rastadt, for the Purpose of negotiating a Peace between those Powers. Containing the whole of the State Papers, from the Commencement of the Negotiation in December 1797 to April 1799, the period of its Dissolution. From the Original Papers. With an English Translation.* 8vo. Pp. 723. Price 9s. Wright. London. 1800.

LITTLE more remains for us to do than to announce this collection of State-Papers, the most curious, we conceive, that was ever exhibited to Europe, since the days of its civilization, and since the mode of negotiation by a Congress was first established. A constant violation of the Law of Nations, on the one part, and a fruitless protest against, and subsequent degrading acquiescence in, such violation on the other; French perfidy, and Imperial weakness, combine to present a memorable lesson to the present, and to future ages;—the collection of such documents is an essential service rendered to history.

ART. XII. *Forethoughts on the General Pacification of Europe.* 8vo. Pp. 104. Wright. 1800.

THIS is a tract of no ordinary merit, and it treats of a subject of no ordinary importance. Those maxims of the public law of nations, which affect the very "*FUNDAMENTALS OF SOCIETY*" are here considered in their relation to the present Political State of Europe;—and the necessity of an effectual and permanent provision for their preservation, at a general peace, is insisted on with equal strength and ability. No peace, that is not founded on these principles, can ensure either safety or continuance.

"The laws of natural Society are of such importance to the safety of all States," (says an eminent authority,) "that if the custom once prevailed of trampling them under foot, no NATION could flatter herself

herself with the hope of preserving her NATIONAL EXISTENCE, and enjoying domestic tranquillity, however attentive to pursue every measure dictated by the most consummate prudence, justice, and moderation. Now all men and all States have a perfect right to those things that are *necessary for their preservation*; since that right corresponds to an indispensable obligation. All nations have, therefore, a right to resort to forcible means for the purpose of repressing any one particular nation who openly violates the laws of the Society which nature has established between them, or who directly attacks the welfare and safety of that Society." (VATTEL Prelimin. § 22.)

As Mr. FOX has consecrated the authority of VATTEL with his party, it is to be hoped, that these gentlemen will attend to the apposite quotations from that able writer which are to be found in this judicious tract, accompanied by a train of reasoning, the cogency of which can only be resisted by the most inveterate prejudice.

The author's observations on the fatal consequences which would result from the possession of the Austrian Netherlands by France, are consonant with the opinions of the best writers and wisest Statesmen of all ages. Would to Heaven! the powers of Europe could be impressed with a due sense of this important truth; but, alas! we have too much reason to fear, that even that Potentate, from whom these valuable dominions have been wrested by the arms of Republican France, scarcely harbours a wish to recover them.

The mean suggested by the author for enforcing a constant observance of the Laws of Nations is the establishment of a permanent Congress to sit, both in Peace and War, in some privileged place, and to which all the Powers of Europe should send Ambassadors. Many advantages might certainly be derived from such a system, and it would require more sagacity than we possess to discover any radical objection to it. At all events, it is highly deserving of serious attention.

For the benefit of those orators and writers who have constantly ridiculed the idea of "*Indemnity for the past, and Security for the future*," we shall extract one other passage quoted from VATTEL, so directly in point, that, if the author had been endued with the spirit of prophecy, and had foreseen the existence of the present state of things, he could not possibly have written more to the purpose.

"When a Sovereign (says he,) has *been compelled to take up arms for just and important reasons*, he may carry on the operations of War till he has attained its lawful end; which is to procure JUSTICE and SAFETY. If the cause be dubious, the just end of War can only be, to bring the enemy to an equitable compromise; and, consequently, the War must not be continued beyond that point, the moment our enemy proposes or consents to such compromise, it is our duty to desist from hostilities.

"But, if we have to do with a PERFIDIOUS ENEMY, it would be IMPRUDENT to TRUST either his WORDS or his OATHS. IN SUCH CASE, JUSTICE ALLOWS and PRUDENCE REQUIRES, that we should

should AVAIL OURSELVES OF A SUCCESSFUL WAR, and FOLLOW UP OUR ADVANTAGES, till we have HUMBL'D A DANGEROUS AND EXCESSIVE POWER, or compelled the Enemy to give us SUFFICIENT SECURITY FOR THE TIME TO COME." (B. IV. § 6.)

We have only to add, of this Tract, that the argumentation is close; the premises are just; the conclusions powerful; the principles unquestionably sound; and it is our earnest hope, therefore, that it may not only be generally read, but generally studied.

ART. XIII. *Considerations concerning Peace.* By a Fellow of St. John's College, Cambridge. 8vo. Pp. 31. Hatchard. London. 1800.

THIS secluded "Fellow" has evidently reasoned himself into a conviction, that France is desirous of Peace because it is her interest to be so; and that Mr. PITT is adverse to it, because the continuance of the War contributes to the extension of his influence and power. But his premises are false, and his inferences unjust.—That the people of France are desirous of Peace is most undoubtedly true, but how, in the name of common sense, can the author believe that the Great Consul is disposed to make either the wishes or the interests of the people the rule of his conduct? In what single instance has this been the case? We defy him to produce *one*. Respecting Mr. PITT, we would ask him whether his power and influence were so contracted before the War, as to render any sacrifice of popularity necessary to their extension? He admits ambition to be the leading feature in the character of the Minister; but is he to be told that the favourite objects of that ambition were the reduction of the National Debt, and the augmentation of the National Resources;—objects with the accomplishment of which War must necessarily and essentially interfere?

No writer can be expected to reason justly on this subject who considers the present as an ordinary War, and who puts the revolutionary principles by which it was occasioned, and by which it has been prolonged, entirely out of the question. There is much declamation on the horrors of War, in these pages, which is worse than useless. The author has not, we hope, the presumption to suppose that he has more humanity than his opponents; or a more just sense of the calamities inseparable from a state of warfare. He admits, however, that there are strong grounds, for suspecting the sincerity of Bonaparte, and that it would not be safe for this country, in the event of a Peace with him, to reduce her forces to the quantum of a Peace-establishment.—He expresses his conviction too, that the people of France, at this moment, earnestly wish "to recal their ancient line of Sovereigns;" but he tells us, forsooth! that they are "restrained by a commendable pride"—How commendation can attach to that strange species of pride which restrains the disposition of revolted subjects to return to their allegiance, we are wholly at a loss to imagine.

The majority in the House of Commons are treated in a most indecorous manner by our author; and we could point out many unguarded passages, and some contradictions in argument, that deserve censure; but the goodness of his intentions shall screen him from the severity of critical animadversion. We recommend it very seriously to him to peruse and *study* the Tract reviewed in the preceding Article.

ART. XIV. *The Question Stated, as it respects Peace and War.*
12mo. Pp. 32. Price 1s. Crosby and Letterman. London.
1800.

THIS pamphlet, like the preceding one, is the production of a well-meaning man, who undertakes the discussion of an important question, without having previously submitted to the trouble of acquiring that information, which could alone render him competent to the task. That we are both able and willing to support a War, which has, for its avowed and real object, every thing which is dear to man, in a civilized and social State, nobody who attentively considers the state of this country can possibly doubt; nor can any one, we think, who reflects on the circumstances which have recently occurred in France, in the actual situation of that Republic, and on the principles still openly professed by her rulers, entertain a rational doubt, that no safe or permanent Peace can be concluded with her, at present. We conclude our observations, with the expression of a hope that the author may be disposed to *re-consider* the Question.

THE DRAMA.

ART. XV. *A Statement of the Differences subsisting between the Proprietors and Performers of the Theatre Royal Covent Garden, given in the Correspondence which has passed between them.* By John Johnstone, Joseph George Holman, Alexander Pope, Charles Incledon, Jos. S. Munden, John Fawcett, Thomas Knight, Henry Erskine Johnston. 8vo. Price 1s. 6d. Miller. Old Bond-street. 1800.

THE baneful consequences of the French Revolution have not only extended to the several states of Europe, overthrown the independence of some, and endangered the safety of others, but have also contributed to relax the springs of private authority, and to introduce disorder and confusion into every department of society. It may seem strange to connect the petty dissensions of a play-house with the doctrines of revolutionary France; but it is hardly possible to estimate the influence of those doctrines in their operation upon every species of legitimate authority. The direction of the Theatres Royal of this metropolis

metropolis is vested in the Proprietors by A. PATENT, granted by the Crown, and the performers are, by the terms of the articles into which they enter with the Proprietors, firmly bound to do whatever duty may be allotted to them. The terms of the articles are very strong, and it is in the power of the Proprietors, acting according to the rigid letter of those terms, to send their actors upon the stage in dances, masques, interludes, &c. &c. or whatever they may think proper to bring forward, for the interests of the Theatre. It is, however, never the practice of managers, nor is it their interest, to allot any part to a performer unsuitable to his talents, though it may be reasonably expected that, upon particular occasions, as the Manager abates his authority, the performer would descend from his dignity; in order to forward the advantage of a property from which his subsistence is derived. Such has hitherto been the state of the Theatre, and such it would most probably have remained, if the jacobinical maxims of the day, which tell *the servant* that he ought to be *the master*, had not kindled a spirit of ambition in all classes—a spirit which, at length, seems to have made its way to the stage.

The pamphlet before us comes from eight performers of Covent Garden Theatre, all of whom enjoy high salaries; and derive great advantage from that Theatre, as will be hereafter seen. They are, however, dissatisfied with their situation, and have come forward with a STATEMENT of their grievances. Amidst much, very much, extravagant matter, in which they are not sparing of uncandid insinuations, and opprobrious epithets, directed against the Proprietor—their complaints are reducible to THREE HEADS, which they deem essential, and which they urge with great zeal, but with little ability. These alleged grievances are, 1st. The proposed increase of 20l. on the expence of a benefit, making the future expence 160l. 2d. Restrictions to points of ORDERS, or the power of sending persons *gratis* into the Theatre. 3d. The advance of the usual fine of *five pounds*, for refusing admission, *rafter*, to *thirty*. We find in the course of this correspondence, that the chief proprietor, Mr. HARRIS, (a gentleman as well known for his loyal principles as for his liberal conduct,) on the head of orders, which the performers contend for as *a right*, insists that it is merely *an indulgence*, but that it should be extended to them as freely as heretofore. That it is not *the right* of the performers, every body who is at all acquainted with the customs of the Theatre, knows; and the Proprietors, in this respect, deserve praise for the moderation with which they promise to continue that indulgence, notwithstanding the violence with which the performers have endeavoured to wrest it from them, and to convert it into one of their *inherent privileges*. This point was absolutely conceded to the performers, as is evident in a letter from Mr. HARRIS, contained in the statement. As to the increased expence of the benefit, Mr. HARRIS assures them, that the weekly expences of the Theatre even exceed the 160l. proposed to be charged to the Performers, and refers them to the Treasurer for the truth of that assurance. The Treasurer, upon application, solemnly declares, that the expence is more than the 160l. as asserted by the

Proprietor, and offers to substantiate his declaration UPON OATH. This solemn declaration, however, does not satisfy the performers, and they demand a specification of the *items* constituting the charge. Here the Proprietor, who does not choose to have all his concerns ransacked by a set of men, who are not *partners in the firm* of the house, but mere agents, who have embarked no capital; and are not to suffer by the contingencies to which the property is liable, very naturally pauses, and will not permit them to rush into his treasury to ascertain his loss or gain, and have an opportunity of exposing all his affairs to the world at large. His refusal, therefore, constitutes one of the essential grievances which have induced the *dissentients* to make their appeal to the public. It is necessary here to observe, that the performers who thus complain are all engaged *by contract*, or *verbally*, and are none of them subject to any of the grievances stated in this pamphlet, (the point of orders, we see, had been assented to by the Proprietors) 'till the expiration of their present articles, some of which have two or three years to come. In fact, therefore, these men are complaining of what never can be inflicted upon them, except by their *own choice*, for, on entering upon *new articles*, they may, or may not, agree to the measures proposed, and even if they were subject to the increased expence for their benefits, they ought not to demand the *items* before the benefits take place, and before a charge is made. But they are none of them liable to it, for the Proprietor having made his verbal engagements with two or three of the performers, during the period when a less expence was required in the terms of the contracts, signed by the others, honourably conforms to the principle of the contracts with these performers who are not bound by written agreements. Thus, then, their second head of complaint is premature and nugatory. The performers stand in the same situation respecting their third ground of complaint, viz. the increase from 5l. to 30l. for the refusal of any character which the Manager may assign to them in a *new* or a revived play. The terms of their articles exempt those who have engaged in a contract from the operation of this increased fine, and the honour of the Proprietor has been liberally pledged not to enforce it on those not in articles, 'till the expiration of their verbal engagements. So that, in fact, these performers having the indulgence of *ORDERS* secured to them by a written promise from the Proprietor, and not being liable to the increased fine under their present engagements, formal and implied, have nothing to complain of, and are guilty of a most shameless effrontery in thus obtruding themselves on public attention, and attempting to vilify the character and conduct of their employers. It is easy to conceive what mischief would probably have attended a permission to these discontented men, to explore the books of the Proprietors. If the *items* which the performers so anxiously demand before any charge is made, and without being under the danger of having the augmented charge imposed upon them, except by a new engagement, had been detailed, however clearly stated, and however justified by the increased expence of every article consumed in a Theatre, they would most probably have been the

source

source of eternal cavalling, for what must be expected from men who complain without a cause, if they should have any thing to urge which they could distort into the appearance of a grievance.

We have waded through the whole of their tedious statement without any prejudice against them, or their profession, and we see upon the very face of their book, that they are a set of "perturbed spirits," who enjoy situations much above their deserts, and who would, perhaps, never be quiet till they should *command* where they are employed *to obey*, and who, if they could obtain the rule, would, by jealousy, ambition, and self-interest, bring themselves into as much confusion as their conduct seemed likely to excite in the Theatre by which they are supported in luxury. But even granting that their complaints were well-founded, the Proprietor assured them in his letter that he would *redress* the grievances of every individual *separately made*, though he would not recognize them as a *self-elected committee*. Nothing would do. They resolved to throw themselves upon public protection, or, in other words, they were, perhaps, desirous of *enlisting the mob* in their cause, who, from the *high court* of the *one shilling gallery* might greet them with *acclamations*, make *uproar* the *order of the night*, and, at length, weary the Proprietors into a compliance with their requisitions.

We have one short question to *ask*—Is not this conduct in the performers contrary to the authority of a Patentee, confirmed by THE CROWN, and guaranteed by LAW, a COMBINATION against their employer, that endangers the welfare of a property which they are hired to serve; and if so, how does it differ from the *illegal combinations* of *journeymen shoe-makers*, &c. &c. and why should it be treated in a different manner? We will now dismiss this subject, subjoining the Treasurer's account of the *net income* which the insurgents received from Covent Garden Theatre during last season, just observing that all these men have engagements during the summer, in the country, by which they clear, perhaps, as much, if not more, than they do by their connection with Covent Garden, having no other draw-back than the necessity of being absent from the metropolis in the most agreeable season of the year! Poor men!

	Benefit Receipt.			Salaries.			Clear Receipt.		
	£.	s.	d.	£.	s.	d.	£.	s.	d.
Mr. Incedon - -	619	1	0	413	6	8	888	14	2
Mr. Holman - -	350	2	0	380	0	0	517	14	2
Mr. Pope - - -	335	19	6	380	0	0	965	0	4
Mrs. Pope - - -	391	0	6	254	13	4			
Mr. Munden - -	630	12	6	380	0	0	868	6	0
Mr. Fawcett - -	532	6	6	380	0	0	761	2	6
Mr. H. Johnston -	334	3	6	380	0	0	817	2	0
Mrs. H. Johnston -	401	15	0	—	—	—			
Mr. J. Johnstone -	478	0	0	318	6	8	650	17	2
Mr. Knight - -	392	3	0	318	6	8	566	16	2
	4,465	3	6	3,205	13	4	6,095	12	4
	D d 2						Such		

Such is the trifling income upon which these unfortunate children of Theſpis are obliged to ſubſiſt in theſe hard times! If they complain upon ſuch grounds, and with ſuch reaſon to be ſatisfied with their lot, compared with thouſands full as meritorious as themſelves, the Manager, beſides his other motives for ſuch a meaſure, has evident reaſon to increaſe the fine, in order to oblige them to do their duty.

The only fault we have to find with the Proprietors, is for a needleſs, and dangerous, relaxation of authority; in conſenting to appeal to any other Court than their own. In their own Theatre they are Sovereigns; the performers are bound to them by a ſolemn contract; and it is a duty which they owe to themſelves, and to their ſucceſſors, to enforce the terms of ſuch contract; to ſilence any rebellious murmurs; to puniſh any illegal combinations, by the exerciſe of ſuch means as the law places within their reach. Indulgence to the humble, and *juſt* remonſtrances of obedient ſervants, may be laudable; but reſiſtance of the imperious demands of refractory agents is, unqueſtionably, a duty. When we conſider the birth, education, and talents of theſe *injured* men, and compare them with the rewards which they receive; when we conſider that the mere caſual poſſeſſion of a good voice ſecures an income of a thouſand or twelve hundred pounds a year to an individual, whoſe utmoſt exertions, in any other line of life, would be inadequate to procure him more than a ſcanty ſubſiſtance; we are forcibly impelled to the repetition of a homely proverb, and, without ſeeking to check the diſpoſition to ſing or to ſpout, would ſain exhort ſuch *riders* to diminſh their ſpeed. *Exit Critic.*

P O E T R Y.

ART. XVI. *Orange; a Political Rhapsody. In Three Cantos.* Small 8vo. Pp. 72. Milliken. Dublin. 1798.

WE had miſlaid this poem, or it would certainly have been noticed by us long ago. The firſt part of it—for it was publiſhed ſeparately—appeared on the eve of the rebellion, when its influence is ſuppoſed to have been very conſiderable in exciting a ſpirit of loyalty. It has had a moſt extenſive circulation, having run through ten editions. The title ſufficiently indicates the nature of its political tendency; and the author is evidently a man of independent principles, firmly attached to the eſtabliſhed inſtitutions of his country, in church and ſtate. Hence he laſhes with ſeverity the inveteracy of her enemies, and the puſillanimity of her friends, without reſpect to perſons or party. Many of the lines in this ſatire betray a diſregard to metrical accuracy, and the rhymes are not unfrequently defective; but this evidently ariſes from the deep impreſſion which the importance of his ſubject had made on the mind of the author, which induced him to ſacrifice *manner* to *matter*; for there are ſufficient marks of poetical talent in different parts of the poem to convince

convince the reader that he is fully capable of producing a more polished composition. The notes display much humour, and though some of the anecdotes and allusions can only be known to a native of Ireland, they cannot fail, on the whole, to interest an Englishman.—The following is a tribute of justice to one of the firmest defenders of the rights and duties of Irishmen.

“But see unshaken DUIGENAN boldly stand,
And face with proud contempt the rebel band,
While his strong truth the prudent senate awes,
And forces, even from Popery, applause;
Unawed by dread, by interest unrestrained,
He only seeks for fame by honour gained;
And fixed in principle, in truth sincere,
Stands unfeduced by favour or by fear.”

The second canto opens with a well-drawn contrast between the state of Ireland, before and after the rebellion, which exhibits a fair specimen of the author's abilities in his double capacity of poet and annotator.

ORANGE*—CANTO II.

“Time was—nor far remov'd that happy time,
When Erin's muse could pour the sportive rhyme,
When Twiss or Manly (1) raised the frequent smile,
Strutting in borrowed splendour round our isle;
When at a coxcomb, proud in self-conceit,
Satire could laugh, while wisdom did not hate;
Then no dark politics—our day's disgrace,
Mantled the brow or gloomed the furly face—

* “I have been informed by the public, and my friends in general, that notwithstanding the precision, circumspection, accuracy, and learning of my notes upon this poem, this being the second canto, which, according to the immortal Hudibras, is the second book—I have overlooked and forgotten to explain the signification of the title, which, as I am told, is the principal part of a work: My late uncle having been always remarkable as a writer of titles, which he did to Swift's Works, Pope's Homer, Plutarch's Lives, and other poets of the last age, in a style of superior learning and elegance, of which the above is a specimen. Orange is the name of a pleasant fruit which groweth in Spain, and is therefore called a China Orange, which are sold on Essex-bridge and the Coal-quay, to the great annoyance of foot passengers, and others who ride along those streets, by slipping of horses upon the skins or peels thereof—of which the Paving Board, Lord Mayor, Apple-women, Sheriffs, and other Magistrates, ought to be particularly careful, as well as accidents which happen by the over-driving of bullocks and other enormities. Orange is also the name of a colour, a principality in France, and the Stadtholder of Holland, who was formerly King William III, of glorious and immortal memory.—*G. F. jun.*”

Then social ease relaxed our cares to rest,
 Nor feared a dagger in each neighbour's breast :
 Thoughtless of harm the peaceful rustic slept,
 And women at old tales of murder wept.
 Oft as the Sabbath closed the weekly toil,
 The cheerful village brighten'd with a smile,
 The ruddy damsel met her sun-burnt swain,
 To lead the dancers on the neighbouring plain——
 The scenes of Auburn rose confes'd to view,
 And our sweet bard his glowing picture drew.

" How chang'd the scene!—distrust and scowling gloom,
 Flag with murky influence thro' the social room ;
 The joke, the pun, the sprightly song, no more
 See all the thoughtless table in a roar—
 Affrighted *Comus* flies the madding scene,
 And leaves mankind to politics and spleen.
 No more the sportive muse of Murcia's plains,
 Inspires her Preston's (2) wit and attic strains—
 No more do Jephson's (3) sneer or Courtenay's jibe,
 Relax the muscles of the festive tribe—,
 No more Fitzgerald's (4) academic muse
 Unbends from toil to brush the mountain dews :
 Even he, (5) whose talents sway the admiring bar,
 Or in the senate wield resistless war ;
 Whose daring muse to glory might aspire,
 Restrains her soaring flight and ardent fire—
 And anxious only gainful pleas to draw,
 Plods the dull round of politics and law,
 While classic Preston seeks a living tomb,
 Th' inglorious idol of a news-club-room——
 Listless of fame, or quite content to gain,
 The vapid incense of Jos. Edkin's (6) brain :
 While Alma's muse, through learning's thorny road,
 Leads the meek champion of the christian God.
 Even Courtenay prostitutes a noble name,
 In the rank stews of democratic shame ;
 And Jephson, grown of sober dullness vain,
 Plods in the drowsy biographic train.
 No more are rural peace and comfort found,
 But ruin, rage, and riot stalk around ;
 The wakeful village, scorning honest toil,
 Sends forth the murderous band to nightly spoil—
 With Drennan's lies and maudlin whiskey warm, (7)
 To rob and slaughter, to procure reform.
 Alike green youth and unresisting age,
 Yield up their lives to their infuriate rage ;
 Not sacred robes their impious hands restrain,
 And shrieking beauty pleads for life in vain,

With idiot apathy we hear their cries,
Hear their deep groans in sad succession rise;
Like the blood-boltered Banquo's train they come,
And stalk in grim procession to the tomb—
With wonder crazed, with fear and doubt perplexed,
We hardly rouse to ask—"Who falls the next?"

" 'Tis fell democracy, whose furious hand
Stabs at the vital honour of our land,
Tears every infant virtue from the soil,
And fills our fields with turbulence and broil;
Bids man, unthinking of life's puny span,
Raise his mad arm to murder fellow man."

The arts of calumny, invariably employed by democrats of every denomination, are well delineated in the following passage:

"Who can be safe, while Slander thus can roam,
And stab her victim in his peaceful home?
And, while he shuns the rankling wound in vain,
Smiles with malignant pleasure on his pain.
Is there one vice or weakness which your mind
Abhors the most, to which 'tis least inclined?—
That vice or weakness on your name is hurled,
And brands your honour to a slanderous world.
Does spotless birth support your honest pride?
Your mother in a brothel shall have died.

Does conscious courage swell your ardent breast?
A thousand lies your cowardice attest.
Have you drank deep of learning's sacred spring?
The name of *dunce* in every ear shall ring.
Thus Cooke is ignorant and raw from school,
And Cusse a generous unsuspecting fool—
An horsewhipped coward Barrington appears,
And perjured Ogle loses both his ears—
Dishonesty affails Latouche's fame,
And insolence is joined with Enniskillen's name.

"But at the shrine of Faction bend the knee,
Adore the fiend of hell—Democracy:
Obscene as Griffith, blasphemous as Dodd,
Renounce your Saviour and abjure your God,
In guilt impartial, friends and foes betray,
And let your vices blaze in open day;
Then every Journal with your praise shall ring,
The Press your endless eulogies shall sing—
Your glorious name in every page shall stand,
The purest patriot of a suffering land—
And should your crimes the sleeping laws provoke,
You shall have speeches which you never spoke—
Shall have this cordial comfort while you swing,
That countless traitors from your blood shall spring—

Eternal elegies shall sing your name,
 Eternal affidavits shall enflame,
 Shall fix your sterling guilt and prove your well-earned fame." }

We shall conclude our account of a poem which reflects honour on the principles and feelings of its author, with his address to our gracious Sovereign, in which the spirit of loyalty is happily combined with the spirit of truth.

" Oh, friend to Virtue and by Virtue loved !
 Honoured by Truth, and by thy God approved ;
 Though these mad times withhold thy praises due,
 Yet future days shall own those praises true ;
 Proud of the homage of the good and just,
 Of that ~~part~~ faith which you defend and trust ;
 In all thy glorious life without a foe,
 Whom Virtue's self might be aggrieved to know ;
 Is there a wretch in morals and in fame,
 Lost to himself, to virtue, and to shame,
 At thee his desperate rancour hurls the dart,
 Dipped in the poison of his putrid heart ;
 Still does the venom'd shaft from thee recoil,
 Still baffled Vice renews her fruitless toil.
 Have not thy foes throughout a lengthened reign,
 Been only such as Wolcot (8) Wilkes, and Paine ?
 Atheists who fear the faith thy laws defend,
 And only hating thee as Virtue's friend.
 Long may thy life remain to Britons dear,
 Long may domestic love thy labours cheer ;
 Long may thy gallant sons thy cause sustain,
 And long thy banners triumph o'er the main ;
 Soon may thy conquered foes thine empire own,
 And crouch for peace to thine offended throne ;
 Long may thy virtues guard the British state,
 And GEORGE THE GOOD be hailed—as GEORGE THE
 GREAT.

(1) " Richard Twiss, Esq; F. R. S. &c. &c. &c. a notorious traveller into foreign parts, in particular Swadlinbar, Waterford, Spain, and the Obelisk in Stillorgan-park : he hath a very lively genius, having been several times kicked and tweaked by the nose, for his brilliant fallies in derogation of this country, while he was hospitably entertained therein. He declined travelling into Connaught and the barony of Forth, those provinces being remarkable for hospitality and other savage customs ; but was roughly handled, clawed, and bitten by one of those barbarians in a coffee-house in London. Mr. Twiss hath, however, outlived the ingratitude of his enemies, whom he had so grossly injured, and his resemblance placed in a certain utensil ; for which he went in the most public spirited manner to Paris, to see the execution of the late King Louis XVI. with which and a new species of thistle, he returned safe to his native country, to the great embellishment of the arts and sciences."

(2) "Preston. This gentleman hath written several works and poems, which he hath most patriotically printed by subscription, on the best Dutch paper and type, for the public benefit—the same being enriched with sundry engravings and other embellishments, which are of great service towards the understanding thereof."

(3) "Mr. Jephson hath written many humorous pieces, particularly the Count of Narbonne, Braganza, and other tragedies: he hath of late turned Plutarch's lives into verse, from the Greek, which he calleth Roman portraits, together with the history of Cleopatra—and is now engaged in writing a comedy upon the sad events which have happened in France—from which, the Lord of his infinite mercy, preserve us."

"Mr. Courtenay is also a descendant of the late Emperor of Constantinople, and author of many smart and biting sarcasms, parliamentary speeches and other poetic pieces."

(4) "Fitzgerald. The Rev. Gerald Fitzgerald, F. T. C. D. and D. D. author of the Academic Sportsman, a pastoral, in verse; in which there is a poetical description of the Black Mountain, the River Dodder, and other artificial curiosities near Dublin—and a treatise on the Hebrew language, in support of the Revelations."

(5) "This gentleman, as I am told, means Counsellor Charles Bushe, M. P. for the borough of Callan, and pupil of Mr. Samuel Whyte, at the English Grammar School, No. 75, Grafton-street."

(6) "Jos. Edkins. Keeper of the Dublin Library Society, Boydel's Shakespeare, Capt. Thomas Cunningham, and other curiosities.... This gentleman is an author of good reputation, having with laudable industry and flagrant zeal made a collection of poems, by Mr. Charles Fox, Mr. Sheridan, Dr. Gilbourne, Mr. Tickell, Mrs. Battiere, and other celebrated geniuses."

"The Captain is an ornament to his Majesty's navy, having lost several of his Majesty's cruisers with great credit, against Jack the Batchelor, the Town of Rush, the Black Joke, and other notorious pirates—from which he has now retired upon his pension, and enjoys his otium cum dignitate (as my Lord Cloncurry saith) in an arm chair in said room, which he useth for the purpose of censuring his Majesty's person and government, with great spirit and loyalty, as he is in duty bound, having all his support from the bounty thereof."

(7) "A very loyal doctor of physic, he having been acquitted and turned out of court, for publishing a treasonable libel; in which being a little man and of weak stature, he calleth upon the volunteers to help him in overturning his Majesty's person and government."

(8) "Dr. Wolcor, a poet, clergyman, and physician, surnamed Peter Pindar, whereby he exhibiteth his multifarious talents to the public, having been degraded from his gown for indecency therein; he therefore became justly enraged at the discreet conduct and temperance of his Majesty, whom he accordingly revileth in sundry obscene, witty, and satirical verses, in which he hath ingeniously brought in the facetious histories of Tom a Lothian, Jack Hickathrift, the London Jester, and other classical authors of good reputation."

ART. XVII. *Peter not infallible! or a Poem addressed to Peter Pindar, Esq. on reading his Nil Admirari, a last illiberal Attack on the Bishop of London; together with unmanly Abuse of Mrs. Hannah More: also Lines occasioned by his Ode to some Robin Red-breasts in a Country Cathedral.* 4to. Pr. 3d. Cadell and Davies. London. 1800.

THE ingenious author of "Gleanings after Thomson," reviewed in our Number for September 1799, justly indignant at the blasphemous ribaldry of Peter Pindar, here administers some wholesome correction and advice to that bard, who is too far gone in profligacy, we fear, to feel the one, or to profit by the other. This attempt is highly creditable to the author's abilities, and, which is of more consequence to him, to his principles. Throughout his poem, too, we have discovered marks of feeling and humanity, properly tempered, and beneficially applied, which have made us dwell with peculiar pleasure on his pages. His observations on "Peter Pindar's almost blasphemous abuse of sacred music," we shall extract; as we cannot detach any passage from his poetry without injuring the sense.

"Think, Reader, thou art entering some venerable Cathedral, when, on a sudden, the majestic organ peals Devotion through the dome, and bears thy soul along with her in divine enthusiasm to the skies. While a company of innocent children, in garments of snow, that are fit emblems of the purity of their souls, are chaunting, at solemn intervals, the strains of Jesse's son. When, lo! in dreadful visit, some fiend peeps from the gloomy cloister, to mix in horrid smiles the yell of blasphemy, as he mutters execrations of revenge!—Think thus, and what are thy feelings? Nearly such were mine, on perusing what is innocently called, "An Ode to some Robin-red-breasts in a country Cathedral."

"The scene of the former part of these lines is supposed to be in the author's college chapel. Nothing but the bosom of Sensibility herself can form ideas exalted enough of a finely-swelling organ preaching devotion to an assembly of youths, uniformly clad in vestments, which are, sometimes, we trust, even here, the pictures of purity within! An assembly that are to be the future guardians of their country's religion, her liberties, and her laws. The writer always observes a more than usual degree of attention on a surplice or organ evening. And though, with beings that are not angels, there must be too often "the sounds which affectation brays;" yet, if Dr. WOLCOT has ever heard an *hallelujah chorus* in the "Messiah," let him tell me whether it be possible for dissipation not to pause in her mad career, and the cold, indifferent bosom of apathy herself not to expand, for once, with the momentary fires of something that borders on devotion? This, perhaps, is as much as can be said of the works of a PETER PINDAR. Nay, a wreath which can seldom be suspended from the consecrated cushion, as a trophy to the *eloquence of the pulpit*. If then the reputation of such admirable preachers as the organ and her attendant quire of strutting cherubs—the only ones, at least, which mix with mankind—if

the

the reputation of these be blasted by a voice that is more than "Tainted with ale, and gin, and eggs, and bacon," a voice tainted by envy, malice, and revenge, sure such an one was never rock'd in Fancy's cradle, nor hush'd into the *amabilis insania* with a lullaby from the Muses? Yes, such an one is Dr. WOLCOT! This, indeed, is more than might be expected from the apathy of the Mother of Mathematics. Though it is said of New College, in Cambridge, (who are some of our first-rate Analytics) that they have disposed of their organ to procure an additional annual feast to the society. But we leave it to the powers of PETER PINDAR to pay a proper eulogium to their *taste*."

We have heard, but we trust it is not true, that some of the lines in this "almost blasphemous" Ode, are about to be set to the harpsichord, and published, by an eminent artist, who was a pupil of HANDEL's, and has taken a degree at one of our Universities, not more celebrated for the learning of her members, than for the purity of their principles. The artist, who resides in an inland town, is said to have made the application himself to the Poetaster, for this *invaluable* privilege.

MISCELLANIES.

ART. XVIII. *The Man of Nature, or Nature and Love. From the German of Miltenberg.* By William Wennington. With Notes Illustrative and Comparative by the Translator. 8vo. Pp. 447. Printed for the Author. Thavies-Inn. London. 1799.

THIS strange composition exhibits most of those eccentricities which so strongly characterize all the minor productions of the modern German School. It is replete with affectation, obscurity, and absurdity; and, however well the translator may understand the *elegancies* of the German language, he is certainly very little acquainted with either the Graces, the harmony, or even the grammar, of the *English* language. One short example will suffice.

"Fanny was again metamorphosed. She looked at William, but her eye was *unintelligent*; she requested him (to) remain in her own apartment, and gave, for excuse, affairs of her house that constrained her temporary absence. She fought for Ruffel; hung upon his arm; seemed to notice William little, if at all. She shunned every walk that gave her the prospect of *dropping upon him*: avoided every sort of discourse with him: an Indian lady, equally distinguishable for *handsomeness* and elegance, was ever at her side. She looked a *totally other* wife. William's disquietude was perceptible; he could in no wise understand her, at length he met her alone; threw himself at her feet; *barrasted* her to say in what he had offended. 'Dearest Fanny! send me hence! make of me what thou wilt, but deprive me not of thy heart!'—Fanny reeled *fro* and *bither*: at first she replied not a syllable:

syllable: she cast her eye to this side and that; on every quarter, faving on his; *bedickly giggled*; and, finally, a torrent of tears eddied down her face; she fell within his arms; imprinted on his lips a scorching kiss;—"No! William!" she cried, "of what avail this struggle!—*sink I must!* mark me, then! I love thee—O love thee thousands of times more dearly, more ardently, than I do Russell! And now, William, go—go,—that *we be not observed!*"

Gentle reader, do you wish for any farther *sample*? If so, turn to the next page, and there you will find—"He *sunk into unquiet phantoms* of the brain, and the night *over-reached* him eye," &c.—"he said rather *elevatedly*"—"she *flattered whisperingly*, thou *belovedest young man*."—But enough, if Mr. Wennington has satisfied his subscribers, all we shall say is, that they are very easily satisfied.

ART. XIX. *Zimao, the African*. Translated by the Rev. Weeden Butler, M. A. of Sidney Sussex College, Cambridge. 18mo, Vernor and Hood. 1800.

THE first object that attracted our attention on opening this book, was the Dedication "*To a lady eminent for her private qualities and her public station!!!*" Stripped of all circumlocutory ornament this is nothing more than a dedicatory epistle from a *Priest* to a *Prostitute*! Good Heavens! are the profligate days of our Second Charles returned? Or are our manners and our morals already so far corrupted, by the importation of *foreign philosophy*, that prostitution is stripped of all her deformity; and that a Minister of Religion may thus publicly celebrate the *eminent private qualities* of a female who lives in open violation of the laws both of God and man? Whatever the *intention* of such an address may be, its *tendency* cannot be mistaken—it must favour the views of the German Dramatists, by opposing certain inferior qualifications as a kind of *set-off* against the daily commission of what Mr. BUTLER's professional duty compels him incessantly to deprecate as "*a deadly sin*."—But we shall be, probably, told that the *object* of the address is good; that it is meant to interest the lady in the cause of *humanity*; and that, therefore, it is not only allowable but commendable. With one who could maintain such an argument seriously, we should disdain to contend. It is time, however, that our readers should be acquainted with the merits of the case. They must know, then, that the Rev. Weeden Butler, M. A. having learnt that a man of high rank had opposed the abolition of the Slave Trade, has recourse to this public address to his *mistress*, in the hope of persuading *her* to persuade *him* to change his sentiments, and to favour the abolition. And, if she will but do this, he promises her absolution from all her sins.

"Far very far from these pages be the language of obloquy and abuse. To descend to coarse and ribbald descants on your intimacy with a Prince, were vilely foreign to the purpose. Fain would I behold you extracting, even from the hot-bed of illicit intercourse, a plant of inestimable and eternal fragrance. Be the fair advocate of outraged

patraged nature, and I will rank you *with the good*"—Anglicé, persuade your paramour to vote for the abolition of the Slave Trade, and I will consider you as a modest and virtuous woman! But, mark the consistency of this gentleman;—though so delicately sparing of his "coarse and ribbald descants" on the vice of Prostitution, though he scorn to pollute his pages with "the language of obloquy and abuse," applied to its professors; he has not the smallest scruple to lavish both the former and the latter, on all the agents and advocates of the Slave-Trade, on "men whose whole fortunes are exhaled from the holds of slaughter-houses, and whose avarice is drenched and glutted with blood-potations;" on "wholesale dealers in blood, with their noble and ignoble abettors;" the book, indeed, is filled with *pompous nothings* of this description.

Mr. BUTLER has exerted his utmost skill with a view to inflame the passions of his readers; but not a single attempt has he made to convince their judgment. The Tale which he has translated is such as any school-boy might write, barring one passage not remarkable for its decency; and his Appendix and Notes chiefly consist of garbled quotations from writers against the Slave Trade, and from the evidence delivered before the House of Commons. Of the horrors there recited no difference of opinion can possibly be entertained; the active perpetrators of them, and all the parties who acquiesced in them, unquestionably merit the universal execration of mankind. But has not Mr. B. the sense to discriminate between the *use* and *abuse* of a thing; or is he so weak as to expect that every man who abhors cruelty and assassination will, from that circumstance alone, be led to wish or to vote for the immediate abolition of the Slave Trade? He ought to know that on *that question* a great difference of opinion has subsisted between men alike remarkable for their humanity, information, and talents; and that where the scale is so poised, there is nothing so weighty in his *ipse dixit* as to turn it, either one way or the other. We do not mean here to give an opinion of our own on this important subject; we only mean to contend that it is a question which declamation cannot elucidate, nor passion decide.

One more observation we must be allowed to make. Of two persons, whose evidence is quoted by Mr. B., one remained nearly two years in the Slave Trade, and the other *seven*. The first quitted it because "it did not *perfectly* coincide with his ideas;" and the other "because it was an unnatural, iniquitous, and villainous Trade." Now, if one-tenth part of the diabolical acts here related were actually committed in the presence of these men, no appellation, no epithet, which Mr. Butler has so profusely bestowed on the advocates for the Trade, or, rather, on the opponents of the abolition, would be too severe if applied to *them*, for having remained one hour, beyond the period at which there was a possibility of escape for them, after they had witnessed their commission.

Whether the lady addressed in the dedication will be enabled to use the words which Mr. B. wishes to put into her mouth, it is impossible for us to decide.

"In

"In a moment of dalliance I obtained from the DUKE his princely promise; and the violence of oppressors was chained down by law." But enough on this loathsome subject. We cannot but deplore the scandalous depravity of the age; when prostitution seems to be no longer considered as a vice; when the birth of a *bastard* is pompously announced in the public prints; and when the guilty father of "the Child of Shame" blushes not to be the herald of his own iniquity!!!

We had nearly overlooked one important remark of Mr. B's. which it would have been the height of injustice to omit. It displays a degree of judgment and sagacity of foresight, which compel us to believe that the author would prove a most able expounder of scriptural prophecies.—"Retribution will come, WHEN IT WILL COME."!!!

ART. XX. *Dissertation sur les Dents Artificielles en general; i. e. Dissertation on Artificial Teeth, in general.* By M. Dubois De Chémant, Surgeon of Paris, residing in London. 4to. Pp. 30. Sold by the Author, No. 1, Frith-Street, Soho.

M. DE CHEMANT, combining the advantages of practice with the benefits of theoretical knowledge, having found that artificial Teeth, whether extracted from the heads of men, or composed of animal substances, are subject to various defects, and productive of various bad consequences, has, at length, after a series of laborious and expensive experiments, discovered, in the mineral world, a substance, durable, incorruptible, and wholly exempt from all the inconveniences which result from every other species of artificial Teeth.

Of this substance, he has formed a ductile paste, that receives the exact impression of the gums, and is even made to fit, with precision, any broken portions of teeth that may remain in the head. This capacity of adaptation has been contested by the Critical Reviewers, but hundreds of persons in this metropolis are ready to attest the truth of the author's assertion, and to rescue the skill of the Dentist from the scepticism of the Critic.

The superiority of these Teeth, over all others, appears to be further established by their ability to resist, without the smallest inconvenience, the greatest efforts of mastication, and to follow all the movements of the jaw. But whoever wishes to gain a knowledge of all their advantages, and of the author's other useful discoveries, must consult the Dissertation itself, which, however, is but an introduction to a more systematic book on the art of a Dentist. The certificates contained in this book are highly creditable to the author.

ART. XXI. *Grammigraphia; or the Grammar of Drawing: A System of Appearance, which, by easy rules, communicates its Principles, and shows how it is to be presented by Lines; distinguishing the real figure in Nature, from the Appearance, or shewing the Appearance by the Reality; rendering visual Observation more correct and interesting; and proposing the Pleasure, and universality*

universality of the Science. By William Robson. 4to. PP. 150. Wallis, 1799.

WE give Mr. Robson credit for the best intentions, but we cannot compliment him on the clearness of his conceptions, or the happiness of his illustrations. The subject of drawing has occupied some of our time; but from this Grammar we should have derived little aid.

We shall suffer the author, however, to speak for himself, and shall select one of the best passages in the book.

"The art of Drawing has a farther power; by the same easy oration; and with surprizing quickness not confined to express what men may *say* only, it can shew what they *are* really: it can form the brow of cruelty, the eye of cunning, or the lip of scorn.

"Human apprehension can scarcely credit the stretch of ability possible in this science, and by such simple means.

"It can characterize the spirituality of wisdom, the expression of love, the enchantment of beauty.

"Were it possible to view the form of an angle, this divine science is capable of retaining its figure.

"And can it thus expose the deformity of vice, or celebrate the attractive charms of virtue without greatly improving the heart?

"Piety and benevolence may be first admired by it, then copied from it.

"View, by its power of representation, the contrast of truth and courage, with meanness and falsehood—and who, blest with the vision of those heavenly QUALITIES, could in future bear one moment to conceive himself sinking into the resemblance of the contrary?

"Gracefulness of action, and propriety of manner, are to be caught by the attraction of their appearance.

"Virtue and beauty, grace and excellence, thus represented, become stationary, and may be studied: noble actions remain to be daily admired. And who can daily view, present, admire them, and not (even from their fascinating loveliness) assume, or desire to bear their character?

"The very basis of this science being proportion and order, it cannot fail to produce method, and regularity in the mind; correcting, yet exerting the fancy—strengthening the judgment and memory—disposing the laudable curiosity—making every thing, even a shadow, to be of value, and to afford entertainment.

"The loftiest imagination may find new sources of study arising from the cultivation of this art; and the most moderate capacity may find subjects from nature within the reach of its powers of description. A small portion of nature represented with truth is always valuable.

"It may be acquired at any period of life, being only plain rules put into practice; in its progress it is entertaining; and will be found, at all times, a consolatory amusement, keeping the mind composed and regular without the effort of intense study, affording delight to a confinement within doors, where it produces a repository of future use and pleasure.

"To

"To the female mind it will be a valuable and pleasureable acquirement—delighting in elegance and sweetness of expression, it certainly contributes to the increase of those perfections in its admirers.

"To youth it must be recommended on every account; for being in its nature both simple and sublime, it will afford advantage to every one in their own way.

"If it be studied by the rules here proposed, the advance will be successful; it will subject all nature to the power of description, and be attained sooner than could be imagined.

"General usefulness and pleasure combined, are great recommendations to an universal acquaintance with this study; not merely as an ornamental attainment, but, as it ought to be considered, a necessary assistant to sight: and without which this untaught sense cannot account for any appearance in nature, or be certainly sensible what, is seen.

"With the hope of contributing to its advancement, the author has honestly given all he knows for the cultivation of the science." PP. 26—29.

If our readers can clearly understand Mr. R. in what follows, they are more fortunate than we have been.

"The truth is simply this: *That nature expresses all its appearances by certain and never changing principles, which, not limited to a part, extend through the whole; and which, when communicated, may easily be understood, and will give, when known and followed, a just representation of nature universally.*

"What can more elevate the mind, than thus intelligibly to admire and clearly understand that beautiful disposition commanded by the Almighty Creator, through the infinite display of his works, which is comprehended in the System of Visible Appearance! And this Science reaches to all—and to all equally—and by the same short rules."

This volume is printed in a very splendid style; the type, paper, and embellishment, all combine to prove that the author has been wholly regardless of expence.

REVIEWERS REVIEWED.

ART. XXII. *Miss More and Mr. Daubeny.*

TO THE EDITOR.

SIR;

I HAVE not read, nor seen, Mr. Daubeny's Letter to Mrs. H. More, and know no more of it than what I have learned by reading the criticism in the Anti-Jacobin Review for November last. As I could not recollect any thing in Mrs. More's Strictures, either on the

the subject of *Faith without works* or of *Faith necessarily productive of works*, I turned to her book, and could not find any discussion of these doctrines. There are, indeed, two or three incidental expressions of an opinion that a faith, which is not productive of good works, is good for nothing. But is the expression of this opinion a sufficient reason for representing Mrs. M. as a "*vain woman misled by a fondness for an apparent novelty, and for the honour of making discoveries in religion and in the Scriptures, or else ambitious to throw in her quota of support to a very questionable and exceptionable principle in religion, warmly espoused by Mr. Witherforce and his party?*" Why, Sir, if Mrs. Hannah More deserve this, she is a very vain woman indeed; and very unworthy of the praise which I have read in the Anti-Jacobin Review.

"Christianity, she tells us, *"is a new principle"—new it was, to the first converts to Christ, and new it must still be to all who receive it—*" a new principle, infused into the heart by the word and spirit of God; out of which principle will inevitably grow right opinions, renewed affections, correct morals, and holy habits, with an invariable desire of pleasing God, and a constant fear of offending him." But, does Mrs. M. mean, in this passage, that this new principle will inevitably produce these Christian fruits without the use of *means* to render this new principle thus effectual? Does she mean, or any where say, that the word and spirit of God, which infused this principle, are not equally necessary for its support, and to render it effectual in its operations? Does she mean, or say, that the ministry of the word, faithful warnings, persuasive exhortations, and powerful motives urged upon the conscience; or, that diligent reading the Scriptures, meditation, watchfulness, public and private prayer, and frequent communion of the Lord's table, are *not* necessary, both for the support, and increase, and continuance of faith, and to render it abundantly productive of the fruits of Christianity? So far from any thing like this, Mrs. M. affirms that "*indolent Christianity is no where taught in the Bible. The faith inculcated there is not a lazy, professional faith, but that faith which produceth obedience, that faith which worketh by love, that faith of which the practical language is—strive, run, fight, be not weary in well-doing, work out your own salvation*"—and, she asks; "Are those rich supplies of grace, which the gospel offers; are those abundant supplies of the spirit, which it promises, tendered to the *sl slothful?*" She answers, No. She affirms, that "*grace must be used, or it will be withdrawn;*" and, that "*the Almighty thinks it not derogatory to his free grace to declare, that 'those who do his commandments have right to the tree of life.'*" How then could the writer in the Anti-Jacobin Review say, "*Such persons will trust to faith for salvation without being at much trouble, or at all striving to obtain the means,*" (he should have said, *to obtain the end, or to use the means*) "*necessary to render faith effectual!*" If he did not intend to apply this to Mrs. M. it is introduced very improperly; and if he did intend to apply it to her, it contains a false accusation.

There is another charge, hypothetically insinuated, against Mrs. More, which I beg leave to notice: "If Mrs. M. be really of Mr. Wilberforce's school, her faith" (I suppose he means her doctrine,) "is Calvinism in disguise." I hope, this is the first time that this excellent woman has been charged with hypocrisy; and, I wish it may be the last. But, if Mrs. M. have honestly enough to speak her real sentiments, she is far from deserving the censure which is here insinuated against her: for she affirms that "Christianity look kindly towards all, that Christ died for all, that he tasted death for every man, that he died for the sins of the whole world, and that Christ commanded his gospel to be preached to every creature; which, faith Mrs. M. is, in effect, declaring, that not a single human being is excluded"—and she adds, "The Saviour offers himself to all, declaring to all the ends of the earth, look unto me and be saved. It is, therefore, an undeniable truth, that no one will perish for want of a Saviour, but for rejecting him." And how far off Mrs. M. is from being an advocate for the Calvinistic doctrine of predestination, or for the doctrine of unconditional election and reprobation, is still more evident by what we read in page 306, VOL. II. of her *Strictures*; where she protests against "entering into the wide and trackless field of fate and free-will; from which pursuit, she tells us, I am kept back equally by the most profound ignorance and the most invincible dislike.—Let the subjects of a dark fate maintain a sullen, or the slaves of a blind chance a hopeless, silence; but, let the child of a compassionate Almighty Father supplicate his mercies with an humble confidence, inspired by the assurance that the very hairs of his head are all numbered." Is this Calvinism in disguise? I am sure, it is not modern Calvinism which speaks out the doctrine of fate more plainly than ever Calvin spoke, or wrote, upon this subject.

But the writer insinuates further, "If Mrs. M. be really of Mr. Wilberforce's school, her attachment to the Church of England is of a very questionable kind," i. e. she is not what she pretends to be. This, Sir, is such a slanderous insinuation as ought never to be permitted to pollute a page of the *Anti-Jacobin Review*. The assertion, that Mrs. More's attachment to the Church is questionable, upon the supposition of her being of Mr. Wilberforce's school, may be intended for nothing more than a Reviewer's sneer to excite the smile of his readers, and, as such, is unworthy of notice: but, if the writer have any proof that Mrs. M. is not attached to the Church of England, why does he not produce it? If he mean to assert, that the doctrine of faith necessarily producing good works, or obedience to the commandments of God, is contrary to the doctrine of the Church of England, let us see what the Church hath solemnly declared upon this subject, in the 12th of the Thirty-nine Articles: "Good works are the fruits of faith, and follow after justification, and do spring out necessarily of a true and lively faith, inasmuch that by them a lively faith may be as evidently known as a tree discerned by the fruit."

This subject deserves some further evidence of its truth; I mean,

is a doctrine of the Church of England. I therefore produce the following quotations from the book of Homilies, in which this, and other doctrines connected with it, according to Bishop Horsley, "are delivered with admirable perspicuity and precision, and contain an *unexceptionable* summary of doctrine upon the important points, of the salvation of mankind by Christ, of the true, lively, and Christian Faith, and of good works annexed to Faith." "There is one Faith, which, in Scripture, is called *a dead faith*, which bringeth forth *no* good works, but is idle, barren, and unfruitful. Another Faith there is, which is *not* idle, unfruitful, and dead. This true, lively, and unfeigned Faith is not in the mouth and outward profession only, but it liveth and stirreth inwardly in the heart. *This Faith is not without hope* and trust in God; *nor without* the love of God, and of our neighbours; *nor without* the fear of God; nor without the desire to hear God's word, and to follow the same in eschewing evil and doing gladly *all good works*. This Faith is lively and *fruitful* in *bringing forth* good works. And, as the light cannot be hid, but will shew itself in one place or other, so a true Faith *cannot* be kept secret; but, when occasion is offered, *it will break out and shew itself by good works*. And, as the living body of a man ever exerciseth such things as belong to a natural and living body, for nourishment and preservation of the same, as it hath need, opportunity, and occasion, even so the soul, that hath a lively Faith in it, *will be doing alway some good work*, which shall declare that it is living, and *will not be unoccupied*. *Good living cannot be separated from true Faith*. And Chrysostom saith, Faith of *itself* is full of good works: as soon as a man doth believe, he shall be garnished with them. And, by all the declaration of St. Paul, it is evident, that the true, lively, and Christian Faith is no dead, vain, or unfruitful thing; but a thing of *perfect virtue*, of *wonderful operation*, or working and strength, *bringing forth* all good motions and good works. All holy Scripture agreeably beareth witness, that a true, lively Faith in Christ *doth bring forth good works*."

In the criticism upon Mr. Daubeny's Letter, we are told, that "*faith without works*; and *faith necessarily productive of works*, appear to stand on the same footing of mischievous delusion." That both these positions have been perverted to *mischievous* purposes, I very readily grant. But, in the Church of England, both these positions stand on the same footing of ecclesiastical authority. That the *second* position rests on this authority, I have already proved: And, for the *first*, I appeal to the 11th of the Thirty-nine Articles, and to the Homily on the subject of justification. I content myself with this appeal, because Mrs. M. is not implicated in the censure of this first position. Yet, I would remark that a distinction ought to be made between *Faith only*, *Faith alone*, *Faith without works*, and that Faith *which is alone*, or which hath no good works accompanying it and following after it. That a man is *justified* by Faith only, or by Faith alone, or by Faith without works, is most undoubtedly the doctrine of the Church of England; who uses each of these expressions indifferently: but, that we are justified by a solitary faith,

or a faith *which is alone*; or without any works accompanying it, and which does not produce the fruits of Christianity, is reprobated by the Church of England, and is the doctrine of Banterers and Antinomians. Mrs. More, therefore, distinguishes rightly, by insisting on a Faith which is *not alone*; but such a Faith as will infallibly produce good works.

The charge against Mrs. M. of affecting "novelties in religion, of making discoveries in the Scriptures which had escaped other ex- pounders, or of attempting to represent the scope of St. Paul in writing his Epistle to the Romans different from what preceding commen- tators have thought it was; and that she has had recourse to this forced and ill-founded interpretation, *solely and wholly* for the sake of a principle unwarranted by Scripture, and founded in error," is a false accusation advanced without even a shadow of proof to give it countenance. I cannot see any attempt in Mrs. More's book, nor in Mr. Wilberforce's, to expound the Epistles to the Romans; nor any deviation from the method of interpretation of the Scriptures generally pursued by the reformed Churches: and, excepting in a single paragraph, p. 265, I cannot find, in Mrs. More's statement of the *leading doctrines of Christianity*, any thing like an attempt to explain one sentence in this Epistle, or even a quotation from any part of it. But, if Mr. Daubeny, or the writer in the *Anti-Jacobin*, mean that the incidental expressions concerning *Faith*, in Mrs. More's Strictures, are novel opinions, he is confuted by the preceding quotations from the Homilies: and the Bishop of Rochester will witness to the real antiquity of this doctrine, which, in the year 1800, is called a *Novel Opinion*!!—"that man is justified by *Faith without the works of the law* was the uniform doctrine of the First Reformers. It is," said this very learned Divine, in a charge to the Clergy of St. David's, "a far more antient doctrine: it was the doctrine of the whole college of Apostles. It is more antient still; it was the doctrine of the Prophets. It is older than the Prophets; it was the religion of the Patriarchs:" (therefore the works, excluded in our justification, are not the works of the law of Moses, which came into being long after the Patriarchs were dead and buried; but all works, of whatever kind, as the *meritorious cause* of our justification) "and no one, who hath the least acquaintance with the writings of the First Reformers, will impute to them, more than to the Patriarchs, the Prophets, or Apostles, the absurd opinion, that any man, leading an impenitent wicked life, will finally, upon the mere *pretence* of Faith (and Faith connected with an impenitent life must always be a mere pretence,) obtain admission into heaven." By your leave, one short quotation more from this admirable charge: "It is not by the *merit* of our Faith, more than by the *merit* of our Works, that we are justified; but through the efficacy of our Lord's atonement. For, that we are justified by Faith, is not on account of any merit in our Faith, but because *Faith is the principle* of that communion between the be- liever's soul and the Divine spirit, on which *the whole* of our spi- ritual life depends." Consequently, the *whole fruits of Christianity* depend

depend upon this principle; and are infallibly, or as Mrs. M. has asserted, *inevitably* produced by this principle, *Faith*, wherever it really exists.

Mrs. More, I doubt not, will agree with the man whom all the world calls *Judicious Hooker*; and, I hope, Mr. Daubeny, and the writer in the *Anti-Jacobin*, will not object against him. "We say, our salvation is by Christ alone. We do not teach Christ alone, excluding our own Faith, unto justification: Christ alone, excluding our own works, unto sanctification; Christ alone, excluding the one or the other unnecessary unto (*final*) salvation. It is a childish cavil, where with in the matter of justification our adversaries do so greatly please themselves, exclaiming that we tread all Christian virtues under our feet, and require nothing in Christians but Faith; because we teach that *Faith alone* justifieth; whereas by this speech we never meant to exclude either hope or charity from being always joined, as inseparable mates with Faith in the man that is justified; or works from being added as necessary duties, required at the hands of every justified man: but to shew that Faith is the *only* hand which putteth on Christ unto justification; and Christ the only garment, which being so put on covereth the shame of our defiled natures, hideth the imperfection of our works, preserveth us blameless in the sight of God, before whom otherwise the weakness of our Faith were cause sufficient to make us culpable, yea, to shut us from the kingdom of heaven, where nothing that is not absolute can enter."

This doctrine of Faith is no more *Calvinism* than it is *Lutheranism*. It is not the proper or peculiar doctrine of the one, nor of the other. It is a catholic doctrine. It is the doctrine of the Church of England. It was the doctrine of our venerable Reformers; who were far from affecting novelties in religion, or in the forms of worship which they adopted: their character was that of a most prudent moderation. They were not the followers of *Calvin*, but rather of *St. Augustine*; and not servilely of him, neither; but only so far as, in their opinion, he expressed the doctrine of Jesus Christ. This distinction is not without a difference: and it is a very wide one. And, nothing, but ignorance of this distinction, could have induced any one to insinuate the charge against Mrs. More that her doctrine is *Calvinism in disguise*; unless, perhaps, it was done with the wicked design to render her seasonable publications less popular than they are. I dare not impute this design to the writer in the *Anti-Jacobin Review*: and the thought of it would not have occurred to me, if he had not used the contemptuous expressions, "*Mr. Wilberforce and his party, Mr. Wilberforce's school, and Calvinism in disguise.*"

I am, Sir, your humble servant,

J. S.

P. S. A passage in Bishop Horsley's Charge has occurred to me, since I wrote my letter; which I transcribe because of its near agreement with Mrs. More's doctrine. "The assumption, that

Faith and practice are *separate things*, is a gross mistake, or rather a contradiction. Practical holiness is the end: Faith is the means; and to suppose Faith and practice *separable*, is to suppose the end attainable without the use of means. The direct contrary is the truth. The practice of religion *will always thrive*, in proportion as its doctrines are generally understood and *firmly received*; and the practice will degenerate and decay, in proportion as the doctrine is misunderstood and neglected. It is true, therefore, that it is the great duty of a preacher of the Gospel to press the practice of its precepts upon the consciences of men. But then it is equally true, that it is his duty to enforce this practice *in a particular way*; namely, by inculcating its doctrines. The motives which the revealed doctrines furnish, are the only motives he has to do with, and the only motives by which religious duty can be *effectually* enforced." The only perceivable difference between Dr. Horsley's representation of the efficacy of Faith, to produce practical holiness, and Mrs. More's representation, consists in this; Dr. Horsley speaks distinctly of the motives by which Faith operates unto sanctification; and Mrs. More, considering the motives resident in the objects of Faith and always presented to the mind with the objects, includes them in Faith itself, and speaks of the efficacy of Faith without mentioning the motives by which Faith produces the fruits of Christianity: she therefore says, p. 226, "Faith does not consist merely in submitting the opinions of the understanding, but the dispositions of the heart." Where there is not Faith, there will be none of those fruits; which Dr. Horsley asserts, in reprobating the folly of supposing the end attainable without the use of means. And, in saying Faith and Practice are *inseparable*, the learned Prelate asserts, as Mrs. More also asserts, that a true and lively Faith will inevitably produce good works, namely, by the motives, which, residing in the objects of Faith, it never fails to apply to the heart and conscience.

Well aware how difficult, if not impossible, it is, that a work like ours, undertaken and hitherto conducted, as we trust it always will be, on principles perfectly independent, should please all our readers, the first, and the only impression made on us by the foregoing letter was, that as, on our commencing Reviewers, we were far from engaging to be also Controversialists, pledged and bound to defend every thing to which any man should be found to object, it was by no means incumbent on us to give any reply to it, even when we resolved to print it. Respect for our readers in general, and, in particular, a very sincere respect for Mrs. More and *her friends and admirers*, whether we have the honour to number them among our readers or no, have, in this instance, induced us to depart from our purpose: but, declaring, as we solemnly do, that not only in that one particular Review which has been so unfortunate as to give offence to our present correspondent, who, notwithstanding this unprovoked (not to say unseemly and unjust) attack on us, we doubt not is a respectable man; but, in all others, we have invariably given our opinions according to the best of our judgements and consciences, and with no other prepos-

session

faction nor partiality of which we are conscious, than a most determined attachment to our happy constitution, both in church and state; we request and hope it will hereafter be generally understood, that though we wish for, and solicit objections to any tenets of our own, that to any of our readers may seem to be exceptionable, at least as freely as to any other writings, we must not be expected *always* to give answers to them. Yet fully sensible how liable we are ourselves to err, even whilst urged by a proper sense of our duty, we endeavour to detect and expose error in others, though we may not always see fit to defend every position to which some may be found to object, we shall have no such scruples as to confessing, as we have heretofore done, any mistakes into which we may fall, whenever, or by whomsoever, they shall be pointed out to us, on our being convinced, that we really have been mistaken.

We certainly mean no offence to I. S. (whose person, station, and character, are alike unknown to us) when we declare, that were we circumstanced as Mrs. More now is, we should take up the expressive complaint of the man of Uz, and exclaim, *Spare me, O my friends!* from avowed foes, even from the rude assaults of the ruffian author of *Nil Admirari*, she has escaped unhurt, his enmity being her panegyric: but that she will either be pleased or profited by the officious interference of I. S. we own we can see no grounds to expect.

It is not difficult to perceive, even from this short specimen, that this is not the first time that I. S. has wielded the weapons of controversy; nor, if we deem right as to the *school* to which we suspect him to belong, will it be the last. If he be not a veteran, he certainly is not wholly unpractised in the arts of literary contest: he has learned, what we wish he could as easily unlearn, the art of misrepresenting an adversary. Thus, from the manner in which he expresses himself in his first paragraph, his readers are actually led to conclude, that the Reviewers are now called to account, for having actually *represented* Mrs. More as a *vain woman*: but the fact is, as will be obvious to any one who may please to turn to the Review in question, that this charge of *vanity* is a forced and harsh inference, drawn only by I. S. Had he quoted the passage from which he drew this inference, fairly, he would have said, "this *valuable writer*," (meaning Mrs. M.) "misled by a fondness for apparent novelty," &c. Had it been our aim, as I. S. assumes, to fasten on Mrs. M. the charge of vanity, we should hardly have called her a *valuable writer*, in the very sentence that was to convict her of vanity, a quality which, if it could have been proved to exist, must have essentially weakened her claims to that character. Thus to mis-quote is probably the most dangerous manner of mis-representing. In quoting also another passage in our Review, where it is said that Mrs. M. had had "recourse to a forced and ill-founded interpretation of a passage of Scripture, solely and wholly, *as it would seem*, for the sake of a principle unwarranted by Scripture, and founded on error," he, with more art than we can think creditable to him, leaves out the softening clause of the sentence, *as it would seem*, and then rashly and roundly taxes us with having advanced "a *false accusation*, without one shadow of proof, to give

it countenance." This is (we will not pollute our page, with repeating the coarse and illiberal term of a *false accusation*, though we certainly think it at least) a *reiling accusation*: but, without suffering ourselves to be checked in our course by an attention to *hard words*, we proceed to observe, that the proofs on which we rested this, our hypothetical charge, not only do exist, but exist, as is expressly intimated, in the passage from which I. S. pretends to quote, in the letter, which we were then reviewing—exist too in such strength and force, as we persuade ourselves exceed the abilities of I. S. and all *his school*, to impugn. But this letter, it appears, he has yet to read. Now, may it not well be asked, with what force a writer like I. S. who certainly is not without parts, nor talents capable of better things, can sit down and give so peremptory a decision on the controversy, of which he owns he has not read the principal part? *It would seem*, indeed, that for some reason or other, but what that reason may be we do not presume even to form a guess, he has no desire to read, in any way, either the whole, or any part, of Mr. Daubeny's Letter to Mrs. More: for it happens, and it surely is somewhat extraordinary that it should so happen, that, in the Review in question, there is but one passage directly quoted from this letter; yet, even in this simple passage, our correspondent, had he been so minded, might have found a full and complete answer to every thing that he fancied he had found objectionable. Hopeless of ever being so fortunate as to class him among our *friends and admirers*, if any such we have, it is, perhaps, deemed honour enough to us, to be permitted to number him among our *readers*: and, we trust, we shall not forfeit any little credit that we may have with him, if, prompted to it by what is now passing, we venture to advise him to be as careful, when he next enters a court of criticism, as he would undoubtedly be if called on to take a part, either as judge or juror in a court of law, not to give a verdict before all the evidence that could be adduced has been exhibited.

Already it may, perhaps, be thought by many, we have said as much as the occasion called for: yet as the points, here discussed, are confessedly of great importance; and as also there may be among our readers others who, as well as I. S. have been misled by prepossessions, prejudices, and precipitancy, we persuade ourselves, our readers, in general, will have the goodness to bear with us, whilst, presuming on their patience, we extend this article beyond what we hope hereafter to find necessary on any similar occasion.

The long string of questions put to us by I. S. to show that Mrs. More does not mean to say that the Christian principles and practices, there enumerated, are not necessary to render faith productive of the fruits of Christianity, might have been spared; because neither the Letter-writer, nor his Reviewers, have any where given their readers to understand that she does. On the contrary, the former, in n. 5, of his Letter, gives the lady such full credit on this head as it might have been hoped would have satisfied even her warmest *friends and admirers*. In p. 10, he admits, that the object which Mrs. M. had in view, was that which every Christian minister ought to join with

her

her in promoting; viz. "to prevent the substitution of Pagan morality for Christian holiness; and of securing the leading doctrines of justification by faith, from the dreadful dangers of Antinomian licentiousness." The general tenor of her work is fully acknowledged in p. 47; that "it is calculated to correct an erroneous conclusion which might be drawn from one particular part of it; and that the decisive language, contained in p. 276 and 277, in favour of Christian practice, considered as what ought to be the constant object of Christian endeavour, was sufficient, as might reasonably have been hoped, to preclude all apprehensions of danger from a contrary conclusion." Yet aware, that there have lately risen up among us a considerable body of innovators and reformers, who, with intentions, it is probable, not less pure than either Mrs. More's, or his own, were, as he thought, sapping the foundations of that church which they professed it was their aim to support; and sapping it, too, by means of those very notions to which Mrs. M. had incautiously seemed to have given some support: well aware, too, that "there are some readers, who will pay more attention to one single passage in a book, that appears to favour their own preconceived opinions, whatever they may be, than to all the other passages in it put together;" Mr. Daubeny, in the true spirit of Christian zeal, animadverted on that one particular part of this valuable work, which seemed to him to be most likely to furnish deductions unfavourable to that great Christian doctrine, for which, in other parts of it, the author had been so powerful an advocate. Under the impression of this idea, the interpretation, that she had given of the doctrine of St. Paul, was charitably supposed to have been inadvertently adopted: and, on that presumption, the whole of this part was, both by the Letter-writer and the Reviewers, respectfully submitted to her future more careful re-consideration. That she has done so, we have not yet been so happy as either to see or hear: of which (we do not say, contemptuous) neglect of advice, to which it would have been no disparagement even to Mrs. More to have listened, both she and her *friends and admirers* must pardon us for observing, that, having been publickly charged with having given an erroneous interpretation to a passage in Holy Writ, it was clearly her duty either to have vindicated, or retracted it: for, however venial error may be, when inadvertently fallen into, it ceases to be so when obstinately persevered in.

The attack now made on us in defence of one, who neither had been, nor was in any danger of being, attacked, at least by us, reminds us of a passage in Rabelais, quoted by Bishop Lowth, in his Controversy with Bishop Warburton, where some heroes, as gallant as I. S. are stated to have besieged in all the forms of war, and in due time to have taken, a castle—in which, after all, there were neither works nor a garrison.

As a reprimand for our temerity in having said (with little apprehension of being thus severely called to account for it) that if Mrs. M. be really of Mr. Wilberforce's *school*, her faith, (or, if I. S. please, her doctrine; for, as to the argument between us, the two terms

terms are, here, at least, pretty much the same) "is *Calvinism in disguise*; and her attachment to the church of England of a very questionable kind;" we are charged with having "polluted our pages with a slanderous insinuation." It is for I. S. and his friends and admirers to reflect on the propriety, the justice, and the liberality of harsh charges like these, apply'd to persons, whom he can pretend to know only as the zealous and active advocates of both church and state: for us, whether in our real, or assumed, characters, we can truly say, "they pass by us as the idle wind which we regard not." We will even concede to him, that the phrase, *Calvinism in disguise*, is not so well chosen to express exactly what we meant, as we now wish it had been; yet it is something more than hyper-criticism to insinuate, as I. S. does, that it either was meant to tax, or does tax, Mrs. M. with being an hypocrite. To put him in full possession, as far as we can, of all that was in our minds on the occasion, will he permit us to ask him (as it is evident he is no illiterate man) if he has never heard, nor seen any reason to suspect, that Pope's well-known Essay on Man was *fatalism in disguise*, imposed on the poet by the suggestions of Lord Bolingbroke, and without his being conscious of the drift and tendency of his own work? It was thus, and thus only, that, even by inference, we taxed Mrs. M. with favouring *Calvinism in disguise*. If she be, and does, as, in the obnoxious passage we supposed, a Calvinist she unquestionably is; but, how far she is so *in disguise*, or without being conscious of it, as we, not uncharitably ventured to suppose she might be, we do not presume to determine.

By *Calvinism* I. S. appears to understand only predestination, and the doctrine of fate. Now, though this be one of the senses in which the term is used, and perhaps the most general, it has never appeared to us to be its only sense. In the passage here objected to, it is obvious that we must have had in our thoughts, that particular doctrine of the school of Calvin, called the Irresistibility of Grace. And if Mrs. M. do ever so indirectly, and even without being conscious of it, maintain, in all its extent, that *dangerous doctrine and position*, we also must and do, in our turns, persist to maintain that "her attachment to the Church of England is of a very questionable kind." Solicitous, as we cannot but be, to repel the foul imputation of being slanderers, we will not now give any additional weight to our insinuation, as else we easily might by asking, whether, with an undiminished regard for the doctrines of the national church, she has not lately learned (it is not for us to say where or how) to think less respectfully of its discipline; and whether this be, or be not manifested, by her listening to unauthorized preachers, and frequenting other places of worship than the established church?

In discussions of importance, where definitions are so often absolutely necessary, and much depends on their accuracy and correctness, general terms should, as much as possible, be avoided; because it is under the shelter of them that deception so often lies concealed: in such cases, "*decipimur sub specie recti*." It was on this ground that, as it appeared to us, Mr. Daubeny objected to Mrs. M.'s interpretation

tion of St. Paul; because it tended, in his opinion, to the establishment of a principle "unwarranted by Scripture, founded in error," and calculated to do injury to the cause which, it was believed, she wished to support. The principle, here alluded to, is, that *faith* must necessarily produce good works. When, therefore, in our Review for November last, we said that "faith without works, and faith necessarily productive of good works, appeared to us to stand on the same footing of mischievous delusion," common candour, and all the laws of fair criticism require, that we should be understood as speaking of faith, in the sense, and in that only, in which we found it used in the work then immediately under our consideration. Now, in p. 40, of Mr. Daubiny's Letter to Mrs. More, he expressly says, that "the Church of England no where, that he knows of, describes the general term, FAITH, *abstractedly taken*, as never existing without producing the evangelical fruits of holiness; neither does she (the Church of England) any where represent the duties of Christianity as the necessary production of its doctrines." To refute this, and, at one blow, to defeat both the author and his Reviewers, I. S. appeals to the 12th article; which, no doubt, in so many words, expressly declares, that "good works are the *fruits of faith*, and follow after justification, and do spring necessarily out of a true and lively faith." It is, however, only of a *true and lively faith*, that the article thus speaks; whilst the Letter-writer, and consequently his Reviewers, spoke of faith only as an *abstract proposition*, undistinguished by any characteristical epithet to determine its peculiar quality. The predicates, therefore, in the two cases, being thus essentially different, it was not to be expected that the conclusions should correspond.

The Homily, referred to, is equally inapplicable and irrelevant to the question in debate. It sets out with analysing the nature of faith, in order to mark its distinctive qualities, that the professor may not mistake the sound of the word for its Christian sense. According to this Homily, then, there are two sorts of faith; the one *living* and consequently *productive*, the other *dead* and *unfruitful*; the former, exemplified in the case of Abraham, and the other in that faith which could remove mountains, and yet could not produce charity. It is not therefore of faith as an *abstract proposition*, but of faith with its distinctive epithets, annexed for the purpose of marking its peculiar quality, that the Homily speaks, when it concludes in the words of St. Chrysostom, that "a *true and living faith* doth bring forth good works."

We would fain hope, that even I. S. is now convinced we are not so much at variance with an article, or an homily of our church, as he thought we were. Our position is, that "faith is not necessarily productive of good works:" and that of the homily is, that "there is *one* faith, which bringeth forth no good works, but is idle, barren, and unfruitful." Between these two, whatever difference there may sometimes seem to be in sound, we contend there is none in sense. For to say that faith, under certain circumstances, is *unfruitful*, is, as it appears to our understandings, tantamount to saying, that faith is

not

not necessarily productive: since, if it were necessarily productive, it must be always productive.

The judicious Hooker, and the present learned Bishop of Rochester, are, indeed, great names; and I. S. is not mistaken in thinking that we shall always bow to their authority with more than ordinary deference. But, in the present instance, they, as well as the article and the homily, are appealed to, in proof of points, which no sound church-man ever denied.

It now remains for us only to notice another calumnious insinuation, which we had resolved to pass by unnoticed; from a confidence that I. S. himself, when he came coolly to consider it, would be ashamed of it; but which, as guardians of the public taste, it may, perhaps, be thought incumbent on us to advert to. This insinuation is, that the passages in our Review, to which I. S. has now objected, were made "with the wicked design of rendering her (i. e. Mrs. M.'s) writings less popular." Now as we certainly are competent to declare, on better authority than any that in this case I. S. can have, that we had no such intention; so we think ourselves hardly less competent, on at least as good authority as any he is likely to have, to declare, that the passages in question have had no such effect; but, most probably, an effect totally contrary. We refer to our Review of Mrs. More's *Strictures in the Anti-Jacobin* of October last; where, with much sincerity, we spoke of her work, as "entitled to the highest commendation." How much more benefit she is like to derive from such self-appointed friends and admirers as I. S. who defends only where no defence was wanting, and refuses where there was nothing to refute, than by our fair and honest strictures, of which it was the aim, as we are persuaded was the case also as to the letter addressed to her by Mr. Daubeny, to render her work, if not immediately more popular, (which indeed was hardly possible) yet more useful; and, of course, with a somewhat better claim to popularity, we willingly leave it to Mrs. More herself to determine.

For I. S. himself, we shall be proud of the honour of his continuing to be our reader; and, also, on almost any other topic than the present, on which we own we can foresee nothing more that is necessary; or proper, to be said, our occasional correspondent. If, however, like the doughty Baronet of Salop, of established fame in controversy, he be of a spirit to resolve to have the last word, we shall not refuse to insert any rejoinder that he may see fit to send us; provided only, that it be not so framed, as to call for any farther reply from us.

ART. XXIII. *Booker's Hop-Garden.*

TO THE EDITOR.

SIR,

Dudley, 6th Feb. 1800.

AN absence from home, during the greater part of last month, prevented my requesting you will have the goodness to correct the following typographical errors which appear in the *Anti-Jacobin Review* for December, 1799, (Art. XVI.) in a critique containing some extracts

extracts which you have condescended to insert from my Hop-garden.

Page 538, for *abolished* be the *barrow*, &c. read *narrow*.—P. 539, for *magician*, I suppose the author of the critique wrote *musician*; as he would perceive I did not mean to make a poor-blind fidler pass for a conjuror. Ib. for *then* read *their* vesper-meal, &c. In the next line the words "*the hop-pickers*," being inserted by the Reviewer within a parenthesis, injures the verse: they should have been placed at the bottom of the page.—P. 540, for *infertices* read *interstices*. Ib. for *lack nap* read *lacking nap*, &c.—P. 541, for *something* read *somewhat*. Ib. for *carrol* read *carol*.

But these errors of the compositor are of little consequence in comparison with some others of the Reviewer; respecting which, I rely upon your justice and candour, to insert, in your next Number, this my appeal.

1. He asserts that the Poem contains "*nothing* of the opinions that have been entertained of the salubrious, or pernicious, tendency of the Hop." Did he read the following lines?

" I sing

The culture of the beer-preserving Hop,
Ere't *poisonous* deem'd :—how *falsely*, they can tell
Who their potations of its essence take,
From manhood's toilsome noon to life's late eve,
Unharm'd ; save when intemp'rate draughts inflame
The vital fluids; and the fibrous nerves
Shake with disease," &c.—(See the whole of P. 6.)

2. The Reviewer says the Poem " consists of upwards of seven hundred lines," &c. Was this *small* number specified to make the work appear " defective" also in *matter* as well as in *manner*?—It is true, he immediately adds " We did not count them :"—No, neither did he see the *margin*, I suppose, where they *are* counted and numbered; otherwise he would have seen that the two books on the Hop-Garden *alone* " consist of upwards" of *twelve hundred* lines instead of " seven;" of *sixteen hundred* and upwards, including the Sequel-Poem; which a very learned and judicious friend advised me to let pass under one title as a third book; " it being" (to use his own words,) " sufficiently of a piece with the main subject, to authorize your doing so."

3. The Reviewer then asserts, that a great part of the Poem " consists of compliments to *many* gentlemen in the country," &c. whereas, in the whole volume only *two* gentlemen of this description are mentioned.—And who are these two? *One*, the gentleman to whom the Poem is inscribed, whose seat is in the midst of Hop-Gardens—many of them his own property: the *other*, an eminent Hop-Merchant, well known throughout the hop-counties of Worcester, Hereford, &c. and as extensively revered for his virtues. Indeed, so totally unauthorized is this disingenuous remark of the Reviewer, that I cannot but think, in this instance, he has confounded my humble performance with another which he justly extols,

tols, i. e. Philips's "Cyder;" in which poem are celebrated not less than SIXTEEN Herefordshire Worthies; and in terms too (as the Reviewer speaks of *me* for doing what I have *not* done,) "which have nothing to do with the subject of a poem professedly didactic."

4. Respecting the other "allusions" which he thinks are liable to the same objection, I beg leave to observe that a similar charge may be brought, by a fastidious critic, against *every* didactic poet both of ancient and modern times, except Hesiod; whom, on account of his strict and servile adherence to his subject, Addison thus justly characterizes: "He had much more of the husbandman than the poet in his temper. He is every where bent on instruction, avoids all manner of digressions, and does not stir out of the field once in the whole Georgic. His method, in describing month after month, with its proper seasons and employments, is too grave and simple; it takes off from the surprise and variety of the poem, and makes the whole book like a modern Almanack in verse. Nor has he shewn more of art or judgment in the *precepts* he has given us, which are sown so very thick, that they clog the poem too much, and are often so minute and full of circumstances, that they weaken and unnerve his verse." Of Virgil the same judicious Critic observes "that, in his first Georgic, he has run into a set of precepts, almost foreign to his subject;" which Mr. Addison not only excuses, but, soon afterwards, thus applauds:—"Since, says he, "the inculcating precept upon precept, will, at length, prove tiresome to the reader, if he meets with no entertainment—the poet must take care not to incumber his poem with too much business; but sometimes to relieve the subject with a moral reflection, or let it rest a while, for the sake of a pleasant and pertinent digression." See his Essay on the Georgics, &c.

These sentiments of this great master of composition, and the correspondent opinion of others equally "dear to fame" which I could adduce, swayed me entirely in the plan and structure of my poem; which (unless to the microscopic vision of such critics as Johnson describes in the 176 No. of his Rambler) does not contain any "allusions," images, or episodes, but what rise naturally from the subject, or some antecedent matter, wherever they occur.

In reply to the Reviewer's charge of the poem being defective in information, I must confess I never aimed at making my readers perfect hop-planters: for, as Dr. Aikin judiciously observes, "no one ever wrote a didactic poem for the purpose of teaching an art*." Neither do I perceive the least impropriety in the three lines which my scrupulously-chaste censor is pleased to style "Darwinian poetry."—In that poetry (to speak in Johnsonian prose) "which embodies sentiment and animates matter," a *few* "words that breathe and thoughts that burn" are, perhaps, not unsuitable. Were the piece *generally* of this description, I should deem it in-

* See his Critical Essay on Armstrong's Art of Preserving Health.

defensible; but when *three lines* only out of almost *seventeen hundred* are somewhat sportive, I should have hoped that, had the most precise antiquated virgin been my Reviewer, she would have forborne "*naſo ſuſpendere adunco*."—What will my modest critic ſay if I prove his favourite Philips to have as flagrantly ſinned in this reſpect as myſelf?—Behold the proof! which, by the bye, affords ſomething like a ſanction for "Darwinian poetry."

"The prudent will obſerve what *paſſions* reign.

In various *plants*; for not to man alone,

But all the wide creation, nature gave

Love and averſion: everlaſting hate

The vine to ivy bears, nor leſs abhors

The colewort's rankneſs; but with *amorous twine*

Clasps the tall elm."

CYDER, Book I.

In a word, Sir, on receiving the ſtriſtures in your Review, for December, which I have thought it neceſſary thus to notice—ſtriſtures, ſurely, not all *juſtly* inflicted, I could not but exclaim, "let the righteous ſmite me friendly and reprove me,—but let not their precious palms break my head!" My chaſtizer has, indeed, the charity afterwards to apply a plaſter, compoſed of the ſoothing balm of commendation, ſufficiently aſſuative, he might think, to ſilence all complaint (of which ſignal favour I am duly ſenſible)—nor ſhould I complain, if he had otherwiſe, however roughly, only "ſpoken of me as I am:" that he has *not*, this plain ſtatement will, I truſt, convince you, Sir, and your readers.

Your obedient humble ſervant,

L. BOOKER.

To convince the writer of this letter how much we are inclined "particularly" to oblige him, and, alſo, to give a proof of our own impartiality, we have printed, what he pleaſes to term his "appeal" the firſt opportunity in our power:—and having done ſo, we feel ourſelves called upon to ſay ſomething in our defence, againſt his very elaborate and ſyſtematic accuſation, which, perhaps, will be the more eaſily effected, by noticing his charges in the form in which he has exhibited them. To begin with the typographical errors. To this very important crime we muſt plead guilty as far as relates to the inſtances he has pointed out. We can only ſay, therefore, in excuſe for it, that the rapidity of our pen ſometimes gets the better of the *legibility* of our writing, but leaves no blame with the compoſitor. We are heartily ſorry on this occaſion, to have wounded the Doctor's feelings, and beg leave to aſſure him, that, in the great inſtance here mentioned, namely, of converting his *muſician* into *magician*, we had no more *intention* to make his ſidler a conjurer, than we had to make the Dr. himſelf one.—It might have been *as well* to have placed ["hop-pickers"] at the bottom of the page; but we conceive the Dr. would not have been much affected by the praiſe or cenſure of any one, who could read the parenthesis as part of his line—ſurely this was below his notice.

The

The next charge is, that we asserted that his poem contained "*nothing*" of the opinions that had been entertained of the salubrious or pernicious tendency of the hop." The Dr. has proved us, by his quotation, to have been wrong when we used the word "*nothing*."—We ask his pardon for this *verbal* error; we should have written *little*: we should then, according to his own confession, have been correct; for he positively refers us to *seventeen lines* in a poem of twelve hundred, as a proof that *something* was to be found on the subject—Such petty cavillings are beneath the *poet's* dignity.

For having said that his poem consisted *only* of seven hundred lines, we have also to express our sorrow. It was occasioned by our referring to the end of the "hop-garden," and taking the number as marked in the margin, without considering its division into two books. We beg also to add, that this mistake was committed without the most distant idea of injuring either the *matter* or *manner* of his work; and to make the amende honorable for this unintentional neglect, we hereby declare that the poem, entitled the "Hop Garden," consists of two books, the first of which has 506 lines, the second 703, and that the "sequel poem" has 457; to which are added thirteen pages of notes. Is any farther concession expected from us?—We must plead "not guilty" to the charge of having said, that "*a great part*" of the poem consists of compliments to many gentlemen, &c.—Our expression is, "not one half of which we believe, (for we did not count them)" relates to the object of the poem but consists of compliments to *many* [this, again, is, we confess, a *verbal* error] gentlemen, all of "which may be well merited by them and very grateful on the part of the author, but are not very entertaining to the public." Is there any thing disingenuous in this remark? We trust not. But we cannot help here noticing the Doctor's ingenuity in attempting to bring forward the *personal character* of the gentlemen alluded to, as justificatory of the practice. We admire the fervor of his attachment; but we will not, at this time, give him an opportunity to play the champion. The respectability of these two gentlemen is too eminently conspicuous to stand in need of his exertions, and we conceive they will not thank him for his ill-timed zeal—non tali auxilio, &c. &c. To the practice, in general, of introducing living characters into a didactic poem we do object; without they are of that description, which prominently force themselves on the notice of the writer; and even then it should be done with extreme caution and delicacy, and in a way neither to disgust the reader nor to offend the party so brought forward; but we will, however, make these terms, with the Dr. whenever he shall introduce into a didactic, or other poem, half the mind, half the science, half the abilities, or half the information to be found in Philips's "Cyder," we will not find fault with him should he praise and flatter all the gentlemen in the county. The Doctor's defence of the "allusions" is not ill done; and besides proving his knowledge in elegant literature it satisfies us that he can write and quote prose as well

well as verse. But it was unnecessary; we did not censure "allusions" as such, but objected to them when they bear too great a disproportion to the main body of the work. Let the readers of the poem, and those who condescend to notice our review of it, judge between us in this instance.

In the preface to the poem, the Dr. says, "while engaged in his subject, he endeavoured to bear in mind this remark of a sensible writer: the business of a didactic poet, is, as it were, *to write, in letters of gold, the most universal and precious rules of any art or science.* They are, by these means, recommended to admiration, and imprinted in the memory." Such, according to himself, were his views, and when we innocently and conscientiously express our opinion that his work is defective in information, he comes upon us with an assertion, that "he did not mean to make his readers hop planters," and produces a "*judicious*" quotation from Dr. Aikin, "that no one ever wrote a didactic poem for the purpose of *teaching an art.*" On a writer thus armed at all points, we have not the vanity to suppose we can make any impression. 'Tis true in the same preface the Dr. added: "Yet not so high are the aims of the present author, instead of giving letters of gold in pictures of silver, of awakening admiration and impressing the memory, he presumes only to furnish his reader with *amusement*, and to kindle in the breast sentiments of piety, patriotism, and benevolence." That *amusement* would be afforded by the perusal of this poem, we *decidedly said*; and we expressed a confident *hope*, that the other laudable purposes would follow. Surely the Dr. is somewhat unreasonable in his expectations; we allow him *nearly* to have accomplished all he professed, yet, he is angry with us for not giving him more!

On the subject of the limitation of the Darwinian stile, we disdain to descend. Our observations have afforded the Dr. an opportunity of exercising his talent at "calling names," of making a witty comparison of us to antiquated virgins, and, of quoting Latin. In the honours arising from the exercise of such talents we are not ambitious of sharing—be they all his own.

The Dr. by the repetition of the expression, seems to accuse us of an ill-founded partiality for Phillips. He will not find any thing to warrant his opinion in our review, unless he chuses to form it, from our comparison of the information, contained in his work, and that to be found in "Cyder," and "the Fleece," but surely we may prefer the two last works to his, and yet give to him his fair proportion of praise. There seems to be something of jealousy in Dr. B's. muse;—don't mistake us; we do not mean jealous of *our* favour, but a jealousy of that nature which looks with an evil eye on all admiration bestowed upon another, as if it diminished that to which she was exclusively entitled. Let it be got rid of; 'tis a degrading passion at best. Of the last part of his letter we shall only say, that we condescend not to be the "chastizers" of vanity, or (may we be allowed to use the expression) an inordinate attachment to our own productions; no! we pursue a nobler quarry;

and we will promise Dr. Booker, that if he should again write for the *amusement*, or *information* of the public, unless we find in his labours, immorality, irreligion, or jacobinism, *which we are satisfied we never shall*, his innocent, or praiseworthy effusions shall quietly pass down the stream of time, without one rude shock from us, "justly" or unjustly, "inflicted."

We have now done; the Doctor's appeal, and our defence, are before the public (though by the bye, we are much deceived if the public care any thing about the matter); and if, on an examination of the case, (exclusive of the errors we have acknowledged, and which affect not the intrinsic worth of the thing), our praise of the poem be not found commensurate to its merit, we will be content to live under the censure of men, eminent as Dr. Booker.

ART. XXIV. MONTHLY MAGAZINE.

TO THE EDITOR.

SIR,
THE following passage is extracted from that vile compendium of Jacobinism, *The Monthly Magazine*.

"During his residence in England (the Duc de Biron) became enamoured of a Lady, at that time one of the most beautiful in the courtly circle. Unfortunately, she was married. Lauzun, with a spirit of gallantry, refined by an enthusiastic sense of honour, worshipped the object of his idolatry in silent regret. But love is lynx-eyed, and the accomplished victor sanctioned a pure and sacred intercourse of soul which, by turns, ameliorated and embittered the destiny of her adorer."—P. 44.

In plain English he conceived an adulterous affection; and this is the first time I ever heard such an intercourse called "pure and sacred." Whence this writer derived his ideas of "pure and sacred" I know not, but I am sure they were not derived from the Scriptures of truth. This also is the first time that I ever heard that an adulterous intercourse should "ameliorate" the soul of man; that it may imbitter and degrade it is very clear, but how it is to better it I know not. Suppose this adulterous affection confined to the mind, and never reduced to criminal practice; is it an intercourse to be applauded, which tends to alienate the affections of the wife from the husband; to wean the mother from her children; to make her own home desolate and disagreeable; to prefer a wilderness and a desert to a proper station in life—for a desert must she inhabit when deprived of the conversation and attentions of the man whom she prefers to husband, children, father, or brothers? As marriage is the most sacred tie; as it is the preservation of all that

is great and good, no wonder that it should be attacked by every artifice of the perverted mind and the debased heart. The artifice is not new, to call good evil, and evil good : to put light for darkness, and darkness for light:

OBSERVER.

MISCELLANIES.

TO THE EDITOR.

SIR,

I RECEIVED the inclosed view of the *Critical Philosophy* of Professor Kant of Königsberg, from an illustrious foreigner, who, after acting a very conspicuous part on the theatre of the world, and striving in vain to stem the torrent of democratic innovation, is now an exile from his wretched country, cultivating, in retirement, the sciences and the arts of peace. It was sent to me as an article fit for the *Supplement to the Encyclopædia Britannica*, and in that work I mean to publish it; but if the horrid consequences of paradoxical innovations in science, which are exhibited in this paper, can contribute, in any degree, to support the principles which it is your aim to inculcate, you are welcome to publish it previously in your valuable miscellany. I shall even be glad to see remarks upon it by such of your correspondents as are acquainted with the original writings of Kant; for, though the principles of that philosopher, as here selected, appear to me extremely dangerous, and though I have many objections to urge against their truth, which seem to have escaped my correspondent, it is my wish, as well as my duty, to publish a fair view of a system so celebrated in Germany as that of the ingenious Professor at Königsberg.

I am,

Your constant reader and admirer,

Stirling, Jan. 30, 1800.

GEORGE GHEIG.

Exposition of the Philosophical System of Kant.

TO explain the philosophy of Kant, in all its details, would require a long and painful study without producing any real advantage to the reader. The language of this writer is equally obscure, and his reasoning equally subtle with those of the commentators of Aristotle in the 15th century. To expressions already received in metaphysics he applies a different sense from that which they have in general, and he employs besides a vast number of words of his own invention, derived from the Greek language, inasmuch, that a large portion of time and labour is necessary in order to comprehend even his words and phraseology. The labour necessary to comprehend it has greatly contributed to give this philosophy a name. Men are ashamed to avow, after so laborious and fatiguing a study, that all their labour has been thrown away, and it is a

flattering thing for some minds to appear wise in that of which others are ignorant.

We acknowledge, however, that there is much order, genius, combination, and systematic arrangement in the philosophy of Kant; but this affords an additional reason for regretting, that the author has not directed his mind to more useful researches, and that he has wasted the strength of his genius in giving an appearance of novelty to opinions for the most part taught long before his day, and in rendering uncertain the most comfortable truths. The following analysis will, we believe, sufficiently enable any one to form a judgement of this philosophy. In referring to the principles of Kant we have taken special care to exhibit and translate them with the utmost possible exactness, and we have preferred, several times, the obscurity of his reasoning to the danger of a false interpretation.

He divides all our knowledge into knowledge *a priori*, and knowledge *a posteriori*. The first is conferred upon us by our nature, the second is derived from our sensations, or from experience, and is also denominated *empyric*. One would be at first induced to believe that Kant intended to revive the system of innate ideas—but we very soon discover that this is not his system. He considers all our knowledge as acquired. He maintains that without experience we could not have a single idea, and that it is the *occasional cause* or *productrice* of all our knowledge. Such ideas as are *a priori* produced *with* experience and could not be produced *without* it—but they are not produced *of* (or *from*) it. They exist in our mind, they are the *forms* of our mind, they are known by two marks which it is easy to observe; i. e. they appear *universal* and *necessary*, or, in other words, they admit of no exception, and their *converse* would be impossible.

That which we derive from experience has no such characters. We can suppose that what we have seen or perceived once we may see and perceive again; but we do not perceive any impossibility in its being otherwise. For instance, a house is on fire in my view—I am certain of this fact, but it affords me no general or necessary knowledge. It is altogether *a posteriori*, the materials are furnished by the individual impression which I have received. But if I take twice two small balls, and learn to call twice two *four*, I shall be immediately convinced that any two bodies whatever, and any two other will, when added together, constantly make *four*. Experience has, indeed, afforded me *the opportunity* of acquiring this knowledge; but it has not given it to me—for how could it prove to me that this truth should never vary? Experience cannot teach us that which is necessary and general. It is not experience that discovers to me that we shall always have the surface of the whole pyramid in multiplying its base by the third of its height, and that two parallel lines extended *in infinitum* shall never meet. All the propositions of pure mathematics are *a priori*;—for example, that a straight line is the shortest of all lines; that the three angles of a triangle are always equal to two right angles; that I have the same sum whether I add 5 to 7, or 7 to 5, &c.

Pure knowledge, *a priori*, is that which is absolutely without any mixture of experience. *Two and two men make four men*—This is a knowledge *a priori*; but it is not PURE. The ideas of substance, of cause, and effect, are *a priori*; when they are separated from the objects to which they refer, they form *void ideas*. It is our knowledge *a priori*, i. e. that knowledge which entirely precedes experience as to its origin, which experience renders possible. Our faculty of knowledge has the same effect on the impressions which the senses afford, as a vessel which gives its own form to the liquor with which it is filled. Thus, in all our knowledge *a posteriori*, there is something *a priori* derived from our faculty of knowledge. All the operations of our mind, all the impressions which our external and internal senses receive and retain, are brought into effect by the conditions, the forms which exist in us, by the pure ideas *a priori*, which alone render all our other knowledge certain. *Time* and *space* are the two essential forms of our mind; the first for impressions received by the internal sense, the second for those of our external senses. Time is necessary in all the immediate perceptions of objects, and space in all external perceptions.

Extension is nothing real but as the form of our sensations. If extension were only known to us by experience, it would then be possible for us to conceive that there might be sensible objects without space. It is by means of the form *space* that we are enabled, *a priori*, to attribute to external objects impenetrability, divisibility; and it is by means of the form *time* that we attribute duration, succession, simultaneity, permanence, &c.

Arithmetic is derived from the form of our internal sense, and *Geometry* from that of our external. Our understanding collects the impressions received by our faculty of SENSIBILITY, confers on them unity by a particular force *a priori*, thereby to form the representation of EACH OBJECT. For example, I am successively struck with all the impressions of the parts which form a garden. My understanding unites them, and, in the unity which results from this union, it acquires the idea OF THIS GARDEN. If the objects which produce the impressions afford also the matter of the ideas, the ideas are *empyric*. If they only unfold the forms of the thought the ideas are *a priori*. The act of the understanding, which unites the various perceptions of an object in a sentiment of unity, is the same with that which unites the attribute with the subject.

Judgements are divided into two species, *analytic* and *synthetic*. An analytical judgement is that where the attribute is the mere development of the subject, and is found by the simple analysis of the perception, as, *bodies are extended*, a triangle has three sides. A synthetical judgement is that where the attribute is connected with the subject, by a cause (or basis) taken from the faculty of knowledge, which renders this connection necessary, as *a body is heavy—wood is combustible—the three angles of a triangle are equal to two right angles*.

There are syntheses *a priori* and *a posteriori*. The former being formed

formed by experience; we have the sure means of avoiding deception. But it is a problem of the utmost importance to discover how synthetic judgements, *a priori*, are possible. How comes it, for example, that we can affirm, that all the radii of a circle are equal; that two parallel lines will never meet? It is by studying the forms of our mind that we discover this possibility. In all objects there are things which must necessarily be THOUGHT, (*be supplied by thought*); for example, that there is a substance, an accident, a cause, and certain effects. The forms of the understanding are quantity, qualities, relation, modality. Quantity, Kant distinguishes into general, particular, and individual—Quality into affirmation, negation, infinite—Relation into categorical, hypothetic, disjunctive—and Modality into problematic, certain, and necessary. He adds also to these properties of the four principal forms of the understanding, a table of categories or fundamental ideas, *a priori*.

Quantity gives unity, plurality, totality.

Quality gives reality, negation, limitation.

Relation gives inherence, substance, cause, dependance, community, reciprocity.

Modality gives possibility, impossibility, existence, nothing, necessity, accident. The categories can only be applied to experience. When, in the consideration of an object we abstract all that regards sensation, there remains only the pure ideas of the understanding, or the categories by which a thing is conceived as thing.

Pure reason is the faculty of tracing our knowledge, *a priori*, to subject it to principles, to trace it from its necessary conditions till it is entirely without condition, and in complete unity. This pure reason has certain fundamental rules, after which the necessary connection of our ideas is taken for the determination of the objects in themselves, an illusion which we cannot avoid, even when we are acquainted with it. We can conclude from what we know to what we do not know, and we give an objective reality to these conclusions, from an appearance which leads us on.

It is in his work, intituled *Critique de la Raison pure*, that Kant has chiefly expounded his system. This work forms a treatise on a pretended science, of which his scholars consider him as the founder, and which has for its object the natural forces—the limits of our reason, as the source of our pure knowledge, *a priori*, principles of all truth. He does not propose to give an exposition even of these branches of knowledge, but merely to examine their origin, not to extend them but to prevent the bad use of them, and to guard us against error. He denominates this science, *Transcendental Criticism*, because he calls all knowledge *transcendental*, of which the object is not furnished by the senses, and which concerns the mind and origin of our ideas.

The criticism of pure reason which gives only the fundamental ideas and maxims, *a priori*, without explaining the ideas which are derived from them, can lead, says Kant, to a complete system of
pure

pure knowledge which ought to be denominated *Transcendental Philosophy*, of which it (the criticism, &c.) presents the *architectonic plan*, i. e. the plan regular and well-disposed. The work which we have just mentioned, is divided under the ridiculous titles of *Aesthetic transcendental*, of *transcendental logic*, of *the pure ideas of the understanding*, of *the transcendental judgement*, of *the paralogysm of pure reason*, of *the ideal transcendental*, of *the criticism of the speculative theologies*, of *the discipline of pure reason*, &c.

But to return to our abstract of the system—we know objects only by the manner in which they affect us, and the impressions they make upon us are only certain apparitions or phenomena: but it is impossible for us to know what an object is in itself. In consequence of this assertion some have supposed that Kant is an idealist like Berkely, and so many others, who have thought that sensations are only appearances, and that there is no truth but in our reason; but such is not the opinion of Kant. Our understanding, according to him, in considering the apparitions or phenomena, acknowledges the existence of the objects in themselves inasmuch as they serve as the basis of those apparitions, without, however, knowing any thing of their reality—we can nevertheless have no certitude but in experience.

When we apply the forms of our understanding, as unity, totality, substance, *causality*, existence, to certain ideas which have no object in space and time, we make a fallacious and arbitrary application. All these forms can bear only on sensible objects, and not on the world of things in itself, of which we can think, but which we can never know. Beyond things sensible we can only have opinions, or a belief of our reason. The motives to consider a proposition as true, are taken either from an external object, so that each man shall be equally obliged to acknowledge them, and then there is a truth evident and susceptible of demonstration, and it may be said that we are *convinced*; or the motives are subjective, i. e. they exist only in the mind of him who judges, and he is *persuaded*. Truth then consists in the agreement of our motives, with the objects, in such a manner, that all men are obliged to have the same judgement. *Belief* consists in holding a thing for true in a *subjective manner*, in consequence of a persuasion which is entirely personal, and which has not its basis in an object submitted to experience.

There is a *belief of doctrine*, of which Kant gives as an example—that there are inhabitants in the planets. We must acknowledge, he adds, that the ordinary mode of teaching the existence of God belongs to the *belief of doctrine*, and that it is the same with the immortality of the soul. The *belief of doctrine* has, in itself, something *staggering*; but it is not the same with *moral belief*. There is here something necessary—it is that I should obey the law of morality in all its parts. The end is strongly established, and I can perceive only one condition by means of which this end may be in accord with all the other ends, i. e. that there is a God. I know certainly that no man knows any other condition which can con-

duct to the same unity of end under the moral law, the which is a law of my reason. I will consequently believe, certainly, the existence of God and a future life, because my moral principles are rendered immoveable by this persuasion; principles which I cannot reject without rendering myself contemptible in my own eyes. I wish for happiness: but I do not wish it without morality, and as it depends on nature, I cannot wish it with this condition, except by believing, that nature depends on a Being who causes this connection between morality and happiness. This supposition is founded on the *want* (or *necessity*) of my reason, and not on my duty. We have, however, no certainty in our knowledge of God, because certainty cannot exist except when it is founded on an object of experience. The philosopher acknowledges that *pure reason* is too weak to prove the existence of a Being beyond the reach of our senses. The necessity of believing in God is only *subjective*, although necessary and general for all those beings who conform to their duty. It is not this knowledge, but a belief of reason which supplies the place of a knowledge which is impossible. The proofs of natural theology taken from the order and beauty of the universe, &c. are proofs only in appearance. They resolve themselves into a bias of our reason to suppose an infinite intelligence as author of all that is possible, from whence, however, it does not follow that there really is such an author.

To say that whatever exists must have a cause, is a maxim, *a priori*, but applicable only to experience: for one knows not how to subject to the laws of our perceptions, that which is absolutely independent of them. It is as if we were to say, that whatever exists in experience must have an experience: but the world, even taken in the whole, is without experience, as well as its cause. It is much better to draw the proof of the existence of God from morality, than to weaken it by such reasoning. This proof is relative. It is impossible to *know* that God exists; but we can comprehend how it is possible to act morally on the *supposition* of the existence, although incomprehensible, of an intelligent Creator, an existence which PRACTICAL reason FORCES THEORETICAL reason to adopt. This proof not only persuades, but it even acts on the conviction in proportion as the motives of our actions are conformable to the law of morality.

Religion ought to be the *means* of virtue and not its *object*: man has not in himself the idea of religion as he has that of virtue. The latter has its principle in the mind, it exists in itself, and not as the means of happiness, and may be taught without the idea of a God; for the pure law of morality is *a priori*. He who does good by inclination does not act *morally*. The converse of the principle of morality is to make personal happiness the basis of the will.

There are compassionate minds which feel an internal pleasure in communicating joy around them, and who thus enjoy the satisfaction of others: but their actions, however just, however good, have no moral merit, and may be compared to other inclinations;

—for

—for example, to that of honour, which, whilst it meets with that which is just and useful, is worthy of praise and of encouragement, but not of any high degree of esteem. We ought not to do good even, either for the pleasure of doing it, or in order to be happy, or to render others happy—for this addition is *empyric*, and injures the purity of the morals. A reasonable being ought to desire to be exempted from inclinations, and never to do his duty but for his duty's sake. We must act after the maxims derived, *a priori*, from the faculty of knowledge, which carry with them the idea of necessity, and are independent of all experience, after the maxims, which it were to be wished could be erected into *general LAWS* for all beings endowed with reason.

In considering, with attention and impartiality, the doctrine of which we have now given the results, it is impossible not to observe, that it contains nothing new. The distinctions, *a priori* and *a posteriori*, the forms, the categorics, the phenomena, &c. resolve themselves into a truth very simple and generally known, viz. that all our faculties, all our sentiments, all our inclinations, all our principles of knowledge, are derived from our nature, and are conferred upon us by the Creator. Locke, himself, who, with the design of combating the doctrine of innate ideas, has not, perhaps, distinguished, with sufficient clearness, what we acquire by experience from the faculties which render it possible, has nevertheless declared, that we know objects only according to their relations with our organization; that, with other senses, the impressions which they make would be different, but that they act upon us in the manner the most conformable to our wants and to the views of the Creator.

Kant appears to us to be mistaken, when he places the propositions of pure mathematics in the list of our knowledge, *a priori*, under the pretext that the truths they contain are general and necessary. If the science of mathematics is composed only of abstractions drawn from the extension of bodies, and of the lines which bound them, we can easily conceive why whatever we know of them must have the character of necessity and generality, which belongs effectually to the essential qualities of which we have formed these abstractions, and which we have remarked by experience. Even the names, which we have bestowed upon them, would pass from our mind immediately, on our ceasing to retain the ideas which these names recall, or, at least, they would only afford a sound void of sense. For example, I denominate parallel lines, those which, in all their parts, are at an equal distance the one from the other. I know, therefore, as soon as I understand this signification of the word parallel that they will never meet; for were they to meet they would cease to be at an equal distance, &c. and would be no longer parallel lines. I say that 2 and 2 make always 4, because I have given the name of *four* to *twice two*, and when I have once well settled this denomination I can never think of twice 2 for any objects whatever without thinking of 4. It is the same with all other abstractions, and, indeed, with every

every other general idea derived from experience. Thus I denominate *animal*, every being which, by the nature of its *movements*, indicates *will*, and I say, though I have not been able to *know* all animals, that all animated beings move themselves spontaneously. I denominate one that is deprived of sight, *blind*, I know, therefore, that all the blind persons in the world cannot see. This is founded solely in this,—that a thing cannot be the contrary of what it is.

With respect to *space and time*, Kant has by no means destroyed the reasons of the ancient doctrine, according to which the one is only the comparison of the impressions which are found in our mind with external movements, and the other an abstraction of the extension of bodies; but whether they be the forms of our mind or the abstractions, whether mathematics be the product of experience, or that experience has simply OCCASIONED them, it is not there that the importance of the question rests. It should seem that the more wonders Kant has found in our primitive knowledge, and in the faculties of our mind, the more proofs ought he to have found of the existence of God in natural theology. In confining those proofs to the moral sentiment, which our passions so easily alter, he allows them to subsist only for those to whom they are the least useful, i. e. for those virtuous men who have no doubt whatever of the existence of the Supreme Being; while the wicked, who feels no motive in his heart to believe in God, will be delivered from the fear of ETERNAL JUSTICE. But how could he conceive himself authorized to pretend that our faculties have no other destination but sensible objects, since even, according to his own avowal, the research of causes is a bias of our nature, a force of our soul, *a priori*, since these conclusions form a connection of our ideas, *a priori*,—and since the knowledge of the Supreme Being is equally universal as that of virtue?

We shall not mention all the contradictions which the reflections of Kant on this subject present: our intention is not to give here a refutation of this writer—the means of such refutation will readily and naturally occur to all those who have not placed their own glory in the defence of his doctrine. With respect to his morality, he has condemned, with reason, those who refer the principle of morality to our interest, to the search of our own proper happiness, as, after the example of the Epicureans, do the greatest part of the moralists of the present age. Kant has preferred the doctrine of the Stoics, who, instead of rendering virtue subordinate, (subservient) to certain ideas of happiness, place the Sovereign good in the beauty of morality, in the accomplishment of our duty, should it be necessary in order to attain it to support the greatest pains of mind and body. But the Stoics did wrong in confounding, amidst their contempt for frivolous enjoyments, the sweetest and noblest affections of the human heart. Kant has not avoided these exaggerations, which are calculated to form characters harsh and ever ready to sacrifice the rights of individuals to general maxims. If nothing is more contrary to virtue than to consult

one's

one's own well-being or personal advantage, when duty interferes, nothing on the other hand is more favourable to it than to place one's happiness in that of others, to enjoy the sacrifices which are made in their favour. This sublime devotion to the interests of our fellow-creatures is the most important destination of our moral sentiment. All our inclinations are in the view of nature. They ought to be directed, but not to be extinguished; justice even is an inclination by which all the others ought to be regulated; and what wretch would be so senseless as to wish to eradicate pity from the human heart; although even pity may be hurtful if we have not the courage to reconcile it with our duty. The profound meditations of Kant have not secured him against error in judgements the most simple and the most easy to form: for he maintains that by hatred of falsehood, it would be much better to allow the commission of a murder, than to save the victim by disguising the truth to those who search for it only for purposes of blood. Let us see whither his proofs of the existence of God, taken from the moral sentiment, lead. As it would be absurd, he says, to swear that God exists, it is still a question to determine, whether an oath would be possible and obligative, if one were to make it thus—*I swear (IN THE CASE) on the supposition, that God exists. It is extremely probable that all sincere oaths, taken with reflection, have been taken in no other sense.* See KANT'S TUGEND LEHRE, p. 180. Several disciples, or partizans, of the philosophy of Kant, have carried much farther, than he, the dangerous consequences of his doctrine. *Fichte*, (lately dismissed from Jena,) one of those who enjoys a high degree of celebrity, has made of God an abstracted idea derived from our relations with the moral world. (A moral world, without a God, without a Providence, is an idea which was hitherto wanting amidst all the extravagancies of philosophy.) Another Kantian considers all the parties of the universe as the creation of our mind. The political opinions of Kant are tolerably moderate. He is chiefly liable to blame for his too great confidence in an unlimited perfectibility of the human mind.

TO THE EDITOR.

SIR,

SEEING in your Review, for January, a letter addressed to a *Pres. destinarian*, and signed *Philalethes*, which you mention in the contents, on the blue cover, to have come from the pen of the Rev. W. Jones, of Nayland, and speaking of it as a first letter, give hopes of more behind, I am induced to send you an extract from a letter written by a friend, on hearing not, alas! of the much to be lamented death, but of the amended health of that extraordinary man; by inserting which in your next number, you will gratify many of your readers, who regard him as a man of the first magnitude in the Christian Church, and you will oblige your humble servant. Z.

EXTRACT.—“No part of your last letter affords me more sincere pleasure than the favourable account you give of the great and good Mr.

Mr. Jones, who, I trust; will yet be preserved a while longer to continue those important services to the cause of primitive truth and sound religion, for which he has hitherto been so eminently conspicuous. In the circle of my acquaintance, I know not where one could at present be found so capable of uniting the character of a lively, ingenious, entertaining writer with that of a truly Christian, learned, and orthodox divine, who, since the death of his venerable friend, the late Bishop of Norwich, seems to stand unrivalled as an author, who traces the glorious scheme of Christianity from its proper source, and shews how it may be found in the book of nature rightly understood, as well as in the two grand repositories of divine truth, the Old and New Testament.—I have perused, with much satisfaction, his admirable preface to the 2d edition of Bishop Horne's *Life*, and am happy to see in print his instructive letter on the study of the Hebrew, both which very properly accompany his account of the life and writings of that excellent Prelate, who was so zealous a promoter of Biblical learning. The volume, as it now appears, is truly a valuable publication. I have seen his *Letter to the three Jews*, which compresses much important matter into a few pages admirably put together; but I have not seen the *Letter to Dr. Vincent* on the *Religious Worship of the Heathens*, in which, I doubt not, Mr. Jones has displayed in a very striking light, as a miserable corruption of the divinely instituted worship of Jehovah. I sincerely wish and pray that Mr. Jones may yet live to offer the public, now and then, such well drawn sketches of what is called the Hutchinsonian scheme, as may, at last, remove that disgust with which it has been too generally viewed, and sometimes by those whom nothing but prejudice could prevent from seeing it in a juster light."

GERMAN LITERATURE.

THE brief observations which we felt it our duty to make, (in the Prefaces to our First and Fourth Volumes,) on some of the evil effects resulting from the present state of Literature on Germany, have called forth the animadversions of the conductor of a work recently published, in London, entitled "the German Museum," and evidently intended as a receptacle for choice selections from the German School. This modest and ingenious gentleman tells his readers, that "the pernicious tendency" which we have ascribed to "German Literature" is *imaginary*, and that our charges are refuted by their "*asperity and ignorance*." It becomes a man, truly, who can scarcely connect two sentences of *English*, and every page of whose "Museum" exhibits the most incontestible proofs of his total inability to perform the task which he has thought proper to assume, to accuse another of *ignorance*. But glaring as this ignorance appears to the enlightened mind of our sagacious censor, he does not condescend to exhibit a single proof of its existence; though he asserts, what is most false, that our "accusations are not supported even by a shadow of proof." What does he call our statement of *facts*, which we dare him, with all his arrogance and presumption, to confute, respecting the

the impious doctrines of *Fichte*; the seditious conduct of the Students at *Jena*; and the blasphemous declarations of *Wieland*? These are circumstances immediately connected with the state of German Literature; and if they fail to afford "even a shadow of proof" of its "pernicious tendency" to a German Editor, we strongly incline to believe that an *English* reader will be rather disposed to impute the failure to the incorrigible stupidity or obstinate perverseness of *his* mind, than to any want of strength in the facts on which the *onus probandi* is imposed. As to the effects of that laxity of morals which the new philosophy has produced on the Fair-Sex, the nature of them is such as not to admit of that specific proof which is requisite to produce the legal conviction of a culprit in a court of law. We could, however, were it necessary, descend to particulars; we have advanced nothing, but from the best authority; from the information of men of the highest respectability resident in the country; the leading facts are sufficiently specified to admit either of verification or confutation. We have said enough, we apprehend, to convince our readers; and we have not the smallest wish to say more, merely for the purpose of calling forth the abilities of this self-sufficient philosopher, though we shall, probably, have frequent occasion, in the future progress of our labours, to put his talents for attack and defence to the test.

After bestowing on us the appellation of "an infatuated egotist"—*why*, or *wherefore*, we are left to conjecture—Our assailant says, that if we will "take up the contest, in a cool and rational manner, as it becomes a philosopher and a gentleman"—he will convince us of our errors. This is certainly very kind; but it is the first time, we believe, that a man ever thought of prescribing the mode of attack to an enemy; besides, from the specimens which this writer has exhibited of his taste and his manners, we feel not the smallest disposition to admit that he is a competent judge of what is *rational*; and, most certainly, we should never look to *him* for instruction, were we at a loss to know what conduct was becoming a *gentleman*. We should as soon think of taking lessons of him in the *English Grammar*. We shall now leave this vain, empty declaimer, to the performance of his promise, to defend the German illuminati, poor injured men! from all attacks; and, though we think he has already full as much on his hands as he is able to do, we will just suggest to him, that the BISHOP of LONDON, in one of his late, admirable, lectures, at St. James's church, had the *audacity* to warn his flock against the *pernicious tendency* of German Literature; but whether the learned and pious Prelate urged his objections in that *rational, philosophic, and gentlemanly* way, which alone entitle him, it seems, to a *correction of his errors*, it must be left to the doughty champion of the FICHTEs, the WIELANDs,* and the GÖTTHEs to decide.

* Of Mr. WIELAND's political principles we made no mention in the Preface which has given so much offence to the admirers of German philosophy; but the conductor of this museum has enabled us to form

form some idea of them from an extract which he has given in his last Number from a recent production of his favourite, which he most sagaciously entitles "Discourses under four Eyes;" which may be good sense in *German*, but which this sapient Censor ought to have known is arrant nonsense in English. We suppose it is an expression corresponding with the *Entre quatre Yeux* of the French. Be that as it may, this extract, which the editor tells us, "warrants the conclusion, that he (Wieland) either must possess the gift of prophecy, or have had the opportunity of exploring the most hidden secrets of the principal authors of that eventful State-drama," (the last Revolution in France,) contains a prediction that France would submit to the will of a Dictator, (and such submission meets the perfect approbation of Mr. W.) and that Bonaparte would be the man. Probably our readers will think with us, that no great portion of inspiration was necessary to foresee that the Anarchy which had prevailed in France would ultimately terminate in a military despotism, (in fact Mr. Burke foretold it seven years ago,) and little sagacity would be requisite to predict that, if Bonaparte could effect his escape from Egypt, he would be the despot. But our object in noticing this extract, is to shew Mr. WIELAND's opinion of a man whose accumulated crimes, of every description, must extort the reprobation of all, who have the smallest sense of religion, morality, or virtue.—He first describes, generally, the kind of person who should be appointed Dictator, "a man to whom the French safely can intrust the absolute power conferred by ancient Rome, when the Republic was to be saved." Then, descending to particulars, he represents him as "an amiable young man, of a lofty mind, of the greatest talents for peace and war, of indefatigable activity, gifted with as much prudence as courage, of the most unshaken firmness, of pure morals, simple and devoid of ostentation in his mode of living, always master of himself, destitute of any weakness of which artful intriguers could avail themselves, frank, and, at the same time, reserved, gentle and violent," (hot and cold!) "pliant and tenacious, mild and inflexible, as time and circumstances require; in short, a man as scarcely ONE is produced in a century, and whose superior genius was capable of inspiring with awe, and subduing all the rest." The Dictator, he adds, must be a man "*in whom are united all these qualities*;" and who "also must have given numerous proofs of possessing all these qualities." He then proceeds to observe, that such a man, "by the most unexampled good fortune, is found already," and mentions Bonaparte as the man; adding, that "*the longer he maintains himself* (in his usurpation) *the better!!!*" That the blasphemer of his Saviour should make a god of Bonaparte is perfectly consistent. Mr. WIELAND's admirers invariably represent him as a man of superior sense;—we shall only observe, that "great sense to madness is allied," and "*Quem deus vult perdere prius dementat.*"

JEU D'ESPRIT.

Martindale's Bankruptcy, or Debtor and Creditor.

To the GENERAL and MAYOR it is sure a bad trade,
For one will *not pay*, nor the other *be paid*.

HISTORY.

SUMMARY OF POLITICS, FOREIGN AND DOMESTIC.

THE awful interval between the cessation of pacific overtures, and the commencement of active hostility, always affords much ground for loose speculation, but few facts for solid conclusions. Hence we have little observation to make, at present, on the political state of the European Continent. We fortunately know, that the Emperor of Germany, notwithstanding the indecisive conduct and suspicious policy of his Cabinet, of which we believe much more has been said than truth would warrant or reason justify, has peremptorily rejected the proposition for a *separate* peace, which the first Consul of France made to him, at the same time that he made a similar proposition to the British Monarch. We would willingly learn from the advocates of negotiation what symptom of sincerity can be described in this studied forbearance to propose the establishment of a Congress, or any other means, for promoting a *general* peace? Is it really to be considered as positive evidence of a *pacific disposition*?—By insanity it may; by common sense it cannot.

The Russian Emperor, as we suspected, is resolved to afford efficacious assistance against the common enemy, though not to co-operate with the Imperialists on the frontiers of Italy or on the Rhine. His armies have already excited the apprehensions of the Prussian Monarch, who, from a consciousness, we suspect, of the tendency of his own exertions, is disposed to view with jealousy the movements of the neighbouring powers. To those who consider *present peace* as the supreme blessing, as the *ne plus ultra* of political wisdom and human enjoyment, the conduct of Frederick may doubtless appear super-eminently laudable. But to such as look rather beyond the present moment; as have other criteria of sound policy, other tests of social gratification; as do not view with contempt the submission to temporary evils for the attainment of permanent good; as consider the enemies of all religion and good government, as foes to the human race; regicides and rebels, as unseemly allies for crowned heads; and Jacobinical principles as destructive of every good quality and virtuous propensity of the human mind; his conduct must appear super-eminently censurable. We are not fond of risking conjectures, but, from no inattentive consideration of the disposition and actions of his Prussian Majesty, we have long expected, and still expect, that we shall see his alliance with the gallic usurper more strongly cemented than it has hitherto been. We recommend this observation to the Baron JACOBI, who, we know, has occasionally honoured our comments on his matters with

with notice, reminding his Excellence, at the same time, that though we shall not cease to entertain for him those sentiments which are due to the lawful possessor of a lawful throne, we shall invariably exercise the freedom which Englishmen enjoy of animadverting on the public conduct of public characters, however elevated their rank or station, whenever such conduct happens to be connected with the fate of Europe. Fear may, *possibly*, produce that effect which we cannot reasonably expect from principle; and the *Russian* force in *Poland* diminish the *Prussian* force in *Westphalia*.

We have been so often deceived in the news transmitted from Egypt to Constantinople, that we shall not offer a remark, at present, on the state of affairs, in the former country. The dreadful situation of the French army in Egypt, we have long known from the best authority in such a case—*their own*; and we cannot but express our utter astonishment that many of the best-informed emigrants in this country, deceived, we suppose, by the stupid falsehoods in our Jacobin Prints, do not scruple to question the authenticity of the *intercepted correspondence*, although published by the authority of the British Government, and delivered as authentic by our Ministers to all the foreign Ambassadors. Such scepticism is alike extraordinary and inexcusable. That KLEBER is willing to evacuate the country there can be no doubt; but that we shall suffer him to do so, without molestation, we will never believe, until we have a certainty of the fact. Sir SYDNEY SMITH could sign no Capitulation or Convention, but such as would be subject to the confirmation or rejection of the British Commander in the Mediterranean, who would, of course, be in possession of the sentiments of his Government, on so important a business; and we cannot conceive, that the British Cabinet would ever consent (important as the evacuation of Egypt by the enemy unquestionably is) to suffer the French army on the Continent to receive, at this critical juncture, a reinforcement of twelve or fifteen thousand veteran troops.

In France, *Bonaparte* continues to pursue that system which is best calculated to secure the continuance of his ill-gotten power; but the period is arrived when he has to reconcile such system of moderation with those oppressive measures of coercion, without which he can neither procure men to recruit his armies, nor money to support them. How he will extricate himself from a situation so pregnant with difficulties, remains to be seen. Be that as it may, the lenity which *self-interest* alone has, in some instances, led him to display, has induced numbers of the emigrants to return to their native country; but more particularly the female emigrants. It was with equal surprize and concern, that we lately read an account of a ball given at Paris by the despicable apostate TALLEYRAND, at which several ladies of the most illustrious families in *monarchical* France did not blush to be present! This ball was also—we transcribe literally—“*honoured* with the presence of the Great Consul;” we thought, for a moment, that we were transported back to the times of the 14th Louis, and that we should have read thus—“*honoré de la présence* du

du Grand Monarque.!!! But the state of France since the last Revolution, all Anti-Jacobinical and Rôyalist as some writers still strangely persist in calling it, has become, at once so singular and so curious, that it will call for much special notice hereafter.

At home, little has occurred during the month that requires animadversion. The Committee of the House of Commons have adopted some farther measures with a view to counteract the dreaded effects of the partial scarcity of Corn. But these measures do not appear to us of much consequence. The encouragement holden out to the importation of Swedish herrings seems highly injudicious; for, in the first place, the exportation of herrings has been prohibited by the Government of Sweden; and if that prohibition be effectual our law will be useless; and if the encouragement which that law offers should tempt the Swedes to disregard the prohibition, it will become worse than useless, because it will act as a bribe to subjects to disobey the most laudable mandates of their Sovereign;—and, secondly, it operates as a discouragement to a very useful body of Englishmen, who have expended considerable sums in the establishment of fisheries on our own coasts, and who have been almost unable to find a market for their produce. The best remedy is to be found in the diminished consumption of bread. But it seems to be the height of absurdity to ascribe such diminution to the law for prohibiting the sale of New Bread. The Bakers' Company, indeed, whose interest it is to conceal the truth on this subject, made no scruple to ascribe this good effect to the law; but it is truly astonishing, that it should not have occurred to the Committee, that the Company had made assertions without any proof to support them. All which they could know, as facts, was, that the consumption had diminished within a given period; but it shewed both presumption and ignorance in them, broadly to affirm that the diminution had been produced by the law in question. The fact, we believe to be, in most instances, and we know it to be so in many, that the previous discussion of the subject, which tended to raise the price of Bread, spread a general alarm, and induced the masters of families to reduce the consumption of it; and this reduction began about the time when the Bill was introduced in the House, and, so far from having been occasioned by the Bill, would have been the same, had the Bill never passed into a law. The Committee, however, are entitled to the thanks of the community for the time and attention which they have bestowed on a topic which comes home “to the business and bosoms” of men. The letters which we have received from various parts of the country give us reason to believe that the scarcity is neither so general nor extensive, as we, at first, supposed it to be; but still it is sufficient to render a continuance of the salutary precautions, hitherto adopted, highly expedient if not indispensibly necessary. And, we trust, that the Legislature, instead of confining their attention to partial and temporary remedies, will labour to devise some effectual means for preventing, as far as possible, a recurrence of the evil. In a former Number we noticed the calculations of a Mr. Middleton, (who, it seems, is honoured

with the confidence of the Board of Agriculture, and has actually secured that golden reward which we *ironically* recommended the President to bestow on him,) respecting the relative proportion of the growth and consumption of Corn in Great Britain, and we conceive it to be a duty incumbent on the Board, by which he was employed, to ascertain the accuracy of those calculations; for if they be really correct, they hold out a most alarming prospect to the nation; give us every reason to dread a constant scarcity; and call for the application of an immediate remedy. For our own part, we confess we are not much disposed to credit the accuracy of a writer who can estimate the whole population of Middlesex, including the bills of mortality, at 650,000 souls!

The day appointed, by the pious Sovereign of these realms, for a day of humiliation, contrition, and repentance, was chosen, by the Chaplain of the Lord-Mayor of London, for the promulgation of the political tenets of his Patron, from the pulpit of the Cathedral. His remarks on the expedition to Holland, were little more than a repetition of the sentiments of Citizen *Waithman* and his associates, as recently delivered at the Common-Hall. But his censures were not confined to the public measures of Administration; they were extended to the whole body of patriotic Englishmen, who have generously taken up arms in defence of their country—THE VOLUNTEERS, many of whom, in compliment to the station which Mr. COOMBE has the honour to fill, attended him on that day, instead of going to their own parochial church. Of the *political* comments of this Theological Strippling, we shall only observe, that the confidence with which they were uttered could alone be surpassed by the ignorance and falsehood with which they were marked. Wherever he officiates, the Bishop of his diocese would do well to compel him to read one of the *Homilies* every Sunday, that he may obtain some knowledge of the wholesome doctrines which they enforce.

At the first Court of Aldermen, that was holden after the *Fest-Day*, MR. ALDERMAN BOYDELL, moved the usual thanks of the Court to this Chaplain, and proposed that his Sermon should be printed. We have been assured (with what truth we know not,) that the motion was made for the express purpose of calling forth the marked disapprobation of the Court, both on the preacher and his discourse. If so, it completely succeeded, notwithstanding the strenuous exertions of MR. ALDERMAN LEIGHTON, who seconded the motion, and who, having supported the motion of Citizen *Waithman* at the Common-Hall, very naturally considered the Chaplain as deserving his thanks. The motion was negatived. It has, we believe, been customary for the BISHOP of LONDON to appoint the Lord-Mayor's Chaplain to preach at St. Paul's on the first Sunday in Term; but, we are persuaded, it is only necessary to refer his Lordship to the proceedings of the Court of Aldermen here noticed, to induce him to depart from a custom which, in this instance, will "be more honoured in the breach than in the observance."

We have heard of another *Fast-Sermon*, preached before a *charitable** congregation, in which the Preacher left it a matter of doubt whether the *English* or the *French* were the objects of his *paragryic*. This doubt, however, was removed in one part of his discourse, in which he did not scruple to stigmatize *our* conduct in the East, as ambitious and oppressive! If such men be not *false teachers*, we know not what they are.

One object of a different nature remains to be noticed. A foreigner, who, for his Jacobinical principles, as truly detestable as any which infected the mind of a Robespierre or a Paine, was, some three years ago, ordered to quit this kingdom, has lately returned, and actually resides, under a feigned name, in the house of a man, who holds a lucrative appointment under Government. We are convinced that the respectable Nobleman who presides over the Home Department of the State, with equal credit to himself and advantage to his country, is ignorant of this fact; but surely it cannot be unknown to the *Alien-office*, where the name of the individual should be registered?—We feel as Englishmen on the subject, and as Englishmen will we act, by repeating our comments until the ground of them be removed.

We now turn from this brief notice of European affairs to the United States of America, respecting which we have more to say than it will be possible for us to lay before our readers in the present Number. Our letters, from different parts of America, come down to the 8th of Feb. 1800, and contain a variety of interesting and important intelligence. We very shortly noticed, in our Number for January last, the increased prevalence of Jacobinical principles in the United States, and the shameful violation of their Treaty with this Country, in the Article respecting the settlement of British debts contracted before the American Rebellion. On the latter of these topics, so interesting to the public in general, and to the mercantile world in particular, we propose to enter more at large, and to continue our remarks in successive Numbers, until we shall have made our readers fully acquainted with a conduct the most extraordinary that one nation ever adopted towards another, under similar circumstances. We shall here state, for the information of those whom it may concern, that we were perfectly sincere in the expression of our hearty wishes, on a former occasion, for the prosperity and welfare of the United States; that the compliments which we then paid to the President fully corresponded with the sentiments which we entertained for him

* We have a few words to address to the Preacher of this Sermon, on a former discourse of his,—a debt which we shall take an early opportunity of discharging. In the mean time we earnestly recommend the gentleman to recollect, that it is his duty to study the interests of that institution, to which he is, partly, at least, indebted for his support.

at the time; and that the subsequent change in our sentiments has exclusively resulted from the change in his conduct. This explanation has been rendered necessary by the impudent falsehoods which we have read in some of the American papers. Before we begin to disclose the mysterious conduct of the American Commissioners respecting British debts, we shall take a brief review of the actual state of the American finances.

On the prospect of a war with France, it was determined by Congress, that a new army should be raised, consisting of six troops of horse, and twelve regiments of infantry. Of these about 3,000 men had been actually levied, when the Congress lately assembled, and a motion was made for disbanding them. This motion was supported on three different grounds—1. The inutility of the troops; 2. The incomparability of their establishment with Republican principles; and, 3. The inability of the nation to pay them. On the two first we have no observations to offer; but the last will lead us to take a view of the public revenue for four years, (including the current year,) which will suffice not only to shew the accuracy of our former statements, but to prove that we had no disposition to exaggerate the *fiscal* difficulties of the American treasury. In this statement we shall omit the fractions.

YEARS.	RECEIPTS.	EXPENDITURE.
1797,	8,700,000 Dollars	8,700,000 Dollars.
1798,	} 8,100,000	} 8,500,000
Including a new duty on Stamps		
1799,	7,500,000	12,700,000
1800,	} 9,000,000	} 14,000,000
Including a new duty on Houses and Slaves, estimated at two mil- lion of Dollars		

The two first years are taken from the official accounts; the two last from an estimate made by a Member of Congress, undisputed by the Government. Thus we see, that the loan of five millions did not make up the deficit for 1799; nor will the new loan, to the same amount (if it can ever be filled,) make up the deficit for the present year, including the balance of the last. By a reference to the Anti-Jacobin Review, for September 1799, (p. 127.) our readers will see that we greatly under-rated the deficit for 1799, having stated it to be less than *three* millions, when it proves, in fact, to have been more than *five*. This progressive decrease of receipts and increase of expences exhibit but a woeful specimen of Republican prosperity; and had we room for a few remarks upon the regular charges of the Republican Government, which has been as loudly as falsely praised for its *cheapness*, we could present a faithful picture, the contempla-

tion

tion of which might be useful to its friends and admirers. One plain fact, however, must suffice for the present; *the support of the petty Sovereigns of the different States costs the Republic one-ninth part of the whole of its highest revenue, in its present augmented state—* whereas the expence of the British Government does not exceed one *twentieth* part of the national Revenue! To those sapient politicians who estimate systems of polity, like bales of goods, and appreciate them from comparison, and *cheapness*, we will here put the pertinent question of *utrum borum?*

The Congress rejected the proposition for disbanding the troops already levied, but issued a prohibition against farther levies. In this assembly few causes of division occur, now that the President has formed a junction with the democrats. The new embassy to France is a subject of general conjecture and general expectation; but all (except the old tories) concur in their hope that it will produce a state of things that will enable America to set *Britain* and *British debts* at defiance.

The Federal Government, so long the object of admiration, and the theme of applause, has fallen into such decrepitude and disrepute, that a new *revolution* has become the ordinary topic of conversation; and the downfall of the present system is talked of with as little ceremony and as little concern as the demolition of an ancient building. In fact, its stays and its buttresses are daily mouldering away; it bears all the odium of *taxation*, and derives no *strength* from *patronage*. Tyranny and anarchy alternately predominate, and exercise their odious sway for the purpose of oppression. Several of the states scarcely acknowledge the power of the President, or the authority of his legislature; and there is an evident want of cohesion in the different parts, which betrays the general weakness of the fabric, and portends its speedy dissolution.

In Pennsylvania matters seem to be drawing fast to a crisis; Mackean, the new-appointed Governor, has begun his reign by the dismissal of every clerk of court, register, prothonator, &c. who had not voted for him at his election. These offices in America are both numerous and lucrative, from the perpetual transfer of property, and the general disposition to litigation. The single state of Pennsylvania has twice as many Judges as the whole kingdom of England, with a proportionate number of subordinate officers. These last were chiefly men who had served in the last war, and who were zealously and sincerely attached to the federal government. Hence arose their opposition to the Jacobin Mackean; and hence, too, arose his dismissal of them, and his appointment of the most sturdy and resolute democrats to succeed them. There was scarcely any man of this description, who had been zealous in promoting his interest at the time of his election, that has not been rewarded with a place. There is neither "bribery" nor "corruption" in this; there are no "rotten boroughs" in the Republic of America. The *sovereign people* there bribe themselves with their own money.

The

The election of the *President* will take place in the ensuing autumn, and the law, in Pennsylvania, respecting the mode of electing the electors who elect the President, has already expired. The constitution requires, that these electors shall be chosen in such manner as the legislatures of the respective states shall appoint. In Pennsylvania they have been hitherto chosen by the aggregate body of the people, and as these are violently democratic, there can be no doubt, but that, if this custom be preserved, the whole of the 15 electors for that state will vote for Mr. Jefferson. The lower house of the state having been chosen last year, are democratic of course; but the senate, who were most of them chosen two or three years ago, are federalists. Hence the two Houses are at war with each other on this subject. The Senate wish each district to appoint its own Elector, by which means some federalists, at least, would be returned; but this is strenuously opposed by the Lower House; each has invariably rejected the bills proposed by the other, and the ferment is at such a height that no hopes of accommodation remain. Well then—say the Senators—we shall have *no law* for regulating the mode of electing electors, and, of course, we shall have *no electors*. Not so fast—answers the new Governor Mackear—if you do not make a *law*, I shall issue my *proclamation*; the citizens shall choose their electors in the old way, and let me see what members of Congress will dare to annul their election! This man will, no doubt, put his threat in execution; his electors will probably be rejected by Congress; and the Pennsylvanians will refuse to pay their taxes. Or should the Congress, from their anxiety to preserve the resources which they derive from this the richest of all the states, induce the Senate of Pennsylvania to give up the point, or make some alterations themselves in the existing law, the consequence will unquestionably be the elevation of *Jefferson* to the President's chair.

We now pass to the more important subject of the *British debts*; but, in order to give our readers a clearer insight into this business, it will be necessary to take a short retrospective view of its origin and progress. Our former statement on this topic has, we know, excited the indignation of the American Government and their advocates, who have the presumption to suppose that no Englishman has a right to express his honest sentiments on their public acts, while it is notorious that they have themselves invariably encouraged the propagation of the most atrocious falsehoods and libels respecting Great Britain, her Sovereign, her Government, and her Constitution; of this we could easily adduce a hundred proofs; we shall only, however, at present, bring to their recollection, the re-publication of Paine's *Rights of Man*, accompanied by an express recommendation, from Mr. *Jefferson*, then Secretary of State; and an infamous monody lately delivered, not only on the stage, but in their churches, in which our gracious *Monarch* was audaciously stigmatized as a "*ruthless tyrant*;" but with all their presumption, they have not ventured to impeach the accuracy of our statement; and, they may rest assured, that their success

success in imposing silence on their own writers, will not deter us from persevering in our laudable efforts to open the eyes of our countrymen, and to depict their practices, in open violation of every principle of justice and equity, in the strong colours of TRUTH. We, thank heaven! are beyond the reach of republican tyranny, and may bid defiance to those acts of oppression which we *could* specify, and which would be found to equal any thing which the most inveterate enemy of the old monarchy of France has related of its abuses. If the government of America wish to conciliate the respect and esteem of Foreigners, let them display an invariable adherence to those principles, and to that line of conduct which can alone render either a nation or individuals respectable or estimable.

By the fourth article of the treaty of peace, between Great Britain and America, concluded at Paris, on the 3d of Sept. 1783, "It is agreed that the creditors on either side shall meet with no lawful impediment to the recovery of the full value in sterling money of all *bonâ fide* debts heretofore contracted."

Notwithstanding this positive engagement, on the part of the Americans, to remove every legal impediment to the recovery of British debts, all such impediments were suffered to remain in full force. The creditors made repeated efforts to enforce their lawful claims, but uniformly failed, as well in the Courts of the United States, or *Federal Courts*, as in the Courts of each particular state. The laws which constituted the impediments remained unrepealed; the laconic plea of "*British debt*" was deemed sufficient even to deprive the plaintiff of the benefit of a trial; and to such an excess was this systematic evasion of justice, this profligate violation of treaty, carried, that the Grand Jury, in the *High Federal Court*, in the district of Virginia, did not blush to present, (on the 23d of May, 1794) "*as a national GRIEVANCE, the recovery of such debts by British subjects.*"

It was farther agreed by the same treaty, that his Britannic Majesty should give up certain fortresses, on the frontiers of Canada, to the United States; but the constant violation of the terms of that treaty by the latter, rendered it a matter of prudence, on the part of his Majesty, to retain these forts until such time as the American government should shew a disposition to fulfil their part of the treaty; by complying with the positive stipulations of the fourth article. In this unsettled state did things remain, until the month of November 1794, when his Majesty concluded a treaty of amity, commerce, and navigation, with the United States, one object of which was the final settlement of those claims which had been so long and so unjustly evaded. The means devised for this purpose were certainly such as, had the Americans acted honestly and uprightly, must have proved effectual, in removing every ground of complaint.

His Majesty, ever sincere and honourable himself, demonstrated his perfect confidence in the national honour of the United States, by agreeing to give up, within a certain time (an agreement which he

has faithfully and punctually fulfilled) all the posts which had been withholden for the purpose before specified; while, in return, he received what was deemed a perfect security for the debts due from the Americans to his subjects; viz. the solemn, absolute, and unconditional, stipulation, on the part of the United States, that mutual Commissioners, or *the majority of them*, should make an award; and their award be "in all cases, final, conclusive, and binding on the said States."

(*To be continued.*)

TO CORRESPONDENTS.

The interesting Speech of the Earl of Pembroke to Oliver Cromwell, in 1649, from an original MS. transmitted by a respected Friend, was intended for insertion in this Number, but shall certainly appear in our next.

We have it in contemplation, effectually to remove the ground of A. B. C.'s complaint, though we cannot imitate the conduct of a contemporary Critic, and *review* Ninteen Volumes; in *two pages*

G. T.'s Communication is thankfully received, and shall appear very soon. Most of the errors, we believe *all*, noticed by H—n, were corrected in our last list of Errata. We fully admit the justice of this Correspondent's remarks; and have taken every means in our power to prevent the necessity of their repetition.

"A Constant Reader" is meant for early insertion.

We are much obliged to "Verus" for his Anecdote, which shall certainly not be lost to the public.

The Letter from our worthy Correspondent at *Teslon* shall appear as soon as possible;—G. S. F. and "Miso-Satanas" shall have place in our next.

"D." and "Nostrum" are received;—I. I. P.'s request shall be attended to.

THE
ANTI-JACOBIN
Review and Magazine;

&c. &c. &c.

For APRIL, 1800.

“ Quantum literarum cultus ac patrocinium, quantum earum ignorantia odiumque ad virtutes aut ad vitia conformant; quicquid ubique gentium consuetudines populorum, instituta nationum, regionum ingenia, ritus, natura præcipiunt aut vetant; tantum *Critico* peruestigandum, tenendum, usurpandum est.” STRADA.

ORIGINAL CRITICISM.

ART. I. *Lucretii Cari de rerum Natura, libros Sex, &c.*
 &c. &c.

(Continued from p. 258.)

TO discriminate those various systems of the Grecian philosophy, which were studied at Rome in the age of Lucretius, or to particularize the tenets of Epicurus, which are known to have been adopted by our poet, would, here, be an unnecessary task. The doctrines of Epicurus, addressed as they were to the senses and the passions, were more peculiarly alluring. A great majority of the Roman youth (who were yet, unable, it seems, to blend mental with corporeal enjoyment,) had imbibed the instructions of the Grecian voluptuary: and Lucretius, the contemporary of Cicero, and the friend of Atticus, was not less a lover of tranquillity and pleasure in practice than in theory.

Lucretius had been educated at Athens, and had there acquired the language and the philosophy of Greece. The language was copious and accommodating; and the philosophy could scarcely be expressed with full effect in any other tongue. To the Roman tongue, comparatively poor and inflexible, the

terms of science were new and ill-adapted. Hence, in the composition of his poem, we often find Lucretius struggling for words or phrases, "*propter ægestatem lingue*," and even Cicero, in all the plenitude of eloquence, recurring to the Greek, where he felt the deficiency of the Latin, its inadequacy to the expression of philosophic sentiment, and its meanness in comparison with his vast conceptions.

Yet, under these discouraging circumstances, Lucretius was surprizingly happy in his diction. If, from the unpolished state of the language, and its seeming unfriendliness to the genius of science, his numbers be, in general, rude or unmusical, we often admire the grandeur of his phraseology, are sometimes gratified by the felicities of his expression, and now and then are charmed with the melodiousness of his verse.

For the subject of the poem, we could wish that Lucretius had not disgraced a great deal of beautiful poetry and refined sentiment, by the impious doctrines of the Epicureans. In those places, indeed, where he inveighs against religion, his censures are just, if applied to the only popular religion with which he was acquainted; and, in the hands of an ingenious translator, might be turned, with good effect, against the idolatry and superstition of the gentile world.

The testimonies of the ancients in favour of Lucretius are ample and satisfactory.

Cicero, Cornelius Nepos, Vitruvius, Ovid, Propertius, Paternulus, Seneca, Pliny, Quintilian, Tacitus, Statius, &c. who unite in the praises of our poet, are some of the most celebrated authors of classic antiquity. We know also, that Virgil read and imitated various parts of the poem: and many of the moderns have adopted its style and manner on philosophical subjects.*

Of

* We are acquainted with one or two excellent *Lucretian* poems, to which the Chancellor's prize was adjudged, a few years ago, at the University of Oxford; we allude to *Lord Grenville's* Poem on Cooke, and Mr. *Sawkins's* on Botany. We happen to possess the latter poem in MS., from which we shall extract a few passages for the amusement of our readers.

“Quam variz herbarum species, quo gramina pacto
Luminis invitant oras, et sæcla propagent,
Et virides saltus, et picti ruris honores
Expediùm versu—possim modo pauca tenere
Ipse etiam, et rerum gravitatem æquare monendo.

* * * * *

Hinc rident variis tibi prata coloribus, illinc
Pendentes cernas nigrâ formidine sylvas.

Ergo

Of such a poem, it is natural to enquire after the editions, if not to examine the comparative merit of the editors.

The first edition of Lucretius is said to have been printed at Brescia; but without the date of the year: this edition Mr. Wakefield had never an opportunity of seeing.

The second edition, commonly reputed the first, was printed at Verona in 1486; for the loan of which our Editor was obliged to Mr. Cracherode. That by John Baptist Pius, printed at Bologna in 1511, and the Juntine and Aldine impressions of 1512 and 1515, were employed by Mr. W. with advantage. The editions of Gifanius, Creech, and Havercamp next occur, but cannot be particularly noticed in this place: We have leisure only to mention the copy of Le Fevre's Lucretius, which was once in the possession of Bentley, and is illustrated by the notes of that illustrious Critic—a MS. formerly Dr. Askew's, now in the public library at Cambridge.—Three MSS. in the British Museum, two of the fifteenth Century, and a third of a later date—a MS. furnished by Mr. Edward Poore, and various readings from MSS. at Vienna, of the fourteenth and fifteenth Centuries, published by F. C. Alter, at the end of his edition of Lucretius, Vienna, 1767.

The various editors of Lucretius would all, probably, be superseded by the truly classic Wakefield, and doomed to sleep, for ever, in oblivion, if the Muses and Plutus were not, unhappily, at variance.

Ergo ubi jam verni soles et mollior æther,
Ne te cura domi dubitantem aliena moretur.
Quin et fronde novâ et viridanti gramine lætos
Conscendas montes, aut imis vallibus herbas
Attentis lustres oculis, usuque frequenti
Occultas rerum leges et fœdera noris.

Tum porro certâ constat ratione creari
Omnia, et in lucem certâ succedere lege.
Scilicet, ut vinclo inter sese et fœdere nexi,
Alii tum genus, atque homines pecudesque tenentur,
Mutuaque expectant connubia sœcla animantium.

Nec nihil intererit, maturos hoscere fryctus:
Hæc sparsim, et parco surgit de semine planta:
Hæc largo fœtû, et numerosâ prole superbit.
Hæc late, nisque audaci semina jactat:
Hæc patriis, furtim delapsa, reponit in agris.
Illa levi plûmâ et molli lanugine gaudens,
Offert se ventis liquidumque per æra ludit;
Unde etiam ingenti sylvâ mox cardus horret."

With Mr. Wakefield's account of his author, and his own critical labours, we shall close the present article.

"Valde laboravi in orthographia textus Lucretiani constituenda; ut *αρχαιωτισμ* nitorem illum, ac florem ferrugineum venerandæ vetustatis, importunis correctorum manibus passim detersum, in quantum sana grammaticorum priscorum judicia et subinde codicum auctoritas suffragarentur, redaccenderem."—"Hunc ex abundanti fructum collatione provenisse mihi vehementer gratulor, quod hinc complurculis ulceribus VIRGILII, sanitatis speciem mentientibus, ideoque difficili et periculosa tractatione, medelam efficacissimam admovere quiverim."—"Jam vero, prius libet brevissime disquirere, quam huic præfatione finem ponam, utrum Lucretius noster alia ingenii monumenta quæpiam literis mandaverit, quæ in hoc ævum non perduravere. Certe, eum in animo habuisse de situ et qualitate sedium sanctarum, quas numina deorum tenent, de tenuissimâ itidem ipsorum naturâ, profus intactili, nec admittente tactum utique, nec vicissim exercente; non perfunctorie differere, suo ipsius etiam testimonio liquidissime colligitur, in lib. V. vers. 147—158, quum argumentorum propositorum seriem qui sequitur, versus claudat:

'Quæ tibi posterius *largo sermone* probabo.'

Sed enim an absolverit promissum et ingens opus, quantivis estimandum pretii, ruinæ temporum oppresserint; an concilium mutaverit; an rursus id agentem mors intercluserit acerba nullus equidem de plano affirmaverim. Commentaria sane serviana, ad Virgil. *Æn.* vi. 596. Suspicionem injiciunt haud levem, hos etiam, quibus fruimur, libros sex de natura rerum aliquâ tenus imperfectos ad ætatem nostram descendisse.

"Aliud carmen, Lucretio relictum, olim existisse, Varronis testimonio saltem probabile efficitur; cujus verba, prout leguntur in lib. iv. sect. 3, de ling. Lat. non pigebit adscripsisse: 'A quâ bipartitâ divisione, Lucretius suorum *unius et viginti librorum* initium fecit hoc:

'Ætheris et terræ genitabile quærere tempus.'

Si sanus sit hic grammatica locus, nec nomini proprio scripturæ vitium infideat; quâ voce, quo fletu, tantum literarum infortunium, nullis artibus medicabile, lugebimus? Tempus! vastator omnium, tibi profecto felix, nimium felix, visus est musarum chorus, hæc si dona propria fuissent; nam Lucretium meum, vel ingenii viribus, vel elegantia doctrinæ, cuivis veterum fortitur opposuerim:

Quis est crudelior in nos

Te Deus? Ut semper gaudes illudere rebus

Humanis?"

At the conclusion of this elegant Preface, Mr. W. tells us, that the first volume of the work was first sent into the world as a precursor, to make an experiment of the public opinion.

The public opinion has, unquestionably, proved favourable to the undertaking: and the volumes, celebrated as they are through Europe, will not, we think, be condemned, with many a ponderous book, to be entombed in a warehouse.

(To be Concluded in our next.)

ART.

ART. II. *An Account of an Embassy to the Kingdom of Ava, sent by the Governor General of India, in the Year 1795.* By Michael Symes, Esq. Major in his Majesty's 76th Regiment. 4to. Pp. 503. Price 2l. 12s. 6d. G. and W. Nicol. London. 1800.

MAJOR Symes very properly prefixes to his account of this Embassy, an abridged History of the kingdom of Ava, a country, at present, but little known, though, from its situation and extent, of considerable importance to the commercial and political interests of our Indian settlements. The recent extension of our territorial acquisitions in this distant quarter of the globe, and the important consequences which cannot fail to result from it, render it a duty incumbent on the public to afford every possible encouragement to those who have the ability and the inclination to enlarge the stock of our knowledge respecting nations which may be destined, as our allies or enemies, to play a conspicuous part in the theatre of Indian politics. There are certainly no civilized countries on the habitable globe of which we have so imperfect a knowledge as of those extensive territories which are situated between the British possessions in India, and the vast empire of China. The ancients knew little more than that such a country as *India extra Gangem* did exist. And the darkness which obscured its history was not, even partially, dispelled, until the close of the 15th century, when Malacca was taken possession of by the Portuguese, and the foundation of general wealth to Europe was laid on the destruction of the Egyptian and the Venetian trade. To the writers of Portugal are we chiefly indebted for the little information which has been obtained on the Eastern parts of India;—information, obscured, indeed, by a copious mixture of fiction, and confused by a variety of hyperbolical ornaments, but still valuable; even from the monstrous productions of that Prince of Liars, Mendez de Pinto, much useful intelligence may be extracted.

“ From the testimony of Portuguese historians it appears, that in the middle of the sixteenth Century, four powerful States divided amongst them the regions that lie between the south-east province of British India, Yunan in China, and the Eastern Sea; their territories extended from Cassay and Assam,* on the N. W. as far south-eastward as the island of Junkfeylon. These nations were known to Europeans by the names of Arracan, Ava, Pegue, and Siam. Arracan, properly Yee-Kein, borders on the S. E. province of British India, and includes the sea coast, with what is called the Broken

* “ There are some petty independent princes whose lands intervene,”

Islands, as far south as Cape Negrais; † Ava, the name of the ancient capital of the Birmans, has been usually accepted, as the name of the country at large, which is Miamma. This empire is situated eastward of Arracan, from which it is divided by a ridge of lofty mountains, called by the natives Anou-pec-tou-miou, or the great western hilly country. On the N. W. it is separated from the kingdom of Cassay by the river Keen-duem; on the north, it is bounded by mountains and petty independent principalities, that lie contiguous to Affam; on the north-east and east, it touches on China, and North Siam; on the south, its limits have so often varied, that it is difficult to ascertain them with any precision. The city of Prome, ‡ or Pee, seems to be the original and natural boundary of the Birman empire, although conquest has since stretched their dominion several degrees farther south. Pegue, called by the natives Bagoo, is the country southward of Ava, which occupies the sea coast as far as Martaban, properly Mondimaa; Prome was its northern frontier, and Siam adjoined on the east. The kingdom of Siam, or Shaan, comprehended as far south as Junkfeylon, east to Cambodia and Laos, and north to Dzunee (probably the Chiamée of Loubere), and Yunan in China. This nation calls itself Tai, and is further distinguished by the appellations Tai-yay, or great Tai, and Tay-nay, or little Tai; their former capital was named Yodia, § or Yoodra; by De Pinto, Oodia; whence the Siamese are frequently, by the Birmans, denominated Yoodras. These boundaries, however, may be considered rather as the claim of each State, than its actual possession: vicissitudes of victory and defeat alternately extended and contracted their dominions. Pinto, and Faria de Souza, agree that the Birmans, though formerly subject to the King of Pegue, became afterwards masters of Ava, and caused a Revolution in Pegue, about the middle of the sixteenth century. Hamilton, a much more recent author, says, that the kingdom of the Birmans extended from "Maravi," probably Mergai, near Tenasserim, to the province of Yunan in China, about 800 miles from north to south, and 250 from east to west. The Portuguese assisted the Birmans in their wars against the Peguers, and, according to Pinto, performed prodigies of valour. The account of the capture of Martaban, * and the treasures found therein, far exceed the limits of belief.

† See Hamilton's new Account of the East-Indies."

‡ It is doubtful whether Prome, of right, belonged to Ava or Pegue; it was claimed by both, and often changed its possessor."

§ Called Juthea by Europeans."

* Speaking of the capture of Martaban, Pinto says, † During this siege, they of the city eat 3,000 elephants; there were found 6,000 pieces of artillery; as for gold, silver, precious stones, and jewels, that were found there, one truly knows not what they were, for those things are ordinarily concealed; wherefore, it shall suffice me to say, that so much as the King of Brama had of Chaimbainham's treasure, amounted to an hundred millions of gold." The account of the feast of Tinagoojoo is ludicrously extravagant."

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“ The Portuguese continued to exercise an influence in the Birman and Pegue countries, and a still greater in Arracan, so long as they maintained an ascendancy over other European nations in the east; but on the seizure of their settlements, and abridgment of their dominions by the Dutch, the consequence that had been deservedly annexed to the Portuguese name, sunk into insignificance; and the Christian settlers degenerated into a contemptible race, distinguished only by their feebleness and vice. During the reign of Louis XIV. several splendid attempts were made to propagate the doctrines of the church of Rome, and advance the interests of the French nation, in the kingdom of Siam. Concerning these expeditions, accounts * of unquestionable fidelity have been published; little, however, is related of Ava, and Pegue, with whom, the Abbé Choisy says, “ the King of Siam was constantly at war”

“ We find that at the beginning of the 17th century the English and Dutch obtained settlements in different parts of the Birman dominions; and that, in 1687, the former took possession of the island of Negrais, but their attention being occupied by the precarious state of their affairs in another quarter of Asia, this settlement was turned to no account.

“ The supremacy of the *Birmans* over the Peguers continued throughout the last, and during the first forty years of the present century, when the Peguers in the provinces of Della, Martaban, Tongo, and Prome, revolted; a civil war ensued, which was prosecuted on both sides with savage ferocity. In the year 1744, the British factory at Syriam was destroyed by the contending parties, and the views of commerce were suspended by precautions of personal security. Success long continued doubtful: at length the Peguers, by the aid of arms procured from Europeans trading to their ports, and with the assistance of some renegade Dutch and native Portuguese, gained several victories over the Birmans, in the years 1750 and 1751. These advantages they pursued with so much vigour, that, early in the year 1752, the capital of Ava was invested. The Birmans, disheartened by repeated defeats, after a short siege, surrendered at discretion. Dweepdee, the last of a long line of Birman kings, was made prisoner with all his family, except two sons, who effected their escape to the Siamese; from whom they found a friendly reception, and were flattered with assurances of security and succour.”

But a revolution not more extraordinary than unexpected was soon after achieved by a Birman, named Alompra, a man of low extraction, who, after various successive struggles, succeeded not merely in recovering the Birman territory, but in completing the conquest of Pegue, and in securing for himself the absolute monarchy of the whole united country. This transaction took place at the commencement of the year 1757.

* Vide Loeberg, &c.

During his reign, which ended with his life, in 1760, he took every means that prudence could suggest, or ambition devise, for the consolidation of his power, and the extension of his dominions.

“ Considering the limited progress that the Birmans had yet made, in arts that refine, and science that tends to expand, the human mind, *Alompra*, whether viewed in the light of a politician, or soldier, is undoubtedly entitled to respect. The wisdom of his councils secured what his valour had acquired; he was not more eager for conquest, than attentive to the improvement of his territories, and the prosperity of his people; he issued a severe edict against gambling, and prohibited the use of spirituous liquors throughout his dominions; he reformed the Rhooms, or courts of justice; he abridged the power of Magistrates, and forbade them to decide at their private houses on criminal causes, or property, where the amount exceeded a specified sum; every process of importance was decided in public; and every decree registered. His reign was short, but vigorous; and had his life been prolonged, it is probable, that his country would at this day have been farther advanced in national refinement, and the liberal arts.”

Alompra was succeeded by his eldest son, *Namdogee-Praw*, who died in March 1764, when the reins of power were seized by his brother *Shembuan*, (in violation of the rights of his infant son) who died in 1776. *Chenguzza*, son to the latter, a vicious Prince, reigned till the year 1782, when he was deposed and executed, and *Momien*, son to *Namdogee-Praw*, was placed on the throne of his father. He reigned, however, but eleven days, when he was deposed in his turn, by *Minderagee-Praw*, the fourth son of the original usurper, *Alompra*, who consigned him to the fate of his predecessor. This Emperor still reigns, and, in conformity with the ambitious policy of preceding Monarchs, has neglected no means for the extension of his empire, which has been considerably enlarged, by the invasion and annexation of contiguous states. We shall conclude our present account of this interesting volume, with the author's description of the actual state of the Birmans, and of the circumstances which gave rise to the embassy, with the intention of resuming our consideration of it in the next number.

“ Indisputably pre-eminent among the nations inhabiting the vast peninsula that separates the gulf of Bengal from the Chinese sea; possessed of a territory equal in extent to the German empire; blessed with a salubrious climate, and a soil capable of producing almost every article of luxury, convenience, and commerce, that the East can supply, *Miamma*, or *Birmah*, thus happily circumstanced, enjoyed the pleasing prospect of a long exemption from the miseries of war; but unbending pride and resentment unjustifiably prosecuted, nearly embroiled them

them in fresh troubles, before they had time to profit by the advantages of peace, and threatened to raise them up a foe far more formidable than the Chinese, Arracaners, Peguers, Siamese, and Cassayers.

“ The trade of Arracan, which is chiefly carried on with the eastern ports through an inland navigation, when the rivers are swollen by the rains, had suffered repeated interruptions from piratical banditti, who, infesting the broken islands, among which the channels wind, that are the usual course of boats, not only committed depredations on private merchants, but had even the hardiness to attack fleets, laden with the royal customs.* These robbers, when the season of the year did not admit of their plundering on the water, sought adventures by land; and, as the Birman alledge, conveyed their booty of goods and cattle across the river Naaf, into the Chittagong province, where, secure from pursuit, being then under protection of the British flag, they disposed of their spoils to advantage, and lived at ease, until returning want impelled them to renew their predatory inroads.

“ The river Naaf, which bounds the British and Birman territories, is situated at a considerable distance from the town of Chittagong, the seat of provincial government, and residence of the English magistrate. The banks of this river are covered with deep jungles, interspersed with scanty spots of cultivation, and a few wretched villages, where dwell the poorest class of herdsmen, and the families of roving hunters, whose occupation it is to catch and tame the wild elephants, with which these forests abound. The asylum that such unfrequented places offered to persons concerned in a lawless traffic, rendered it easy to be carried on without the knowledge of the English officers of justice; nor could it possibly reach the notice of the Supreme Board, unless a proper representation was made, either by the individuals that were aggrieved, or by the government of their country. This, however, was a condescension, to which the mighty Emperor of the Birman, who conceives himself superior to every potentate on earth, would never stoop. To ask redress was beneath his dignity; he proceeded by a more summary course to do himself justice. On its being ascertained that three distinguished leaders of the robbers had sought refuge in the British districts, his Birman Majesty, without communicating his intention, or in any form demanding the fugitives, thought fit to order a body of 5000 men, under an officer of rank, to enter the company's territories, with positive injunctions to the commander not to return, unless he brought with him the delinquents, dead or alive; further, to support this detachment, an army of 20,000 men were held in readiness at Arracan.

“ So unexpected an aggression, offered without any previous remonstrance, or the assignment of any plea, left no room for discussing the merits of the case. The Birman having taken upon themselves to redress their own grievances, it became necessary to convince them that they had mistaken the mode; and what they might readily procure

* “ Customs are usually received in kind, viz. one-tenth of the commodity.”

from English justice, they could never extort through fear : to accomplish this purpose, a strong detachment was formed at the presidency, the conduct of which was intrusted to Major General Erskine; the troops proceeded from Calcutta to Chittagong, a battalion of Europeans and artillery by water, and the native sepoys by land.

“ Serec Nunda Kiozo, the Birman chief, to whom the arduous task of reclaiming the fugitives was assigned, acted with more circumspection and prudence, than the government from which he had received his instructions. After his army had crossed the river, and encamped on the western bank, he dictated a letter to the British judge and magistrate of Chittagong, acquainting him of the reasons for the inroad; that the caption of the delinquents was his sole object, without harbouring any design of hostilities against the English. At the same time he declared, in a style of peremptory demand, that until they were given up, he would not depart from the Company's territories; in confirmation of this menace, he fortified his camp in the Birman manner, with a stockade, and seemed determined to resist any attempt to oblige him to retire. These matters being reported to government, the Governor General was pleased to order the magistrate of Chittagong to apprehend the refugees, and keep them in safe custody until further directions.

“ On the approach of General Erskine, Serec Nunda Kiozo sent a flag of truce, to propose terms of accommodation, stipulating for the surrender of the fugitives, as the basis of the agreement. The General replied, that no proposals could be listened to whilst the Birmans continued on English ground; but as soon as they should withdraw from their fortified camp, and retire within their own frontiers, he would enter upon the subject of their complaints; notifying, also, that unless they evacuated the Company's possessions in a limited time, force would be used to compel them. The Birman chief, in a manly confidence of the English character, personally waited on General Erskine, and disclosed to him the nature of his instructions, the enormity of the offenders, and the outrages they had committed. General Erskine, whose moderation and judgement on this occasion cannot be too highly commended, assured him, that it was far from the intention of the British government to screen delinquents, or sanction in their country an asylum for robbers; but as the manner in which the Birman troops had entered the Company's district, was so repugnant to the principles that ought to regulate the conduct of civilized nations, it was impossible for him to recede from his first determination. He gave hopes, notwithstanding, that if the Birmans peaceably retired, the Governor General would institute a regular inquiry into the charges preferred against the prisoners: adding, that instant compliance with the conditions prescribed was the only ground on which they could expect so great an indulgence. The Birman General, either contented with this intimation, or convinced that opposition would be fruitless, professed his reliance on General Erskine, and agreed to withdraw his troops: the retreat was conducted in the most orderly manner, and so strict was the subordination observed in the Birman army, that not

one act of violence was committed, either on the person or property of British subjects, during the time their troops continued within the Company's districts. General Erskine was afterwards empowered by the Governor General, to investigate the charges against the refugees, when, after a formal and deliberate hearing, their guilt being established on the clearest evidence, they were delivered over to their own laws; by whose sentence two out of the three underwent capital punishment.

"The amicable termination of this difference, afforded favourable opportunity to acquire a more accurate knowledge than had hitherto been obtained, of a people, whose situation, extent of territory, and commercial connections with British India, rendered a liberal intercourse with them highly desirable. The trade between Calcutta, Madras, and Rangoon, had of late years so rapidly increased; as to become an object of national importance, more particularly on account of teak timber, the produce of Ava and Pegue, whence Calcutta and Madras * draw all their supplies of wood for ship building, and for various other purposes. A commerce in one article so essential to us, and, on a general scale, so extensive as to require an annual return of Indian commodities to the amount of 200,000*l.* sterling, was an object well worth cultivating. Representations had, at different times, been made to the Supreme Board by private merchants and mariners, complaining of injustice and oppression at the port of Rangoon; the recent inroad of the Birmans, which originated partly in pride, and partly in ignorance, would probably not have occurred, had there existed an authorized channel of intercourse between the respective governments. To prevent the recurrence of a like misunderstanding; to form a commercial connection on equitable and fixed principles, and to establish a confidential and authentic correspondence, such as ought to subsist between two great and contiguous nations; Sir John Shore (now Lord Teignmouth) thought proper to send a formal deputation to the Birman court. Nor were these the only ends to be answered by the embassy; the influence, which the natural enemies of Great Britain had acquired in that quarter, was to be combated, and, if possible, overcome; whilst the natives were to be impressed with an adequate sense of the power, the resources, and, above all, the equity of the British character, in such a manner as to convince them that their real interests were connected with a state that neither meditated, nor would suffer, encroachment; and fought for nothing beyond an interchange of merchandize, on terms mutually beneficial. The result of this mission, through the various stages of its progress

* "Teak cannot be conveyed from the Malabar to the Coromandel coast, or to Calcutta, unless at an expence so great, as to preclude the attempt. It is said, that this incomparable wood grows in perfection on the banks of the river Godavery; but the impediments of procuring it from that quarter have hitherto been found insurmountable. Several excellent ships, built in the river of Bengal, of Pegue Teak, have delivered and received cargoes in the river Thames."

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and completion, will be detailed in the subsequent pages; thus far it has realized the expectations of the British government, and gives a flattering promise of national advantage, except it should hereafter be obstructed by impediments, which no penetration can foresee, and against which no human compact can provide.

"The Birmans, under their present monarch, are certainly rising fast in the scale of Oriental nations; and, it is to be hoped, that a long respite from foreign wars, will give them leisure to improve their natural advantages. Knowledge increases with commerce; and as they are not shackled by any prejudices of cast, restricted to hereditary occupations, or forbidden from participating with strangers in every social bond, their advancement will, in all probability, be rapid. At present, so far from being in a state of intellectual darkness, although they have not explored the depths of science, or reached to excellence in the finer arts, they yet have an undeniable claim to the character of a civilized, and well-instructed, people. Their laws are wise, and pregnant with sound morality; their police is better regulated than in most European countries; their natural disposition is friendly, and hospitable to strangers; and their manners rather expressive of manly candour, than courteous dissimulation: the gradations of rank, and the respect due to station, are maintained with a scrupulosity which never relaxes. A knowledge of letters is so widely diffused, that there are no mechanics, few of the peasantry, or even the common watermen (usually the most illiterate class), who cannot read and write in the vulgar tongue. Few, however, are versed in the more erudite volumes of science, which, containing many Sanscrit terms, and often written in the Pali text, are (like the Hindoo Shasters,) above the comprehension of the multitude; but the feudal system, which cherishes ignorance, and renders man the property of man, still operates as a check to civilization and improvement. This is a bar which gradually weakens, as their acquaintance with the customs and manners of other nations extends; and, unless the rage of civil discord be again excited, or some foreign power impose an alien yoke, the Birmans bid fair to be a prosperous, wealthy, and enlightened people."

(To be continued.)

ART. III. *Observations on a Tour through the Highlands and part of the Western Isles of Scotland, particularly Staffa and Icolmkill: to which are added a description of the Falls of the Clyde, of the Country round Moffat, and an Analysis of its Mineral Waters.* By T. Garnett, M. D. &c. &c. Illustrated by a Map and Fifty-two Plates. 2 Vols. Quarto. Pp. 636. Price 2l. 12s. 6d. Cadell and Davies. 1800.

IN our last Number we accompanied the ingenious and scientific FAUJAS DE ST. FOND, in his excursion over the greater part of the country described in the volumes before us,
And

And as that ground had been previously trodden, and its beauties, advantages, and defects, very amply delineated by a Johnson, a Pennant, a Gilpin, a Knox, a Sinclair, and other Travellers, Tourists, and Statistical writers of inferior note, we felt a considerable reluctance to take the same journey again. The Doctor left Glasgow in July 1798, and proceeded from thence by Dumbarton and Inverary, to Oban, where he crossed over to the island of Skerrara, afterwards to those of Mull, Staffa, and Icolmkill; and returned, by the *forths*, through Dunkeld, Kenmore, Perth, Scone, and Sterling, to Glasgow. He afterwards describes his excursion from the last city to Carlisle.

Of the different places visited by the Doctor, we find no descriptions that are new to us, and the few botanical and mineralogical observations which occur are not of a nature to interest the votaries of these sciences. Indeed, novelty appears not to have been the author's object, for he quotes largely as well from the productions of his predecessors, as from historical writers, and it is no injustice to say that these quotations form the most interesting parts of his work. To whatever merit may be due to the Tourist who collects, in one point of view, the different facts and anecdotes which have been recorded of the places which he visits, the Doctor is unquestionably entitled. Nor does this form the whole of his merit, for his work is interspersed with remarks and suggestions respecting the improvement of the country, and the melioration of the situation of its inhabitants, which reflect great credit on his judgement and his feelings, and are deserving of particular attention. To these, therefore, principally, will our notice be confined.

The *Drying-barns* erected by the Duke of Argyle, on his estate at Inverary, appear to be so judiciously contrived, and even so highly necessary, in a country where a late harvest and a wet season so frequently combine to rob the farmer of the fruits of his labour, that we hope to see them universally adopted throughout Scotland. It is certainly the interest of the landlord to promote their general use. They are thus described by the Doctor.

“ These buildings have been found very useful in so wet a climate, for, by means of them, hay may be made, or corn dried, during the heaviest rains. The building stands across the valley, and is of a circular form, and so contrived as to cause a draught of air even in calm weather, there being open arches, opposite to each other, through the whole building. It is divided into two stories, and the upper one is used for drying; the lower consisting of cow-houses and other conveniences. The floor of the upper story is made of small boards

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or battens, about an inch distant from each other, to receive the benefit of the air below. There are, likewise, openings in the sides of the walls, at convenient heights, to receive the hay and corn from the carts. On this floor the grass is laid soon after it is cut; a few hands serve to turn it over for two or three days, when it is found perfectly dry, and of a much finer flavour than hay dried by the hot sun. In this story are jointed frames of wood, suspended from the roof, at convenient distances from each other. These frames have a number of sharp-pointed pegs on each side of them, inclining upwards; upon each of which a sheaf of corn is hung to dry. The frames, by means of joints, are lowered down to receive the corn; and when the drying is finished, they are moved up again to be out of the way. The Duke's whole harvest in wet seasons, and some of it in all seasons, is dried in this manner. A particular description, with a plan of these barns, is given by Dr. Smith of Campbell Town, in his valuable *Agricultural Survey of Argyleshire*.

"His Grace has been so fully convinced of the utility of this mode of drying, that he has fitted up several small barns for that purpose, in the immediate vicinity of Inverary. The barns have several small beams running parallel to each other, across the breadth of the room; from these are suspended a great number of long poles filled with pegs, on which the sheaves are hung.

"Indeed we were informed that the present Duke is particularly attentive to every thing that can tend to the improvement of agriculture, or the management of cattle. He performs many experiments which are necessary for the perfection of agriculture, but which could not be ventured on by petty farmers.

"It is much to be wished that in other parts of this country, where the harvest is late, and the weather at best uncertain, and generally wet, such contrivances for drying were more common; the expence is, however, an obstacle to their introduction; but covered sheds might be erected, which would afford a good substitute. The corn in the west islands is often cut down before it is perfectly ripe, and can scarcely ever be well dried by exposure in the open fields."

The fisheries in Scotland seem susceptible of very considerable extension, and they are of such high national importance in every point of view, that the necessity of extending them to the utmost possible degree, and of affording them every kind of encouragement, cannot be too strongly nor too repeatedly pressed on the public mind. A particular account of the emigration of herrings from the northern seas to the coasts of Great Britain, chiefly taken from Knox's "*View of the British Empire*," is given in the first of these volumes. As the Legislature have recently deemed it expedient to promote the importation of Swedish herrings by the offer of a bounty, the time seems peculiarly favourable for discussing the advantages

to be derived from the extension of the fisheries on our own coasts, and for shewing the practicability of such extension.

The shoals of herrings which croud, from the highest northern latitudes, within the Arctic circle, to the British coast, appear off the Shetland isles, in the months of May and June, where myriads of them are caught by the fishermen. These islands, which lie at the distance of an hundred miles due north from the main land of Scotland, divide the shoals into two parts, which continue to move southward. One division proceed along the Murray Firth, the coasts of Aberdeen, Angus, and Fife; the great river Firth, the coast of Scarborough, and the projecting land at Yarmouth, the only mart for herrings in England, where they appear in October, and remain till Christmas. The other division proceed from Shetland along the western coast of Britain; and these are observed to be larger, fatter, and more numerous than those on the east side. All the lakes, bays, and creeks on that side of Scotland are filled with them. It is this division which proceeding to the north of Ireland is there again divided, into two bodies, one of which visits the Isle of Man, and affords an occasional supply to the east coast of Ireland, and, sometimes, to the west coast of England; while the other passes along the west coast of Ireland, and, after filling some of the lakes, particularly those in the county of Donegal, is ultimately lost in the Atlantic ocean. The herrings are in full roe to the end of June, and continue in perfection till the commencement of Winter when they begin to deposit their spawn.

“Blessed as this country is with shoals of fish, and possessing such advantages for carrying on the fisheries, comparatively little has been done by the Highlanders in this trade. What has been performed was done by individuals in a small way, very few private capitals having been employed; indeed, till within a very few years, the chief of our fisheries, viz. those in the Shetland Isles have been in the hands of a people who possess no natural advantages. To these fisheries on our own coasts, the Dutch chiefly owe their wealth, or, at any rate, they have been the means by which this industrious people raised themselves to a state of opulence. Originally they appeared to have been nothing more than fishermen, collected from different quarters of the world to a place where they could enjoy freedom of traffic; and living in huts erected upon a spot called Damsluys, they there pursued, with industry, and under wise and excellent regulations, the herring fisheries on the British coasts; sold their fish to many parts of the world, and brought back commodities themselves wanted, and merchandize which they exported to different parts: so that their ships were never empty, but always loaded wherever they went, with some object of traffic. Sir William Monson, speaking of their ships being thus

thus constantly employed, aptly compares them to a weaver's shuttle, which he casts from one hand to another, and which he keeps ever in action, till the gain appears by the cloth that he makes. By persevering in this industrious mode of life, the poor fishing village of Damsluys gradually increased; as the inhabitants gained means, the huts were converted into comfortable habitations, these into splendid dwellings, and the whole became by degrees metamorphosed into the opulent city of Amsterdam.

"The disadvantages they labour under are great, but industry overcomes every obstacle, and converts the most barren spots into seats of plenty. Their own country is so poor in natural productions, that for almost every article requisite to conduct these fisheries, they have recourse to foreign nations. Their timber for ship building, their iron, hemp, cordage, barrels, and even their bread, is brought from other countries; while Scotland supplies most of them, and England all. They have, besides, a considerable navigation to make to come at the fisheries, and at a stormy season of the year, while we have the fish at our own doors. Notwithstanding these advantages in our favour, the Dutch have, till lately, been the only persons who profited by them, as appears from different accounts.

"According to Sir Walter Raleigh, in the year 1603, the Dutch sold to different nations, as many herrings as amounted to 1,759,000. In the year 1615, they employed in this fishery 2,000 busses, and 37,000 fishermen. In 1618, they sent no less than 3,000 busses, with 50,000 men, to the herring fisheries; besides this, 9,000 other vessels were employed to transport and sell the fish, which last occupations employed 150,000 men by sea and land, in addition to those immediately engaged in the fisheries. Thus did our industrious neighbours increase the number of their vessels and seamen, supply half the world with food, and raise themselves to opulence at our expence.*

* "It appears by some accurate statements made by Sir W. Monson, Sir Walter Raleigh, Sir Lucius O'Brian, and others, that the number of herrings sold by the Dutch to foreign nations is astonishing. In four provinces within the sound, viz. Koningberg, Melvin, Stetin, and Dantzic, according to accounts which have been taken from Customhouse books, and may therefore be depended upon, they annually vended between 30 and 40,000 lafts of herrings, worth more than 620,000*l.* while we did not send a single fish.

"To Denmark, Norway, Narpe, Sweden, Regel, and other places within the sound, they annually sent above 10,000 lafts, value 160,000*l.* To Russia they sent 1,500 lafts, worth 27,000*l.* while we sent only to the same places between 30 and 40 lafts.

"To towns upon the river Elbe, they sent above 6,000 lafts annually, worth 100,000*l.* while we sent none to the same places.

"To Cleveland, Juliers, Frankfort, Cologne, and different parts of Germany, 22,000 lafts, amounting to 440,000*l.* while we sent none.

"To Guelderland, Artois, Hainhaut, Brabant, and Flanders, 8 or 9,000 lafts, worth 160,000*l.* and we none.

" It is to the Shetland Islands that the Dutch have chiefly resorted, and a particular account of the manner in which they conduct their fisheries there, is given by Sir W. Monson.

" From the Texel to Brakund, in Shetland, is upwards of 230 leagues. To the latter place, about the 20th of June, at least 2,000 fishing vessels in his time resorted. On the 24th they put to sea, being prohibited till that day, under a severe penalty, as the herrings are before that not thought fit for salting.

" Each of these vessels on that day directs its course to find out the shoal of herrings; when they have laden their buffes, they return to Holland, and leave their cargo, which is immediately repacked, and sent to the Baltic, and other parts of the world.

" As soon as the buffes have furnished themselves with victuals, casks, and salt, they revisit the shoal they have left, and filling again, as quickly as possible, return to Holland to unload: this they generally do three times in the season, and during that period, on the most moderate computation, each buff takes 100 lasts of herrings, which being valued only at 10l. the last amounts to 1,000l. for each vessel.

" The fishing fleet is often attended by certain vessels called Yawgers, that carry salt, casks, and victuals, to truck with the buffes for their herrings, which they carry directly to the Baltic."

Surely this is an object well worthy the attention of government. Two great evils concur, according to our author, to retard the progress of agricultural improvement in the Highlands, and to increase the poverty and misery of the people—the practice of employing *tacksmen*, who are the same as *middlemen* in Ireland; and the conversion of large estates into sheep walks, by which means one individual occupies an immense tract of ground which formerly afforded support to numbers. On the former of these practices, scarcely a difference of opinion can subsist; it is a practice alike prejudicial to the proprietor of the land, to the neighbouring country, and to the community at large; it is pregnant, in short, with mischief of every kind, and offers not one advantage.

" One of these tacksmen takes a large farm of a proprietor, which he divides into a number of small ones, and lets at as high a rent as he can, without any lease, his only object being to squeeze out as much money as he can from both the landlord and the poor tenants who happen to come under his clutches during the time he keeps possession. Dr. Smith, in his Agricultural Survey, compares those intermediate tenants to drones in a hive; they live upon the labours of others, and often beggar those beneath them, as well as intercept the advantages due to those above them. If the profits which these people enjoy for doing nothing, were divided as they ought, between the labouring tenant and the proprietor, the first would be at his ease, and the last obtain considerable accession to his income."

As to the establishment of sheep-walks, it requires more local knowledge than we possess to decide on its merits; but

if they have really been the means of depopulating the country in the manner described by the author, they must, indeed, be considered as a serious evil. Many of the author's observations on this subject are extremely judicious. He admits that some temporary advantage may be derived from this system, but contends that these are more than counter-balanced by other mischievous consequences which result from them. We perfectly concur with him in his recommendation to combine the advantages of pasturage and agriculture with the extension of commerce and manufactures. It is most certain, that, by an union of these grand objects, the interest of a country is most effectually promoted.

" Dr. Smith mentions the following fact, which will strongly illustrate and corroborate these observations. A few years ago, a large estate in Argyleshire was converted into sheep walks, and let at an advanced rent to a few storemasters. From twenty-five to thirty of the former tenants, who could not dispose of themselves otherwise, were allowed one large farm among them all, and the rent of it advanced in the same proportion with those around it. The arable part of the farm, with as much more of it as was capable of cultivation, was divided into as many shares as there were families, and each set down upon his own lot. Here they fell to work with plough, spade, and mattock; occasionally uniting their forces to what they could not singly perform; at the same time, they joined their little money and credit to put a common stock of sheep upon the mountain, and employed a common shepherd to take charge of them: their flock prospered, their fields produced abundantly, and were yearly becoming larger, by adding to the cultivated part a portion of what had formerly been waste. The men not only raised a sufficiency of food to serve their families, but some of them had also a surplus to spare; while their wives spun a considerable part of the wool produced by the sheep, and sold the yarn in the market. In short, they so improved the ground, and their own circumstances together, that it was thought they could do well enough without the mountain, of which they were accordingly deprived, and their hopes of thriving vanished. The experiment, however, was fairly tried; and from 100 to 150 souls paid their rent, and derived their living from one farm, and probably without any sensible diminution of the cattle which it was capable of maintaining, if no part of it had been tilled. Had the wisest politicians set themselves to contrive what plan would be most for the general interest of the country, perhaps they could not have devised a better than this, in which every part of the soil was applied to its proper use, and in which tillage, pasturage, manufacture, and commerce were all united, so as to give each other their mutual aid. By such management as this, the hills might be covered with sheep, the plains with corn, the lands improved, and the people numerous and happy.*

* Smith's Agricultural Survey of Argyleshire.

"From the time of introducing sheep walks, a very great change is said to have been observed, even in the dispositions of the people: till then, they showed, in general, little wish to emigrate. Round every fire, the entertainment of the evening was rehearsing tales of 'the days of the years that are gone;' the actions of great men, and the warlike feats of their ancestors. By such conversation the young mind, fired with the spirit of great examples, eagerly panted after an opportunity of being signalized by surmounting difficulties, and by encountering dangers. Attachment to the chief, and jealousy of his honour, were reckoned primary virtues: these were inculcated at an early period of life, were strengthened by habit, and spread by example. The country is now thinned of inhabitants; the people have been forced to leave their native hills, dear to them from having been the residence of their ancestors from time immemorial; and from having been the scenes of the happiest part of their life, when every thing could please. The generous spirit of the Highlander is in a great measure extinct. Where in ten of fifteen families a hardy race was reared, ever ready to repel an enemy, and gain glory to their country, an opulent tacksman, with a solitary herd, occupy the lands.

"One only master grasps the whole domain,
And half a tillage stints the smiling plain." *Goldsmith.*

The Doctor's remarks on the change which the seasons have experienced, within the last thirty years, perfectly agree with the result of our own observations on the same subject. So completely has this been the case, that, we are persuaded, if any gardener were literally to follow the directions of Miller, in his Dictionary, respecting the time for sowing and planting, he would lose nine crops out of ten. As the subject is curious, we shall extract the passage.

"It is generally asserted by old people, that the seasons in Britain have undergone a considerable change, even within the memory of the present generation. The winters seem to have lost their ancient horrors, and frequently assume the mildness of spring; while our summers are said to be less favourable than formerly, being much more cold and wet, less genial in promoting vegetation, and, in particular, much less efficacious in bringing to maturity the fruits of the earth. Some impute this to the querulous disposition of the farmer, the chill sensations of old age, or the predilection which every one feels for the cheerful days of childhood, when every thing pleases a mind that has not been soured by commerce with the world.

"That this complaint, however, is not without foundation, there is good reason to believe. In many parts of the west highlands, where wood formerly existed in great quantities, a tree can now be scarcely made to grow. Morven is generally denominated by Ossian, 'woody.' It is now in a great measure destitute of wood, neither is it possible to rear trees of any size: those that are planted, if they do not soon die, have always a sickly appearance, and are stunted in their growth.

Mr. Austin, one of the magistrates of Glasgow, an excellent botanist, and extensively engaged in the nursery line, is decidedly of opinion, that a considerable change for the worse has taken place: he informs me that several vegetables, and particularly the *Laurustinus* and *Laurus nobilis*, or sweet bay, grew in health and vigour with his father; but that these plants have not been able to exist in similar soil and situation since 1775. In the statistical account of Kilwinning, in Ayrshire, are the following observations, in confirmation of this opinion: 'It is in the recollection of many still living, that the summers, in this part of the country, at least, are much more wet and cold than they were fifty years ago. By men of undoubted veracity it is asserted, as an absolutely certain fact, that, at that period, the farmers in ploughing for barley, about the middle of the month of May, were under the necessity of beginning to plough so very early as three o'clock in the morning, and to leave off at eight. The heat at that hour became so intense, that it was impossible for them to continue their work any longer; nor could they begin again till between four and five o'clock in the afternoon. For a number of years past, quite the reverse has been the case. The month of May, in particular, has been very cold and wet, and unfavourable to vegetation: and in some years we have had very little of what may be reckoned *summer weather*. The harvest, of course, then was much earlier than it has been since. In several parts of the neighbourhood, it is said, that the harvest was finished about the latter end of August.' That such an alteration has taken place likewise in the climate of Ireland, is, I think, clearly shown by the Rev. W. Hamilton, of Eavet. This gentleman, in some papers read before the Royal Irish Academy, has shown that the climate of that country is considerably changed within the memory of man: that the winters are milder, and the summers less warm: that the winds have likewise, of late years, blown with uncommon violence from the westward. He has also pointed out some interesting facts respecting trees, which formerly flourished in Ireland, but cannot now withstand the rigour of the seasons. There is little doubt that Great Britain, at least the western coast of it, will experience the effects of all these circumstances, though perhaps in an inferior degree. Though this change may not appear from meteorological observations, yet we are not to infer that it has not taken place; for the thermometer may mark the general temperature, or mean heat of the climate as unchangeable, and the rain-gauge may show that the usual quantity of rain falls; yet a more clouded atmosphere, or tempestuous winds, will blast the progressive maturity of harvest, and shatter the languid frame of declining age. Meteorological observations have not, however, been continued long enough, nor with sufficient accuracy, even to ascertain whether the mean heat continues the same; though it is probable it may, as the increased warmth of the winters will compensate for the coldness of the summers: besides clouds, vapours, and the force of winds, are seldom registered with sufficient accuracy, though they must have been the principal causes that have contributed to this supposed alteration. It is well known, that the most prevalent winds blow

from

from the westward; these winds are commonly mild in their temperature, and moist in their nature, and consequently very friendly to animal and vegetable life; but from whatever circumstances it has arisen, it would appear that they have, of late years, swept with uncommon violence over the surface of these islands; frustrating the usual effects of their genial properties. That they have blown with increased violence, Mr. Hamilton endeavours to show from the appearance of the trees, the rapid accumulation of sands, and unusual high tides, indicating an increased agitation of the ocean. I have in my possession a meteorological journal, which was kept for more than forty years by Mr. Hutchinson of Liverpool, an abstract of which was published in the 4th volume of the Manchester Memoirs. It contains, besides the common account of the barometef, thermometer, rain, &c. observations on the velocity of the winds and the heights of the tides twice a day; but I have not lately had sufficient time to make an abstract of this part; though it will be a laborious undertaking, I shall embrace the first opportunity of doing it, for it will determine with certainty whether the velocity of the winds, and height of the tides, have increased since the commencement of the journal.

"From the increased force of the winds, Mr. Hamilton explains the changes in the climate, which have been the complaint of the farmer, the gardener, and the aged. It is well known, that the surface of the ocean varies less from the mean annual temperature of its latitude, than land on the same parallel, or, in other words, that the surface of the sea is colder in summer, and warmer in winter, than the surface of the ground in the same latitude; this has been clearly shown by Kirwan. If then the prevalent winds of any country blow over an ocean situated in its parallel, that country will relatively be denominated temperate; it will be free from all extremes; the heats of summer, and the colds of winter, will be checked by sea breezes of a contrary property; and the land, influenced by the neighbouring element, will more or less partake of the equability of temperature. Such is the case with all islands, and particularly with great Britain and Ireland. The western winds visit us, modified by the temperature of the broad Atlantic ocean, which they traverse in their career: they bring us the clouds teeming with moisture, collected in the course of three thousand miles along its surface. Hence the uniformity of temperature and redundant humidity, which have always been marked as the distinguished characters of our climate, and which have been noticed by most writers ancient and modern. Tacitus, in his *Life of Agricola*, in speaking of the climate of this country, says *cælum crebris imbribus ac nebulis sædum*.

"Since therefore the trees, sands, and tides, seem to show that these winds have of late years blown with unusual violence; since they bear testimony, that a large quantity of air thus directed, tempered, and surcharged, has passed over our lands; it plainly follows, that the climate must have felt the change; that it must have experienced colder summers and milder winters than formerly, approaching towards

that equability of heat and redundancy of moisture, which the farmer and gardener at present so heavily lament.

"Why these westerly winds have ceased to bear the character of zephyrs, is not, perhaps, easy to say; we are not at present possessed of sufficient data whereon to found any well-grounded theory. The following ingenious queries are, however, modestly proposed by Mr. Hamilton.

1. "Have not our winds become more violent, and the temperature of our seasons more equable, since our forests were cleared, and the country cultivated? And have not these winds, and that equability of temperature, been nearly proportioned to these circumstances?"

2. "Have not similar changes occurred under analogous circumstances in North America; even in Canada, that country of extremes in heat and cold; and did not the island of Bermudas, though situated so much to the southward of us, become barren of fruit in consequence of the destruction of its timber trees?"

3. "Has it not appeared from observations on the ascent of balloons, and the motion of clouds, that the lower mass of air often pursues a different course from the upper stratum; May not then the limits of our stormy currents of air, be confined within a few hundred yards of the surface of the earth? And if so, is it not possible, and even probable, that the frequent interruption of forests, groves, and hedge-row trees, might have formerly very much retarded, and finally checked, the progress of a tempest?"

4. "Have not all the countries of Europe, Asia, and America, within the parallel of our island, been very much denuded of their forests within the present century? And has not the increased velocity of the westerly winds, been proportioned to this destruction of the forests and trees?"

5. "Is it not probable, since the prevalent winds of our parallel have a westerly tendency, that circumstances which have removed impediments to their career round the entire globe, may have increased the velocity of their course?"

"Whether so diminutive an animal as man, so temporary in duration, so impotent in strength, acting through the lengthened period and persevering efforts of a large portion of his species, can reasonably be deemed equal to the involuntary production of such vast effects; to a change even of the elements and climates of the earth, may admit of doubt, opposition, and denial; for which reason he has simply proposed them as matters of enquiry."

(To be concluded in our next.)

ART. IV. *Remarks on the First Part of a Book, written by Thomas Paine, entitled "The Age of Reason."* By Samuel Drew. St. Austell, Cornwall. 1799. Pp. 72. 12mo.

IN that impudent assault upon Christianity which was made by Thomas Paine, as the auxiliary of the French Revolution, as the projector of a similar Revolution in Britain, and therefore

therefore the very natural assailant of our loyalty by undermining our religion, many have come forward to defend the *palladium* of the latter, in order to secure it and our whole *Troy* at once. But we recollect not one of these, that was so much upon a level with Paine in education, and in situation, as the present author; a shoemaker of St. Austell, encountering the staymaker of Deal, with the same weapons of un-lettered reason, tempered, indeed, from the armory of God, yet deriving their principal power from the native vigour of the arm that wields them. Samuel Drew, however, is infinitely superior to Thomas Paine, we understand, in the rectitude of his conduct and in the religiousness of his spirit. And he is almost equally superior, we feel, in the justness of his remarks, in the forcibleness of his arguments, and in the pointedness of his refutations. We shall, therefore, dwell more particularly upon this pamphlet than its size or its appearance would naturally suggest, that we may draw it forth from that provincial confinement, to which the modesty of its writer had apparently destined it, and exhibit the writer, as well as the work, to the eye of the public at large.

"A few days since," says Mr. Drew, "an acquaintance of mine favoured me with the sight of your book, a book which I had often heard of but never read. From the celebrity of its author, and the title it bears, my expectations were greatly raised; and I began to read 'the Age of Reason' with a curiosity, which such performances are calculated to inspire. I have investigated with all the candour and attention I was capable of, every observation worthy of notice in the first part of your book. From the little knowledge I had of your abilities, I expected to find in 'the Age of Reason' much of that acuteness, which the title of your book gave me reason to expect; but because I will not be guilty of what you call 'mental lying,' I will tell you frankly I was disappointed, and will thus declare my sentiments on your book with all that freedom with which the mind of man communicates itself.

"Whether popularity have made you arrogant, or flattery inspired you with conceit, I will not presume to determine; but this I know, you have in many places (for reasons best known to yourself,) substituted ridicule in the room of argument, while epithets have dazzled the mind with a superficial glare, as though your design were to excite contempt, rather than produce conviction. Instead of meeting with demonstrations in every page, I have seen idle declamations calculated rather to delude than inform; I have met with premises of your own creation, which you have assumed and argued conclusively from; while on premises which are just, in many places your arguments are insufficient, your reasonings inconclusive, and your inferences unjust.

"You have blended together in one common mass the heathen
I i 4 mythology;

mythology, Mahometanism, Christianity, Popery, Priestcraft, with all the errors and all the vices of every party, all the dissensions and trumpery which have been produced by a departure from the principles of Christianity; and from this confused and complicated mass of matter you have selected every odium, and, with an effrontery hardly to be paralleled, you have thrown the whole on Christian Revelation. Is this fair? you have made comparisons, which are as invidious as they are unjust; and, in those who choose to place more dependence on your tone and scurrility than your proofs, your book is likely to produce those effects which it seems peculiarly calculated for. You seem to have arrogated to yourself the summit of human knowledge, and the exclusive right of rationality; and to tell the world, 'that the barbarism and mental shackles, in which it had been held from time immemorial, have been reserved to be torn away by the superior genius of Thomas Paine;' as though all that have been held sacred by millions of rational beings for thousands of years, among whom have been many of the greatest geniuses that ever adorned human nature, as though all were to receive from your pen a final overthrow in about fifty pages, formed of a composition of just and false reasoning, and declamation enclosed in a large atmosphere of buffoonery and disdain. And, were your book divested of extraneous matter, all that is pertinent to the purpose might be confined in a much narrower compass. With thinking people you have forfeited your reputation, by your irreverent manner of writing; and by inferring, through a mode of reasoning as unaccountable as your principles, from the sources of religion the vices of its professors. Those, and those alone, are likely to be your prey, who, from an inability to investigate your principles, or a disinclination to exert their judgments, make no resistance to your attacks. It is not possible for me to give a complete answer to all you have advanced in your book; there are many things which my small literary acquirements prevent me from examining into. These positions may be true for any thing I know to the contrary, or they may be false for any thing I know of in their favour; but I have been taught by what I know of your book, to suspect your reasonings to be specious but unsound. The triumphant contempt with which you spurn the bible from you, discovers more of the dogmatist than the reasoner.

"Situate in the humble walks of life as I am, my acquaintance with those means which might furnish me with materials for answering your book is but small. I must, therefore, resort to the region of common-sense, where the field of reason is open to all alike. I shall now bid adieu to general reflections, and endeavour to make some remarks on your pages as I pass along."

This prefatory part of the work promises well. Nor are our expectations disappointed in the progress of the work. They are kept up to the close. They are even gratified to the highest extent and beyond it. In order to shew this, we shall lay three or four extracts before our readers.

"Page 5th, where you define Revelation to be 'something immediately communicated from God to man:' you then add, 'It is a contradiction in terms, to call any thing a revelation which comes to us second-handed either verbally or in writing;' Revelation is necessarily limited to the first communication.' It is astonishing to see what a fine genius * is capable of degenerating to! God, in the nature of things, cannot render himself visible to our bodily organs, without interrupting the course of nature; nor can it be that matter can discern spiritual and incorporeal essences in the present order of things. Agreeable to this principle we find a correspondence of facts: if you travel through the various systems of the universe, you will find this to be invariably the case. As it is certain that God never has descended, so it is probable that he never can descend in the effulgence of his glory on our feeble powers, without adding a proportionate assistance to our intellects or senses. Every medium, through which God manifests his will to his creatures, must necessarily destroy the immediateness of the communication; but God has always communicated intelligence through some medium or other; therefore, strictly speaking, there is no such thing as immediate communication from God in the world. Whatever we know of God, or behold of God, is obtained from him through some medium; we behold him in the natural, the moral, and in the civil world, discovering himself through mediums; hence, he

' Warms in the sun, refreshes in the breeze,

' Glows in the stars, and blossoms in the trees;'

all, all those things are mediums, through which he has manifested, and does manifest, himself to the human race.

"A communication of God, abstracted from a medium, is not oral or written revelation, but *sensible proof*. Now sensible proof necessarily destroys, by preceding it, the immediateness of such revelation; and, if its immediateness be destroyed, it must necessarily pass beyond the first communication. That sensible proof is necessarily limited to the first communication I readily admit; but, with oral or written revelation, the case is quite otherwise. Had the Bible recommended itself to us on the evidence of *sensation*, and yet withheld that evidence on which it rested, your observations would have been just; viz. 'That it is a contradiction in terms to call any thing a *sensation* after the first communication; and that it is necessarily limited to the first communication.' If a definition of revelation be what you say, (and what I believe,) 'a communication of something which we know not before,' there is no necessity of limiting it to the first nor [or] second communication; but it may run parallel with that ignorance which its design was to remove.

"After having in page 5th, necessarily excluded from the 'idea of revelation all, who are not within the limits of the first communi-

* We object to this compliment from the author to the arguer. It is merely an effusion of over-done civility. Rev.

cation ;' you say (page 12th,) ' Revelation cannot be applied to any thing done upon earth of which man is either the actor or witness.'— Now how any revelation is possible on your principles I know not ; for, if it be a ' contradiction to call any thing a revelation after the first communication,' all who are not present must, of necessity, be excluded, and of course none, but such as are within the reach of the first communication, can have any revelation. Next comes page 12th, where you exclude all who are present ; ' because nothing can be a revelation of which man is either the actor or witness.' You here completely exclude all who are present ; for it is impossible for any thing to be revealed to me, and yet leave me without any knowledge of it, and with my knowledge I am the witness to myself of that revelation ; but if my being a witness necessarily destroys revelation to me, and revelation be destroyed in those who are absent, because they are without witness, you leave nobody to whom a revelation is possible. And yet you say in page 5th, ' No one can doubt but God can make such a communication if he please.' How these contradictions are to be reconciled I leave you to determine. Thus, Sir, the different parts of your argument militate against each other, and conspire to overthrow the whole."

This extract will serve to set Mr. Drew in a strong point of view to the public. We see the native vigour of his mind, mounting, in spite of every pressure, from his situation in life, rising up to the level of logical argumentation, and refuting the absurdities of Paine at once, by shewing their contrariety to themselves as well as to common-sense. But we will produce another extract.

" Page 7th, you are displeased with the account given of the resurrection and ascension of Jesus Christ, because it wants publicity. Your words are, ' The resurrection and ascension, supposing them to have taken place, admitted of public and ocular demonstration, like that of a balloon, or the sun at noon-day, to all Jerusalem at least ; a thing, which every body is required to believe, requires that the proof and evidence of it should be equal to all and universal ; instead of this, a small number of persons, not more than eight or nine, are introduced as proxies for the whole world, to say they saw it, and all the rest of the world are called upon to believe it.' To render these things universally visible, is not in the nature of things possible ; as no kind of figure whatever could be rendered visible at once, to all the millions of beings which were scattered over the surface of an opaque and spherical body, like the earth we inhabit. Besides, in some parts of the world it must have been total night. In addition to all this, to satisfy your incredibility, he must have arisen from every place, at all times, and in every age ; the absurdity and impossibility of which need only to be mentioned to be despised. If this idea is too gross to be admitted, let us turn our thoughts to the subject in another form.

As all could not be admitted evidences to this transaction, what part

part shall be dismissed? It must be all the past, all the future, and nine-tenths of the world besides; and all those who were thus, excluded must necessarily depend on those who saw it for every information they obtained on the subject. Here then you must admit that very principle for which you condemn revelation. The principle being admitted, what number shall be fixed on as proxies for the whole world? If any part be excluded, which must be admitted? The relater of the event was bound by no necessity to bring more evidence of the truth of his allegation than he has brought; it therefore must follow, that those who saw it are sufficiently strong in point of reason to obtain the credit of the whole world; for, if ten men of established reputations be insufficient in number to establish a fact, no number can be free from the same objection. The same objection, which will apply to ten men, will be proportionably forcible against ten thousand. If you can demonstrate any number to be more proper to the purpose than what is recorded, you shall be thanked for the discovery. As it is impossible for any thing to be and not to be at the same time, so it is impossible for the resurrection to take place in the present age; for this plain reason, it is already past. And therefore its proof cannot be equal to all and universal. Thus are you under the necessity of renouncing that universal publicity which you contend for; and of reducing it to a number of proxies, which you affect to despise. View this subject in what light you please, it upbraids you with its own absurdity."

This extract again shews us the acuteness of natural logic, mingled with some degrees of learning, and united both to expose the *foolishness of folly* in the pretendedly reasoning stay-maker. But we proceed to a third extract.

"It is very evident that nothing could create itself, and therefore not man; for this implies action prior to being, which is a contradiction. No substance having action prior to its existence, it must follow that not any thing could create itself. All things then must be either created or eternal. That individuality is not eternal, we see from daily mortality; and, if the parts which form a whole be not eternal, neither can the whole which is formed of those parts. Man therefore is not eternal.

"There are but two subjects in which all essences (which we know of), inhere, matter and spirit; to these two subjects we must turn our thoughts for the original of things. As to chance and fate, in the nature of things, they can be but the modes and accidents of matter and spirit. To suppose chance or fate to exist antecedent to matter and spirit, is to suppose them to have independent beings; and, if they have independent beings, they must exist abstracted from action; but to abstract action from fate and chance, is to destroy their existence. If fate and chance cannot exist abstracted from action, they could not create the universe; because there was a period when the universe was not created, and consequently when fate and chance did not exist. The question now renews itself, how came this universe

verse to exist? It has already been proved that matter could not create itself, and therefore not the human race; it must be, therefore, eternal or created; that it is not eternal, is evident from the certain knowledge we thus have of an intelligent being. Motion cannot be eternal, because it depends on matter for its existence; nor could matter possibly beget motion, for then motion must be uniformly produced thereby; but we know that matter exists abstracted from motion. If we deny the existence of an intelligent being, and admit matter to be eternal, we involve ourselves in new difficulties about the origin of motion. That motion is not inseparable from matter, we have the most sensible proofs; daily observation demonstrating that matter does not exist without it. Motion must be, therefore, either a mode or accident of matter, or a superadded quality; but, in admitting it in either of these cases, we destroy its eternity. If motion be not eternal, how came it to exist? It must be begotten by matter in itself; it could not be added by matter, for this implies motion prior to motion; nor could it be begotten by itself, for this would be to suppose in motion an action prior to its own existence. If matter have received motion from some power, distinct from and independent of itself, which it necessarily must, matter itself must be dependant, consequently not eternal because dependant, and that power on which it depends must be God. As matter could not any more than motion create itself or be eternal, for reasons already assigned, it must be created, and that which created it must be God. The God who created it must be something more than a philosophical abstraction; and, if more, must possess intelligence; and the order of this intelligence must be, what we call attributes. What these attributes are, or where they extend, or how they operate, we know only in part; nevertheless we know enough to attain to some knowledge of his nature. In the human mind we discern his intelligence; in the supply of all our wants, we behold his goodness; in contemplating the structure of the universe, we discover his wisdom in arranging, and power in creating and sustaining; and in contemplating the order, harmony, and disposal of all above and all below, we behold his justice. But, what justice is, in the relation it bears to God, we cannot fully comprehend. Nor is it possible, in the nature of things, that any faculty of the human mind can grasp an attribute of the infinite God, any more than a part can comprehend or contain a *whole* of which itself is but a part. In fine, what we conceive of God, is an assemblage of all possible perfections abstracted from all possible moral evil."

Here we behold, indeed, the "*sutor ultra crepidam*;" but we so behold him to our amazement. The keen activity of his mind, the shining clearness of his ideas, and the bright decisiveness of his reasoning, are all apparent in this extract, and raise him far above his situation in life to our amazed mind. We should be sorry, however, to raise one atom of discontent at his situation in the bosom of our author. We rely

rely upon the reported religiousness of his spirit to guard our praises from producing such an effect. And, in the confidence of this, we subjoin one more extract, to exhibit Mr. Drew in his double capacity of a reasoner and a religious man.

“ Having now arrived at the farther shore of your book, and obtained firm footing, I will, from this eminence, take a retrospective view of your general reflections in the last page; where you give a summary of all contained in your book, at least all that militates against Christianity.

“ The last page presents your readers with the most prominent features of your arguments in miniature. You observe, that ‘human language is inadequate to the accomplishment of the purpose of revelation; and therefore it [this] cannot be true.’ If this principle be admitted, no written testimony can be received; because the nature of writing is to convey intelligence which was not known before, or to preserve what otherwise would not be so permanent: and, if this testimony be rejected, because liable to suspicion, this great medium of communication must be cut off. Oral testimony must of necessity follow its fate; for, if I cannot believe a man’s written evidence, it is not possible for me to believe his word. A principle more dangerous to civil society can hardly be imagined; fraught with every species of mischief, it will permit the murderer to go unpunished, and the plunderer undetected; it exposes the harmless innocent to the savage attacks of the brutal ravisher, and opens the door to every villainy. If oral or written evidence cannot be admitted because one thousand years old, neither can it if five hundred, one hundred, one year, or one day. To admit a principle, is to make it of universal application. That principle, which is immoral in its nature and pernicious in its tendency, must necessarily be bad; but these things are so; therefore the principle must be bad. By admitting this principle, you defeat the just laws of every community, in their operations, by debarring evidence from vindicating the innocent, or criminating the guilty: these consequences being contrary to every principle of justice, the principle from whence they flow must be unjust also. If justice be inadmissible into civil society, then that which produces it must be inadmissible also: but the one is true; therefore the other. Whatever God is the creator of, he can make subservient to his purposes; but God is the creator of human speech and language, therefore he can make it subservient to his purposes. Whatever involves not an absolute contradiction, God can do: but the making language the vehicle of communication is no contradiction; therefore God can make it the vehicle of communication. The probability of an alteration, where there is no evidence to support that probability, leaves the probability of no alteration being made; therefore all you insinuate from hence, amounts to nothing.

“ You say ‘the word of God is in the creation.’* As a demonstration

* “ I should as soon expect men in general would learn the duties of

tion of his power, I admit it; but as a system of duties which we owe to God and one another, I deny it. It teaches not the moral duty of doing to all man, what we in the like circumstances would wish to have returned; it teaches not to feed the hungry, to clothe the naked, to visit the sick, or to bear with the infirmities of our fellow-creatures: and therefore cannot be the word of God, in a moral sense. Secondly, it is not intelligible to all capacities, nor [to] any part thereof; therefore cannot be the source of moral duties. That which [thus] teaches moral duty, is the most obscure of mathematical problems; and yet moral duty is most essential to be known: that therefore cannot be the teacher of moral duty, which conceals that duty it came to inculcate; therefore creation cannot be the word of God. That science has not been always understood aright, is evident from only reverting to the systems of Ptolemy and Tycho-Brahe. If a knowledge of science be necessary to morality, then it is necessary that science be universally known; but this is not the case; therefore this could not be designed by God, as the means of communicating his will. These observations will not apply to revelation, [as] in *that* moral principle speaks universally, and through redemption its blessings are capable of spiritual communication. And such as have not the Bible, are a law unto themselves, and equally under the protection and care of that God, who is not austere, reaping where he has not sown, and gathering where he has not strewed.

“ Finally, Christianity and Deism are like two vessels fitted out for an arduous enterprize; but they differ as to the cargoes they shall take on board. Christianity says, that morality is not marketable without faith; Deism says it is, and that faith is superfluous and unnecessary. Now, admitting Deism to be right, Christianity cannot be wrong; because she has morality, as well as Deism. But, if faith should be essential to the acceptance of morality, Deism must be wrong. This is a fair statement of the case, and on principles of rationality it admits no time to determine a prudent choice. I choose, for my part, to embark on board Christianity, and sincerely wish that I may be so faithful to its principles and practices, that I may obtain, at last, my part in the resurrection of the just. And that you, Sir, though labouring to sink my ‘vessel in the gaping deep,’ may, through that mercy of God which you reject, arrive safe at that haven of peace, where an extraction of moral evil from our natures shall annihilate a profaneness of sentiment, and lead us forth to receive a common Saviour’s love, is the unfeigned wish of one, who, till that awful period shall arrive, will be, in all probability, to you unknown.”

We have thus taken peculiar notice of this ill-printed, provincial pamphlet, in order to set its merits in a peculiar point

of *morality*, from contemplating a hedge of thorns, a heap of stones, or a pool of water, as from the rest of the creation; for the things I have mentioned are as much the work of God as Saturn, or Cyrus, (Syrius.)

of view ; and to shew the author as he really stands before us, in a situation that precludes almost all learning, yet in an attitude not unworthy of a first rate scholar ; in the form of a judicious thinker, a close reasoner, and, what is superior to both characters—a feeling Christian.

ART. V. *The Asiatic Annual Register ; or a View of the History of Hindustân, and of the Politics, Commerce, and Literature of Asia, for the Year 1799.* 8vo. PP. 981. Price 12s. Debrett. 1800.

A WORK of this nature has long been a desideratum in the world of literature and politics. Considering the extent of the British empire in India, and its growing influence on the affairs of Europe, our knowledge of that country, and of the surrounding states, has been, hitherto, extremely partial and confined. The necessity of its enlargement will readily be admitted, not only by the man of letters and the politician, but by all who wish to trace the rise and progress of that mighty empire from its source to its present state of prosperity, to acquire a due understanding of passing events, and to obtain the ability to appreciate those momentous occurrences, which the inquisitive and speculative mind can scarcely fail to anticipate. The volume before us seems extremely well calculated to supply the basis of such knowledge, to afford competent information on the present commercial, political, and literary state of India, and to direct the inquirer, who may wish to enter on a deeper investigation of the subject, to trace effects to their original causes, or to follow causes to their remoter effects, to the pure and genuine sources of intelligence.

The editors congratulate themselves, with good reason, on their good fortune in introducing their work to the public,

“ at a new epoch in the History of British India. The brilliant prospect which that invaluable country now presents, under the wise and auspicious administration of the Noble MARQUIS who presides over it, while it excites the admiration and envy of surrounding nations, cannot but afford the most solid satisfaction to every British heart. We there behold, under the mild and just government of Britain, an ancient and highly cultivated people, restored to the full enjoyment of their religious and civil rights, after having endured, for seven centuries, the most inexorable tyranny recorded in the annals of mankind : we behold the useful industry of that people exerted, not less for their own benefit than for that of their rulers ; and, instead of being wasted in the support of unprincipled and destructive wars, is nourished in the bosom of commerce, to secure the peace and happiness of nations : and above all, we behold the immeasurable resources of the most fertile region in the world, at the command of the
British

British Legislature, and employed by the consummate wisdom, and enlightened policy of the Great Statesman, who administers the affairs of India, at once to increase the Wealth and maintain the Freedom of Britain."

The historical part of the present volume contains a history of India from the earliest ages, to the commencement of the 17th century, when the flag of England was first displayed on its coasts, which is meant to be extended hereafter to the period at which the work commences. It is written in a plain, easy, and perspicuous style, well adapted to the subject, and is interspersed with many appropriate, judicious, and forcible remarks.

"The ancient empire of India comprehended all those countries in which the primitive religion and laws of Brahmā prevailed. It extended from the Tibetan and Tartarian mountains on the north, to the island of Ceylon on the south, and from the river Ganges on the east, to that of the Indus or Attock on the west. This vast region contains as great a number of square miles as one half of the continent of Europe; and the number of its inhabitants may be estimated at nearly seventy millions. It was called *Bharat-vārsh*, or *Bharata*, by its ancient inhabitants; to which names they sometimes prefixed the epithets of *Medyhama*, or central, and *Punyabhumi*, or the land of virtues. The word *Hindustān*, by which the Persians denominated all that part of the empire that lies between the Indus and the Ganges, and the latitudes of 30 and 21 north; and the word *Deccan*, which they applied indiscriminately to the whole of the great southern peninsula, are names which their own fancy invented, and which were altogether unknown to the natives of the country in the early periods of their history, although they have universally adopted them since their submission to the Mahomedan yoke. In the Persian language, *Deccan* means *South*, and *Stān* signifies *Country*; but the true meaning and etymology of the word *Hindū*, the most learned investigations concerning it have not hitherto satisfactorily proved. From this word, however, the Greeks derived that of *India*, which they used as a general name for that immense tract of country that lies between Persia and China, the mountains of Tartary, and the southern ocean.* And, in modern Europe, India has been understood to comprise all the different countries which these extensive limits surround, besides Ceylon, and the islands of the eastern Archipelago. We shall, therefore, use the term *INDIA* on the same enlarged scale, in order to be the more concise; although, in strict accuracy, it can only be applied to the ancient empire, the boundaries of which we have described, and which we shall uniformly distinguish by the name of *HINDUSTAN*."

The author pays some high, and, apparently, just compliments to the Hindū priesthood, and to the Hindū laws; and

* "Vide Strabo Ptolemy, Arrian, and Diod. Sic."

he draws a very flattering picture of that ancient people. The *Puranas*, ancient books of the Hindûs, which treat of the creation, and of the genealogy of their gods and heroes, are affirmed to contain "an account of the *creation* and the *flood*, which, when separated from the ridiculous fables that are interwoven with it, is, in substance, nearly conformable to the tenor of the first book of Moses." The different shocks, revolutions, and attacks which the rich and populous empire of Hindûstan sustained from the invasion of ALEXANDER, at the commencement of the fourth century, to the destructive irruption of TAMERLANE, at the conclusion of the fourteenth, who completed the subjection of the Hindûs to the Mussulman yoke, are briefly but ably described. The desolation, misery, and murder, inflicted by the merciless hand of this ruthless conqueror, but ill accord with the praises which have been lavished on him, not only by the poet, but by the historian.

"In A. D. 1397, the famous conqueror TIMUR BEC, or TAMERLANE, the lineal descendant of Zengis Khan, the chief of the Moguls, and the King of Zagatai,* and Bocharia, having over-run all the northern nations of Asia, and even carried his invincible arms into the eastern provinces of Russia, proposed to his emirs, or nobles, to invade Hindûstan, where he hoped to reap a richer spoil than in the rugged plains of Muscovy; and, having received intelligence of the dissensions at Delhi, his cupidity was raised to the highest pitch, and his ambition was stimulated with the prospect of soon adding to his conquests the wealthiest empire in the world. He accordingly marched from Samarcand with the flower of his army, and arrived at the Jallali, one of the most westerly branches of the Indus, about the latter end of the year 1398. From thence he proceeded down the river to the confluence of the Jimboo and Chinab, where he formed a bridge of boats, and passed his army over in safety. He here met with some resistance, which, however, instead of checking his career, served only to irritate his passions. Being in want of provisions, he gave up the large and populous town of Tulumubini to the plunder of his soldiers; and, what was yet more dreadful, when its wretched inhabitants murmured at being stripped of their property, he ordered them to be massacred, without feeling either shame or remorse, at the nefarious proceeding.

"But this scene was only a prelude to the calamitous drama which he was about to act. He thenceforward advanced through the province of Moultan, bearing down, with an irresistible impetuosity, every barrier that opposed his progress; carrying havoc and dismay in his van, and leaving nothing behind him but desolation and misery.

"In the meanwhile the contending factions in Delhi had united for their mutual defence; but their feeble efforts were ill suited to re-

* "*Zagatai* is now better known by the name of *Candabar*; it forms the greatest part of the dominions of Zemaun Shah, and is situated between Persia and Turkestan.

pulse the experienced valour of the Tartars. Yet Mahmood and his minister Eckbal, appear not to have been intimidated by the formidable aspect of their enemy; for when Timur approached the city, they sallied out and attacked him, and, although they were driven back with considerable loss, they sustained the contest for many hours with much spirit and bravery.

"During this affair, some prisoners in Timur's camp had naturally but indiscreetly manifested great joy at the zeal and intrepidity displayed by their countrymen; which conduct so greatly alarmed and incensed their barbarous and sanguinary conqueror, that he instantly ordered the whole of the Indian prisoners in his possession, to the number of ONE HUNDRED THOUSAND, to be put to death; and his order was executed with a promptitude and dispatch unequalled in the records of cruelty. 'As soon as this order was made public,' says Sherifeddin, 'they began to put it in execution; and in less than an hour were put to death a HUNDRED THOUSAND Indians, according to the smallest computation.*'

The day following, while the swords of the Tartars were yet reeking with the blood of the miserable victims of their savage ferocity, Timur prepared for a general assault, which being observed by the vigilant Eckbal, he sallied forth, with the best part of the army of Delhi, to give him battle. But the luxurious Delhians, though enured to civil broils, were little acquainted with the art of war, and therefore ill able to sustain the well planned and furious onset of the heroes of Chighitta. Eckbal animated and encouraged his troops with a bravery that reflects honour on his memory; but the intrepid Tartars were not even to be checked; the Indians were routed on every side, and pursued with immense slaughter to the gates of their city: and Mahmood and Eckbal, seeing no possibility of defending their capital, escaped under cover of the night, and flew to Guzerat, whither they were pursued by a strong detachment, which Timur, who had gained intelligence of their flight, had sent after them. This detachment came up with Mahmood; and after a short engagement, he effected his retreat, with the loss of his two infant sons, and a considerable number of his retinue.

"Timur, in the mean time, had taken possession of Delhi, and had received the submission of all the principal nobles of the city, who

* "This horrid account is fully confirmed by Ferishta. Yet Sherifeddin, in his Preface, says of Timur, 'that in all his enterprises he had *no other end* than the glory of God, the increase of Religion, and the good of the people!!!' Perhaps this zealous Mahommedan thought; that, in promoting the cause of the *true religion*, every enormity was justifiable. But what shall we say to Mr. WHITE, the learned translator of the *Institutes*, who talks so pathetically in his Preface, of the *amiable moderation* of Timur!!" Mr. Row, in his tragedy of Tamerlane, does not say more in praise of his hero's *clendency*; and he too has gone much farther, in this instance, than even poetical licence will admit."

waited

waited on him in his camp, and to whom he promised protection, on condition of their consenting to pay such contributions, as the right of conquest authorized him to exact, and as his army, therefore, expected. The nobles prudently acquiesced in a demand to which they foresaw they would be ultimately compelled to submit; and orders were accordingly given to the magistrates to levy the contributions, by a scale duly proportioned to the wealth and rank of the inhabitants.*

"Whilst the ransom was collecting, Timur, as was his custom, celebrated his victory by a magnificent festival, which, however, was to be polluted with the blood of the vanquished, and by sacrificing, at the altar of an insatiable avarice, thousands, not only of brave men who defended their families and property from brutal lust, and indiscriminate pillage, but of helpless women, whom the power of beauty did not avail to spare, and even of unoffending children, whom the sacred shield of innocence could not protect.

"The Tartar officers employed to receive the assessment from the magistrates, not satisfied with the regulated sums which it fell to the lot of a few wealthy inhabitants to pay, declared that they had concealed their property, and violently broke into their houses, in endeavouring to secure which, the enraged citizens put several of the Moguls to death. A serious tumult consequently arose, which soon reaching the ears of Timur, he gave orders for a general massacre; and this conqueror, whom ignorance has denominated a generous hero, beheld, with a rancorous pleasure, the proud metropolis of a great empire sacked and plundered, its palaces and temples levelled with the ground, and its streets choked up with the mangled carcases of its murdered inhabitants.

"The vindictive fury of Timur, however, was not yet spent. The Mussulmans of Delhi were forgiven; but his enmity towards the Hindus, no submission could disarm, and no atonement could appease. Having heard of the famous cavern of *Coupele*,† and of the adoration paid to it by that pious race, he marched thither without delay; and filled the measure of his enormities in Hindustan, by impurpling the hallowed stream of the Ganges, with the blood of its superstitious but peaceful votaries."

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* "See Dow's *Ferishta*, Vol. II, p. 7."

† "The rocks of *Coupele*, which are situated at the foot of Mount Kimmaleh, in western Thibet, form a cavern worshipped by the Hindus; on account of the Ganges disemboguing itself through it, and because superstition has pictured it to their fancy in the shape of a cow's mouth, which animal, the reader knows, is held sacred by them."

"The source of the Ganges is on the western side of the Kentaïse mountains, in the latitude of 33° north. Two streams spring from the foot of Mount Kentaïse, and take their course westward, inclining considerably to the north, for above 300 miles, when meeting the ridge of Mount Kimmaleh, they turn to the south, in which course they unite their waters, and form what is properly termed the Ganges.

The *Chronicle* and its *Supplement* fill nearly 300 pages, and contain many curious and interesting articles of intelligence; among others, an account of a French Jacobin club at Serinagapatam; and many particulars respecting the siege and reduction of that capital. These are followed by an extensive collection of *State-papers*, and such parliamentary proceedings as relate to the affairs of India. The debates at the India House come next, and they contain a pretty ample discussion of that most important subject, the *illicit trade* which has been carried on between India and Europe, to an enormous extent, to the great prejudice of the Company's interests, and of the national revenue. In bringing forward this business, Mr. BOSANQUET appears to us to have acted a most honourable and a most laudable part; and the manner in which the proceedings were stopped savoured so much of the exertion of undue influence, and of party spirit, that it could not fail to incur the indignation of every cool and impartial observer. The only mode of clearing the parties, implicated in the charge, in the public opinion, was by courting a deep investigation of the whole iniquitous transaction; and it was not only the interest, but the duty of the Company, to pursue such investigation. How Mr. LUSHINGTON, after perusing the printed papers, could think of making such a motion as the following, we cannot conceive.

"That it does not appear to this Court, that, in any of the papers which have been published respecting illicit trade, there are any grounds of suspicion against the house of David Scott and Co. and, therefore, it would be incomputible with the justice of this Court to withhold this declaration of their opinion."

We read the papers ourselves with considerable attention, and we confess that they made on our minds a directly opposite impression to what they seem to have produced on that of Mr. LUSHINGTON. The opinion avowed by one of the Directors, Mr. ELPHINSTONE, was very nearly the same which we were led to form on the subject. This, however, is not the place to enter at large into the discussion of this question, which is of extreme importance to the country; a future opportunity may, possibly, occur, for bestowing on it, in the discharge of our public duty, that time and attention which it so richly deserves.

It then forces a passage through the ridge of Mount Kimmaleh, and sapping its base, rushes through the cavern of Coupele; whence turning to the eastward, it runs through the rugged country of Serinaghar, and opening a passage through Mount Sewalick, at Hurdwar, it discharges itself on the plains of Hindustân."—See Rennell's *Memoir of Hindustân*, p. 313."

The *Miscellaneous Tracts* are well selected, and many of them are highly interesting. The notice of books is the least interesting part of the volume, as the books noticed are necessarily few, and generally known. Among the characters, we were surprized to find, a long biographical sketch of Mr. BOYD (extracted from a work lately published) of which a very small portion indeed has any relation to India affairs. It is one continued panegyric, and contains some of the most fulsome adulation we ever remember to have read. The editor of the Register, too, goes out of his way for the purpose of affirming that it is *completely proved*, that Mr. BOYD was the author of Junius's Letter. Against all such hasty and unwarranted conclusions we enter our solemn protest. We earnestly recommend it to the editor to avoid such extraneous matter in future.

This department of the work, however, is, with the exception we have noticed, very ably executed. Some interesting anecdotes are given respecting the late tyrant of the Mysore, which are followed by some very pertinent and just observations on his character and conduct. These we shall extract for the amusement and instruction of our readers.

"These Anecdotes place the character of TIPPON SULTAUN in its true light. His abilities have undoubtedly been over-rated. He was neither so wise a Statesman, nor so able a General, as he has been represented. Though he possessed a considerable share of prudence, and was not wanting either in promptitude or judgement, yet was he greatly deficient in that comprehension and vigour of mind, which are essential ingredients in the composition of all true greatness. Selfish, cunning, and rapacious, in government as well as in war, he acted upon narrow principles.

"His Revenue Regulations,* which are certainly framed with great ability, and which seem well calculated to enrich both the Prince and people, were frustrated in their operation by his shifting and falter policy. As a warrior, he was brave, cautious, and intrepid: but his courage was tinged with ferocity; and his firmness proceeded from obstinacy, rather than from a just confidence in his own powers; and he never displayed any depth of foresight, or spirit of enterprize. As a politician, he shewed little discernment, and less sagacity; though his understanding was full of artifice, he seldom employed it successfully; and the schemes which he laid to over-reach his enemies,

* "See the Mysorean Revenue Regulations, translated by Burriish Crisp, Esq. from the Persian original, under the seal of Tippoo Sultaun, in the possession of Col. John Murray.—See also, a Dissertation on the Revenues of Mysore, at once luminous and concise, in an historical and political view of the Deccan, by James Grant, Esq. printed for J. Debrett, 1797."

generally proved abortive. Cruel in his disposition, and impetuous in his temper, he was often guilty of enormous acts of tyranny; though, for the most part, his prudence taught him to rule over his own subjects with a degree of justice, that rendered them less oppressed than those of any other Mahomedan Prince in India. Tippoo was ambitious to surpass his father in every thing; and he had the vanity to imagine that he was infinitely superior to that extraordinary man. But, in truth, he surpassed him in nothing but the low arts of private treachery and public intrigue.—Hyder was not only endowed with great genius, but with many exalted virtues: he was a consummate statesman, an enterprising warrior, a generous conqueror, a faithful ally, a strict observer of the laws of war, a benevolent sovereign, a Mahomedan free from superstition, a steady friend, and an indulgent parent. Tippoo's talents were not much above mediocrity; the qualities of his heart were greatly below it: in state affairs, he was narrow-minded and prejudiced: in the conduct of his army, he never shewed any masterly generalship; the few victories which he gained, were sullied with the most atrocious cruelties: in his alliances, he was faithful, out of hatred to his enemies, not from any principle of honour or integrity: in war, he disregarded almost all the rules that are observed by civilized nations: in the administration of his government, he was lenient only because it suited his own interest; in his religion he was a fierce and gloomy bigot; he was unsusceptible of friendship, and destitute of parental tenderness.—Hyder, without the benefits of education, rose himself, by the dint of his own abilities, from a private station, to the throne of a powerful kingdom. Tippoo, though instructed from his earliest youth in the art of politics, and left by his father at the head of the best disciplined army that any Indian Prince had ever commanded, lost that kingdom to his posterity, and sacrificed his army, by the grossest mismanagement. Hyder had the address to render the assistance of the French subservient to his own purposes. Tippoo allowed himself to be duped by their intrigues, and to be made the mere instrument of their ambitious projects.

“Nor did Tippoo differ less from his father in private, than in public life. The father possessed the utmost frankness of manners, enlivened with humour and cheerfulness: the son was proud, distant, sullen, and austere. The father despised the pageantry of Eastern Courts: the son maintained the pomp and haughtiness of the most voluptuous despotism. The father was liberal and sincere: the son was parsimonious and treacherous. In fine, Hyder possessed all those qualities which seem requisite for the splendid actions he performed, and, if he had been an European instead of an Asiatic Prince, would have been considered as one of the first politicians, as well as one of the greatest heroes, of any age or nation; whereas Tippoo can only be ranked among the despots of India, as a crafty but impolitic Prince, whose passions domineered over his judgement, who was ever ready to gratify his revenge at the expence of his interest, and who fell a sacrifice to his own hypocrisy.”—E.

We cannot dismiss the work before us, without repeating our opinion that this first volume exhibits a most favourable specimen of the utility of the plan, and the ability of its execution. It reflects great credit on its conductors, and is, in all respects, entitled to the approbation and patronage of the public.

ART. VI. *A Narrative of the Expedition to Holland, in the Autumn of the Year 1799. Illustrated with a Map of North Holland, and seven Views of the principal Places occupied by the British Forces.* By E. Walth, M. D. 4to. Pp. 162. Price One Guinea. Robinsons. 1800.

THE author is very humble in his pretensions; he describes his work "as nothing more than a journal, a little altered, so as to admit an account of various transactions and incidents connected with the subject, but which could not possibly altogether fall under the daily observance of any single person." His account of the expedition is preceded by a very brief sketch of the rise, progress, and revolutions of the Dutch government, from the first establishment of the republic to the present time. As to the accuracy of his enlarged Journal, it is impossible for us to speak with decision on such a subject; we can only say, that it appears to be drawn up with correctness, impartiality, and candour. The main incidents are certainly stated with fidelity, and the Appendix contains all the official reports and documents which have been published on the subject, so that the author may be said to have rendered an acceptable service to the public, by collecting all the information relating to this expedition, and placing it in a compact form. One thing appears evident from the perusal of the Doctor's narrative—that the force employed, however sufficient for the purpose of a *coup de main*, was wholly inadequate to subdue the country by a regular and systematic plan of operations, without the active support of the inhabitants. To the want of such support were superadded the delay in landing the troops, the late arrival of the reinforcements, the unusual severity of the weather, which rendered the roads almost impassable, and the vast combination of local impediments which the country opposed to the approach of an hostile army—all these circumstances united to favour the operations of the enemy, and to retard those of the allied army. Of the Convention which terminated the expedition we have had frequent occasion, in our political summaries, to declare our opinion, which every thing contained in this narrative tends to confirm. According to the official ac-

counts here quoted, the loss of the allied armies were as follows: British 543 killed; 2,654 wounded; and 1,327 missing: Russians, 4,710 killed, wounded, and missing: but we know, from a late speech of Mr. Dundas's, in the House of Commons, that the loss is here greatly over-rated.

ART. VII. *Remarks on a Tour to North and South-Wales, in the Year 1797. With Plates.* By Henry Wigstead. 8vo. Pp. 69. Price 1l. 1s.

MR. HENRY WIGSTEAD is a Tourist of a very different description from M. de St. Fond. His scientific remarks display about as much depth as the marginal elucidations in Moore's Almanack; and his historical knowledge might easily be comprized within a preface to one of Mr. Newberry's six-penny *History-Books*. He seems to be contented with no animal, nor things in existence, but *himself*, and his *humour*;—but why attempt to describe that which can neither be seen, felt, nor understood? Take a sample or two, good reader, and judge for thyself; for, after all, between critic and author, thy decision must be final.

Mr. H. W. first assigns the motive of his Tour.—“The Romantic and Picturesque Scenery of North and South Wales, having within *these few years* been considered highly noticeable and attractive, I was induced to visit this Principality.”—He then begins his “Remarks,” and, in the very first lines, opens to our view the rich mine of his historical knowledge.

“The first town on the road from London to Shrewsbury, (which is generally the entrance to North Wales,) worthy of remark, is the ancient one of *St. Alban* in the county of *Herts*, twenty-one miles from London. This place derives its name from Alban, the first English Martyr, who suffered in the persecution under Dioclesian. He was buried on a hill, in the neighbourhood of this town; where a monastery was erected, and dedicated to him, by King *Offa*. Old Verulam stood on the other side the river, in the moor, S. W. of the town. Humphrey, brother to Henry the Fifth, called the good Duke of Gloucester, was buried in this abbey. His body was discovered by accident, some years since, in a kind of pickle; and the coffin is shewn to this day. The abbey at present appears very much in need of repair. Good post-horses may be had * at several inns

* As the modesty of our Tourist prevents him from making an affected display of erudition by an eternal reference to *authorities*; we deem it necessary to assure his readers that he derived his knowledge of this important fact from the purest of all sources—the *signs*, not indeed of the *times*, but of the *INNS*. *Rev.*

here;

here; but the White-Hart is apparently the largest and most frequented.

"From hence the road trends through Redbourne, (four miles.) The Watling-street road runs very near. The church" (querer *what* church?) "*was* rebuilt in the reign of Henry VI. by John Wheat-hamstead, the then Abbot of St. Alban's.

"Market-street is four miles further. On the right" (of *what*?) "is a pleasantly situated seat, formerly a nunnery of the Benedictines.

"Dunstable is the next post-town. A long street, but not containing many well-built houses. The *soil* here is *chalk*." (The *gold* of thy knowledge, most sapient Tourist, is *lead*.) "This place was once ravaged by the Danes; but it was rebuilt by Henry I. who made it a royal borough. It, however, never sent Members to Parliament. At this place, several of the Lollards were martyred, in the reigns of Henry V. and VII. The church is part of a priory, built by Henry the First, and opposite to it there stands a farm-house, called Kinsbury; said to have been a royal palace. A great manufactory in straw is carried on here, chiefly by women and children; who excel all the world in forming hats, boxes, shoes, &c. out of that *commodity*. The larks in this vicinity are said to be remarkable for their size and flavour. The Sugar Loaf is a good inn, and most frequented."

They who like this sample may safely purchase the *commodity*, which, they may rest assured, exhibits *equal* excellence throughout. But we must present our readers with some further specimens of the very important information which they may expect to derive from these pages, of the extreme shrewdness and profundity of the author's remarks, and of the sublimity of his descriptions.

"Birmingham is *approachable* by a steep ascent.—A confused mass of brick and tile rubbish piled together, enveloped in an almost impenetrable smoky atmosphere, *is by no means an agreeable object to a picturesque eye* !!!—It (Birmingham) lies nearly in the centre of the kingdom,

"We saw these prominent features of nature (the hills of Snowden,) at a particularly lucky period. Their tops on the western side were tinged with the saffron reflection of the declining sun; and to the eastward, on the other, the moon appeared in her fullest diameter, casting in parts her cool grey lustre in contrast on their base, and appearing wholly prevalent in the vale. The rainy clouds were slowly dispersing, and clearing round their caps with the appearance of huge bolsters," (p. 30.)

In the vale of Llangollen "*Beautiful bits of nature met our eye in every direction*." (p. 15.)

Our Tourist is a *scholar*, too;—he can quote *French* and *Latin*. Ex. grat.—At the inns "I was not able to discern any *penchant* for cleanliness,"—Of *Snowden* he tells us "that it is
a fort

a sort of lottery, however with an hundred blanks to a prize, whether the very great fatigue attendant on climbing its brow affords the smallest gratification in *ultimatum*."—Of the inns in North Wales he gives a most woeful account; and complains bitterly "that it is difficult to find any novelty, or *scarce* any change in provision."—Poor man! he was obliged to content himself with Welch "mutton, chickens, and ducks!" and with "strong ale, greatly provocative to somniferous grisons!"

It may, perhaps, be contended that such a sublime genius as Mr. Henry Wigstead is authorized to take such liberties with our *language* and *grammar* as would not be allowable in any inferior writer. We will not dispute this point with our readers, but we do not, however, feel ourselves justified in admitting the adequacy of this plea so far to exempt us from the discharge of our critical duty, as to forbear the exhibition of *two or three* notable specimens of such liberties; were we to notice them all, indeed, not a single page, and scarcely a single sentence, in the book would escape a comment.

"The whole contents of this receptable *was* soon placed," &c. (p. 41.)—"It is necessary to hire chaises to visit the water-falls, called—Seven Miles" (p. 44.) "both his master and *him* were actually forced" (p. 48.) "At eighteen miles is a neat inn" (p. 51.)—"Much dirt *and* little provision *is* to be had." (p. 55).

Of the *plates* we shall only say that they display neither ability, taste, nor judgement, in the selection of subjects; that, in the few instances, which form exceptions to this remark, the manner in which the subject is treated divests it of all dignity and effect; and this is particularly observable in the representation of *Penmanmaur*, which, by the ingenuity of the artist, is reduced to a level with *Primrose-Hill*. Two or three of the plates are from Rowlandson, whose spirited designs only serve to render the defects of the others more striking and conspicuous.

ART. VIII. *The History of Politicks of Great Britain and France, From the time of the Conference at Pilnitz, to the Declaration of War against Great Britain. With an Appendix, containing a Narrative of the Attempts made by the British Government to restore Peace. In two Volumes.* By Herbert Marsh, Fellow of St. John's College, Cambridge. 8vo. Pp. 543. Price 12s. Marsh and Dunsford, Fleet-Street. 1800.

THIS is an English edition, by the author of the German work, which we reviewed in the Appendix to our third Volume,

Volume, p. 513. To the observations which we then made on it we have little to add. Though Mr. Marth have not adduced any *new* authority, any *new* proof, to fix the charge of aggression on France and to exculpate her enemies, yet, by collecting all the authorities and proofs into one point of view, and by connecting the different links of the argument so as to form one regular, unbroken, chain, he has performed a service for which he is intitled to the thanks of every friend of historical truth. Former writers on this topic had placed the conduct of France in as strong and as clear a point of view as Mr. Marth; but their reasoning on the question of aggression being generally connected with a refutation of other assertions advanced by the friends of France, and with the discussion of other grounds of difference, was necessarily intermingled with a variety of arguments that had no immediate reference to that leading topic. Whereas Mr. Marth, labouring under no such necessity, has been able to strip his subject of all extraneous matter, and consequently to confine his reader's attention to one main object; an advantage of infinite importance to an author, in the investigation of any subject whatever.

To the mass of proofs here brought together, no opposition can possibly be made. They must impress conviction on every mind; though many may forbear to acknowledge, none will venture to resist, their force. The author's observations respecting the *partiality* of an historical writer, are highly pertinent, and, in the hope, that they will be productive of some beneficial effects on certain controversialists, who have displayed their skill in the arts of suppression and misrepresentation, we shall extract them.

“ To the pains which I have taken in the search of materials I have endeavoured to add a fair and candid use of them. I have suppressed no document, and no fact, which had come within my knowledge, (and I believe I have overlooked nothing of importance,) whether favourable or unfavourable to either party; and that what I have asserted, is indisputably true, the reader himself will every where perceive, from the authority quoted in favour of each assertion. Whether I have been guilty of errors of judgment, and have drawn false conclusions from true facts, is a matter which the reader will likewise easily determine, as he is put in possession of all those premises which will enable him to judge for himself, and is therefore in less danger of receiving a false bias, even if the author has one. Indeed it is impossible to write a history of two living parties, without attaching oneself to either; or, if it is possible, he who possesses such indifference must be destitute of that energy, and of that spirit of perseverance which are requisite in the collecting and the arranging of the materials for an history. With regard to myself, I honestly confess, that I am sincerely attached to the present administration, and

that I take a decided part with it on the subject of the following history, not on account of any personal connections, for I have not the honour of being acquainted with any one of the members of it, but because a full investigation of the subject, to which the following history relates, has convinced me, that not the British ministry, but the French rulers alone, were the authors of the war. Shall *the taking a decided part*, then, after an examination of the whole evidence on both sides, be termed *partiality*? If this be admitted, the decision of every court of justice must be partial. But an historian must have already collected his materials, before he *begins* to compose his history; he must already therefore have formed a decided opinion on the result of those materials. Consequently, even if throughout the whole of his work he appears more attached to one party than to another, yet, if he suspended his judgment till his collection of data was as complete as he could make it, that subsequent attachment can never deserve the appellation of prejudice or partiality. His judgment, indeed, may be erroneous, but so may the judgment of a man who is possessed of a stoical apathy, or an absolute indifference.

“ That historian alone can properly be called partial who *sets out* with the determination to justify, *at all events*, a particular party; who knowingly suppresses facts and documents which are unfavourable to it, and thus, by presenting his readers with a mutilated picture, deprives them of the power of forming a true judgment of the whole. This method has been very successfully practised during the present war, both at home and abroad: for as most men want either the leisure, or the inclination, or the opportunity, to collect for themselves all those facts and documents which are necessary for the forming of a right judgment on a controverted point of history, they are seldom aware of the defectiveness of that information which an author thinks proper to lay before them; they fancy themselves in possession of every thing requisite for the illustration of the subject, and deduce therefore an inference diametrically opposite to that which they would have deduced, had they been enabled, by a complete representation of the whole picture, to make a due estimate of the respective parts. Whether the following history be likewise chargeable in this respect, the public will easily determine, because every thing which appears in the least unfavourable to the British government, has been already collected with great diligence; has been industriously propagated, and is generally known. Indeed, had I been resolved, at all events, to justify the present administration in regard to the origin of the war, I should no where have been even tempted to suppress a single circumstance, which, when viewed alone, appears to be unfavourable to it. For in every instance a bare comparison with the actions of the French rulers is sufficient to vindicate the measures of the British government; and the only reason why these measures have been thought exceptionable by so many well-meaning men, has been the want of an historical parallel between the conduct of the French government on the one hand, and that of the British government on the other, representing in what manner the former necessarily occasioned, and fully justified, the latter.”

ART. IX. *Ireland. The Catholic Question considered: in a Letter addressed to the Editor of the Anti-Jacobin Review and Magazine.* London. Booker. New Bond-Street. 1800.

WE are indebted for the honour of having this Letter addressed to us, by an un-named, and consequently unknown, correspondent, to our Review, in November last, of a well-written pamphlet on Irish affairs, entitled "Legal Arguments," &c. and it has arrested our attention the more forcibly from its not complaining, as the letters which we receive as Reviewers so often do, either of the injustice or the severity of our strictures. Its object appears to be, on the basis of some observations of ours, to resume the topics first started on the Legal Arguments, and to push them much farther. The author even intimates, that he is far from considering the subject as yet exhausted (as it certainly is not,) and that, "*on some future occasion,*" he shall discuss the points here slightly touched on, at a greater length.

It will not, we trust, be expected of us, either by this writer, or any other, that we should always go fully into the consideration of the many important and difficult points, on which we venture to give our opinions; or, at any great length, to vindicate, or to refute, either all our own opinions, or those of others: as the doing so would be to convert us, from Reviewers, into Authors and Controversialists. That the topics discussed in the two pieces which our correspondent has already published, as well as in some others which we have seen on the same side of the question, are well entitled to a very grave and deep consideration, is our sincere opinion: and it is our earnest wish that they may, as well as our hope that, in due time, they will, be argued and answered with candour, as well as with ability. Well persuaded as we are, that it is the equal interest of all parties to have questions of such vast moment thoroughly sifted, we shall rejoice if any thing that we either have said, or can yet say, may, in any degree, contribute to promote such an investigation. We request only for ourselves, that our admission of arguments being strong or well put may not be interpreted into an admission, that we also think them conclusive and unanswerable; and that it may not be inferred from our forbearing to object to an argument, that therefore we acquiesce in, and approve it.

Professed answerers to this letter may, and no doubt will, find many things in it to object to: to us it is no slight objection, that the writer appears to be too eager, too importunate, and too much in a hurry to carry his point. Actuated and impelled by this spirit, he presses many points with an ardour which

which we are persuaded many respectable Catholics in both kingdoms will think with us is unsuitable to the present stage of the controversy. Such Catholics likewise may think with us, that, however warped our judgements may heretofore have been, by prejudices of long standing, yet if left to the silent and low, yet sure, operation of that natural strong and sound sense, which is allowed to be characteristic of our nation, and not irritated and provoked by the well-meant but indirect zeal of some men of warm tempers in all communions, there is little room to apprehend, that the Protestants of both countries will not be well-disposed to do all that can with safety be done, or in reason ought to be done, for their Catholic brethren, as well as for Dissenters. Whilst therefore our author thus laudably persists in acting as the strenuous advocate of a measure, which he conceives (and certainly not without a shew of reason,) to be essential to the welfare of the kingdom at large, as well as to a particular description of its subjects, we trust he will learn to temper his zeal with prudence; and not set those of us down either as bigots, or as intolerant, who cannot yet see the expediency of gratifying his wishes either so expeditiously or so completely as he thinks we ought.

Our author will do us no more than justice in continuing to believe, that we are as desirous as he, or the staunchest Catholic in the kingdom can be, that our Government should continue to view Catholics in the same light in which they appear to have viewed them for several years last past; and in that spirit continue to extend still farther indulgence to them, whenever it can be done; without danger (we add without great danger) to our present happy Constitution both in Church and State. Let not our author too hastily tax us with being either *infatuated*, *ridiculous*, or *absurd*, when we confess our fears, that that happy hour is not yet arrived. It has never yet been shewn, as far as we know, and we much fear it will not soon be shewn, that now to grant to Catholics all that has lately been asked for them, would not be to sign the death-warrant of the Established Church: however we are not only willing that our author should, but we much wish that he would, in his next publication, with his best powers, argue this particular point, so as to quiet the apprehensions of those Protestants who, like ourselves, are not more anxious to treat Catholics with christian liberality, than earnest and resolved to defend and preserve the National Church.

The chief ground of the present argument for putting Catholics on the footing of other loyal subjects in Ireland, is our concession, that they form the majority of the kingdom. What-

ever

ever may be the inferences which this concession (if it be a concession,) will warrant, we are not sorry, that it was made; because the fact is indisputable: and, however anxious we may be to establish any positions, God forbid we should ever seek to have them established, either by assuming false grounds, or arguing on false principles. But, is our author sure, that this circumstance of a majority is, after all, so much in his favour, as he seems to have imagined we must admit it was? We stated it, not as conclusive for immediately admitting Catholics to all the privileges of Protestants, but as furnishing matter for extreme caution on other and very different grounds. When we put this question respecting a majority to our respectable correspondent, we had not forgotten the assumption of Archdeacon Paley, that the choice of a National Establishment of Religion (or, what comes to much the same thing, the right to alter and qualify an existing Establishment,) is vested in the majority of the people of any country. We hope our author does not subscribe to this hasty position, sanctioned as it is by a man of a great name, whose dogmas, however, we have long been in the habit of questioning closely before we admitted them. If it prove any thing, it proves more than we imagine any Catholic, who is well-informed either as to the interests of his country or of his party, would think it right now to contend for: it proves, that Popery ought now to be the established religion of Ireland. To say the least of it, the practice of a considerable portion of the world is against it; nor would the Archdeacon himself, we imagine, choose to have the merits either of the Reformation or of the Revolution, determined by the circumstance of their having been effected by the majority.

But is not the author aware that he has been here led, by his impetuosity, to assume, as the basis of his argument, the vital principle of Jacobinism? The opposition of numbers to property constitutes the first tenet of the modern creed of anarchy; and leads, not only to a violation of every sound rule of practical Government, but, to the absolute subversion of all existing establishments, religious and political. We are convinced that he holds the hideous monster, *Jacobinism*, in as much detestation as we do ourselves; but this unintentional and unperceived adoption and application of its leading principle, should teach him the necessity of imposing proper restraints on a zeal, which, though it be not "without knowledge" is certainly without prudence; and the wisdom of preferring that cautious delay which admits of cool examination and deliberate revision, to the improvident haste which generates intemperance, precludes deliberation, and encourages error.

In a Treatise, entitled "The Rights of Dissenters from the Established Church, in relation principally to English Catholics. By the Rev. Joseph Berrington, 1789," (see p. 34.) It is boldly stated, that "the establishment of national churches seems unauthorized by the spirit of Christianity; is hurtful to the general interest of the state; and does not promote the real cause of religion." Visionary and wild as this position is, we are not sure, that it is discountenanced by Dr. Paley, see chap. x. of Religious Establishments, and of Toleration, p. 554, 1st edit. 4to. And in p. 566, of the same chapter, he speaks with approbation of a novel experiment in the United States of America, to give no legal preference of one sect of Christians to others. This was his speculative opinion in 1785, when his book was first published; and we take it for granted it is still his opinion. And were we inclined to expose in its utmost deformity the short-sightedness of this Utopian reform, we should refer our readers, for the melancholy effects which, both as to religion and morality, it has actually produced in practice, to those very United States of North America.

We may, perhaps, be thought to have gone out of our way in citing two instances, which certainly do not immediately arise out of the work we are now reviewing: but as the train of argument, which our author is pursuing, seems to us too likely to lead him, as it has led others, to such a dilemma, i. e. either to have no establishment, or a Popish establishment, we felt it to be our duty to put him on his guard.

It has generally been admitted by Catholics as well as by Protestants, that the latter, though *prodigiously* the minority, as counted by the poll, are no less *prodigiously* the majority, when estimated by their possessions. Our correspondent, however, is disposed to consider the Catholics, though not already possessed of, as sure to be soon possessed of, the largest portion of the property of the kingdom. (p. 31.) If this be the fact, it requires but little foresight to see that if they will but be patient, they will soon be placed on ground more tenable than any which they have hitherto occupied. Meanwhile it surely furnishes no proof of their being so ill-treated, degraded, and oppressed, as it is the general aim of this work to shew that they are.

Having long been in the habit of thinking that our constitution, as it is now formed, is not only a government by means of property, rather than by any influence or efficacy to be derived from mere numbers; and also that it is fundamentally, completely, and exclusively Protestant: and well persuaded that the most respectable Catholics, in both kingdoms, are as well convinced as we are of what infinite importance it is to us all,
that

that it should remain as it is, unchanged; and (at least, at present) unreformed, we naturally asked, what "would probably be the consequences to the united kingdoms, were the Catholics once to gain the *ascendency* in the National Councils?" That they would gain such an ascendency; if put on a footing with Dissenters, who, as well as Churchmen, are inferior to them in numbers, there seems to be much reason to apprehend: and if so, that the National Religion, as now established, the most essential part of the Constitution, would infallibly be destroyed, and Popery of course become the Established Religion, if any establishment were left. This is such an answer as, we think, we should have given had the question been put to us. Not so our author. As though there were no liberty, for which a man of an ardent mind could *contend earnestly*, without catching some portion of the philosophy of the times, he takes umbrage at our use of the word *ascendency*, as being, in his mind, *incompatible with a free Government*. Into this wide field of political speculation we are not disposed to follow him: it is, we hope, a sufficient apology for our use of this unequivocal and innocent term to observe, that in all Governments there always has been, and, from the nature of things, always must be, what is usually, and we think properly, called an ASCENDENCY. There are, we know, many respectable men, both Protestants and Catholics, who entertain no apprehensions of the Catholics gaining any dangerous ascendency, even were they admitted to what our author calls, "all the privileges of the Constitution." We confess, we dare not be so confident. In a mere Irish Parliament, where the probability was that Catholics must have been the majority, we must have continued to protest against it: but, as the majority of voters, through the now united three kingdoms, are neither Catholics nor Dissenters, the case may, and we trust will, be different in an Imperial Parliament. As, then, the Protestant Church of Ireland is now by the articles of union happily secured, and that of England, or of Scotland in no danger from any Catholic ascendency, we would fain flatter ourselves, that the great body of the people of Ireland may not always remain "a miserable populace, without property, without estimation, without education;" (see Mr. Burke's Letter to Sir Hercules Langrishe,) but that, ere long, some expedient will be found to put them in a capacity of "enjoying every thing under the State,—restrained only from becoming the State."

P O L I T I C S.

ART. X. *The State of his Majesty's Subjects in Ireland professing the Roman Catholic Religion. Part I. Containing an Account of the Conduct of the Roman Catholic Clergy in Wexford, during the Rebellion of 1798; and the Refutation of a Pamphlet, signed Veridicus.* Dublin. Printed by H. Fitzpatrick, No. 2. Upper Ormond-Quay. 1799.

THIS is one of the most notable defences of Catholic principles and Catholic conduct, that, as far as we can now remember, modern times have produced. It is the production of an avowed Catholic; who is, also, beyond all question, a man of learning, and of no ordinary abilities; and nothing but his name seems to be wanting to entitle his pamphlet to very general attention. The author probably thought, that as the work to which he undertook to give a reply was anonymous, it might be deemed unbecoming and presuming in him to attack it under his real name. This was not the opinion of Sir William Draper, when he reply'd to Junius: and our author should have recollected, that as no small portion of his work consists of assertions of facts, the authenticity of many of which must and do depend entirely on the credibility of the assertor, to withhold his name is to withhold the best evidence, which the case required, and which it was in his power to give.

Though we read with attention the pamphlet signed Veridicus, which is known to have been written by Sir Richard Musgrave, yet, amidst the many similar productions that we have lately perused, we do not remember its contents with sufficient distinctness, to enable us to determine between him and his opponent in all the points contested between them; and we have not the work at hand to refer to. Yet, judging only from the passages here quoted, (a medium through which, it will be owned, writers are surely seen to advantage,) truth and justice compel us to observe, that Veridicus does not appear to us to have merited the severity, and much less the contempt with which his opponent occasionally affects to treat him. We are much mistaken, if the present pamphleteer really thinks Veridicus either a contemptible man, or a contemptible writer. We are still more mistaken, if Veridicus, when he comes to defend himself, hopes to promote either his own credit, or to serve his own cause, by representing his adversary as, in any point of view, contemptible.

ART. XI. *Thoughts on the late Overtures of the French Government to this Country. In a Letter to the Right Hon. William Pitt, written previous to the re-commencement of Hostilities in the Spring of the Year 1800.* 8vo. Pr. 34. Price 1s. Wright. London. 1800.

THESE are the thoughts of a man who seems to think, like an Old Englishman, on all topics connected with the interests, the dignity,

ty, the honour, and the welfare of his country. He applauds the act of the Minister in rejecting the late insidious overtures of the Jacobins, who, he contends, ever was, and still remains, a Jacobin. He offers certain members of either House of Parliament, who have pleaded ignorance respecting the nature of Jacobinism, to the halls of their respective Houses, and the Reports of their Secret Committees, for a full knowledge of its principles and practices. He ends that no solid peace could be concluded with France, as her Government is at this moment constituted; and he considers the attempt to lead the Minister into a negotiation "only as an effort to procure the acknowledgement and establish the usurpation of Bonaparte, to distract the concert of the Allies, and obtain a short respite to the baited monster of Jacobinism, and in that respite to enable it to gain strength and resources, for the more desperate renewal of war."

. XII. *Speech of the Right Hon. William Pitt, delivered in the House of Commons, Monday Feb. 3, 1800, on a Motion for an Address to the Throne, approving of the Answers returned to the Communications from France, relative to a Negotiation for Peace.* Fourth Edit. 8vo. Pp. 120. Price 2s. Wright. London..

THE author of "The Pursuits of Literature," who, expressed concern that the Minister had left the Question of Aggression to be discussed, and the War to be defended, by writers of inferior note; his wish that he would himself come forward with a fair statement of the motives which had actuated the conduct of Government in the execution of this eventful contest, will here find his most sanguine wishes fulfilled, and his warmest wishes gratified. An attempt to characterize the eloquence of Mr. Pitt would be a superfluous task. In the speech before us, no flowers of rhetoric, no meretricious embellishments are discernible; it speaks not to the passions, but to the judgment; it is calculated not to dazzle, but to convince. It contains the most complete justification of the measures of Government, and the most complete condemnation of the principles and practices of the rulers of France; the whole founded on a body of evidence the most satisfactory and conclusive that ever was produced on any subject on which a difference of opinion had prevailed. Just, indeed, is the observation, that "you cannot look at the map of Europe, and lay your hand upon that country against which France has not either declared open or aggressive war, or violated some positive treaty, or broken some recognized principle of the law of nations."

Our limits will not allow us to follow this distinguished orator through the whole chain of his arguments; but we cannot deny ourselves the pleasure of extracting a passage in which he has drawn forth a character of the French revolution as to convince every one who reads it that he has in this, as in almost every topic he discusses, made himself complete master of his subject.

"Its first fundamental principle was to bribe the poor against the rich, by proposing to transfer into new hands, on the delusive notion of equality, and in breach of every principle of justice, the whole property

property of the country; the practical application of this principle was to devote the whole of that property to indiscriminate plunder, and to make it the foundation of a revolutionary system of finance, productive in proportion to the misery and desolation which it created. It has been accompanied by an unwearied spirit of proselytism, diffusing itself over all the nations of the earth; a spirit which can apply itself to all circumstances and all situations, which can furnish a list of grievances, and hold out a promise of redress equally to all nations, which inspired the teachers of French liberty with the hope of alike recommending themselves to those who live under the feudal code of the Germanic empire; to the various states of Italy, under all their different institutions; to the old Republicans of Holland, and to the new Republicans of America; to the Catholic of Ireland, whom it was to deliver from Popish usurpation; to the Protestant of Switzerland, whom it was to deliver from Popish superstition; and to the Mussulman of Egypt, whom it was to deliver from Christian persecution; to the remote Indian, blindly bigotted to his ancient institutions; and to the natives of Great Britain, enjoying the perfection of practical freedom, and justly attached to their constitution from the joint result of habit, of reason, and of experience. The last and distinguishing feature is a perfidy which nothing can bind, which no tie of treaty, no sense of the principles generally received among nations, no obligation, human or divine, can restrain. Thus qualified, thus armed for destruction, the genius of the French Revolution marched forth, the terror and dismay of the world. Every nation has, in its turn, been the witness, many have been the victims, of its principles, and it is left for us to decide, whether we will compromise with such a danger, while we have yet resources to supply the sinews of war, while the heart and spirit of the country is (are) yet unbroken, and while we have the means of calling forth and supporting a powerful co-operation in Europe."

ART. XIII. *Review of a Publication entitled, the Speech of the Right Hon. John Foster, Speaker of the House of Commons of Ireland. In a Letter addressed to him. By William Smith, Esq. M. P. 8vo. Pr. 97. Price 2s. Dublin printed, re-printed for Wright, London. 1799.*

MR. SMITH's *Speech* upon the Union was reviewed by us in a former number, and, in this critical analysis of Mr. Foster's Speech, we descry the same acute penetration, the same sound judgment, the same active spirit of investigation, and the same closeness of reasoning, which so eminently distinguished his former publication. His remarks, on the final adjustment of 1782, are not less ingenious than just, and we are very much mistaken if they have failed to make a deep impression on the manly mind of the gentleman to whom they are addressed, although, both on this and on other leading points, Mr. Smith has completely succeeded in the confutation of his arguments and assertions. In his exposure of the gross absurdity and inconsistency of the motives ascribed to Mr. Pitt, for proposing the union, and

strange effects imputed to the measure itself, the author is partly happy. Of his success in this line of argument we shall examine one example.

It is a libel on Mr. Pitt to say, that the purse of the nation is empty. *It is not he that has taxed the empire: it is the Directory* *ance.* It is he that has contrived to lighten the burden while imposed it, and to spread and strengthen the commercial basis by which it was to be sustained. Under his auspices it is, that perpetual wars have been turned into mere temporary annuities; and public credit has been upheld by a mode as simple as efficacious: that Great Britain has been at once diminishing her debts, and adding to her resources, and this in a degree so rapid and immense, that the incumbrances which she is paying off she might disregard, and that her imports are become little more than a sort of import duty on her wealth, Mr. the Minister, you say, (p. 59.) will not be contented with our trade; he is also desirous to deprive us of our trade. These charges are to me to be strangely incompatible with each other. It is as if a person should wish to spoil the crop from which he was to receive the rent; or a landlord to lay waste the farm out of which he was to receive his rent. It seems to me, therefore, that you must elect between the imputations which you would cast on Mr. Pitt; and cancelling more than an alternative charge against him. I will suppose you have assigned him, as his motive, the desire of getting the national purse into his possession. Is it not likely then that he desires no more than his real opinion, when he represents an Union as necessary to secure and advance our prosperity? Is an empty purse the primary object of his financial ambition? Could he have the cruelty to revent our putting a few pieces into the coffers of which he held the key himself? Or would he prefer possessing all its emptiness at Westminster, to leaving it here in our custody well supplied—with the privilege of thrusting his hand into it from time to time? How Mr. Foster will extricate himself from the dilemma in which eagerness to oppose the Union has evidently involved him, we know not. But we wish to impress on the mind of every Englishman plain truth conveyed in the sentence which we have marked in italics. Let all who feel the pressure of the taxes, which the necessity of self-defence has imposed on the country, direct their indignation to the real authors of that necessity—the founders and supporters of the French Revolution. On *their* heads let the whole weight of their vengeance fall. We have long been surprized at the toleration of the practice adopted by the emissaries and advocates of sedition in this country, for the manifest purpose of inflaming the public mind—we recollect to certain Jacobin prints at Cambridge and in London, in which the following audacious falsehood always stares us in the face; *Taxed by Mr. Pitt 3½d.* To say that a tax is imposed by any individual, is, certainly, to advance an untruth; but when coupled with the insinuation conveyed in this instance, it amounts to a direct libel on the Parliament.

ART. XIV. *Speech of Patrick Duigenan, L. L. D. In the Irish House of Commons, Wednesday, Feb. 5, 1800, on the Subject of an Incorporating Union between Great Britain and Ireland.* 8vo. Pr. 50. Price 1s. 6d. Wright.

ANOTHER strenuous champion of the Constitution here stands forth in defence of the Union, which he considers as the only means of securing Ireland from the horrors of civil war, and from the danger of a separation from Great Britain, and of her subjection to France. The Doctor briefly considers the question of the competency of Parliament, and makes some judicious animadversions on Locke's Treatise on Government. He argues most successfully to prove that the inhabitants of Dublin have been egregiously mistaken in their idea that the Union will prove detrimental to the interests and welfare of that Metropolis. Adverting to the manœuvres employed to raise enemies to the measure, he affirms that the loyal people of Dublin have, in this instance, been led away by Jacobins and traitors.

"The conspirators who originally planned that bloody insurrection, and the ruffians employed in the massacres with which it was accompanied, and whose carcasses, justly forfeited to the law, have been bailed from the executioner, by what has been styled the lenity of Government, now openly and triumphantly appear, leading the deluded citizens to the altars of rebellion, conspiracy, and sedition, there to enter into engagements for the subversion of the Constitution, and to affix their signatures, at the desire of the pardoned and ungrateful traitors, to the manifestoes of threatened and meditated insurrection. Bound as I am from general, and, in many instances, personal, attachment, gratitude, and interest, to promote to the extremity of my abilities the welfare and prosperity of the city of Dublin, in which, though not my native place, I have been nurtured and educated from my early infancy, and which comprehends so many of my dearest and most valuable connections, I cannot view with indifference this fatal delusion of many of its most loyal and most worthy citizens. I heartily deplore it, and shall use my endeavours to awaken them to the calls of loyalty, honour, security, and peace."

The arguments which he employs to convince these citizens that Union will be highly beneficial, and that its rejection would be as highly detrimental, to them as, to us at least, convincible. Anticipating, as one of the possible effects of such rejection, a successful rebellion ending in the subjection of the country to the bondage of France, he apostrophizes his Protestant brethren in the following eloquent and animated strain :

"Ye Protestants of Ireland ! let me call your attention to what will be your lot in such an event. No successful attempt at separation can be made without your assistance and co-operation ; you are now possessed of infinitely the greatest portion of the wealth and property, moveable and immoveable, of the nation. You will, therefore,

re, be infinitely the greater losers by a rebellion, which will be a self to swallow up all property; you must associate yourselves and companions in arms with the hungry French assassins, and murder this crew of United Irishmen; you do not amount to more than one-third of the inhabitants of Ireland, the other two-thirds are your mortal enemies, as well on the score of your religion, as your riches: when you shall have assisted in your own ruin, and separated yourselves from Britain, and concurred in establishing a democratic Irish republic; when you shall be reduced to the same equality of indigence which, in such case, must be the lot of all, when perfect equality of beggary is introduced, and the Irish nation is become the ass of France, do you expect that you will have any security for your lives? Will the descendants of the Irish murderers in 1641, who massacred, in cold blood, such multitudes of your ancestors, now double your numbers, and on a level with you in all other respects, and assisted by the sanguinary French robbers in the event of successful rebellion, abstain from their habits of murder? Does their recent conduct at Scollabogue, at Wexford, at Vinegar-Hill, inspire you with hopes of safety, when they shall have you in their power? As well may the trembling hind, inclosed in the paws of the ravenous hungry tiger, hope for mercy! The pike and the skeine will soon dispatch such of you as may survive the horrors and miseries of even successful rebellion."

The Doctor thus concludes his most impressive speech:—"Unconnected as I am with the Government, or its Ministers, both in England and in Ireland, and attached to it only as a good and loyal subject, in spite of clamour and faction, I must express my sincere wish that the nation may adopt the measure" of an Incorporating Union.—Happily for the country, the nation has adopted it, and the wishes of this good and loyal subject are fulfilled.

ART. XV. *Speech of the Right Hon. Lord Viscount Castlereagh, in the Irish House of Commons, Wednesday, Feb. 5, 1800, on offering to the House certain Resolutions, proposing and recommending a complete and entire Union between Great Britain and Ireland.* 8vo. Pp. 69. Price 1s. 6d. Wright.

FOR the very able, upright, and resolute discharge of the various duties of a most important and arduous situation, in times the most critical, the country is highly indebted to the distinguished nobleman whose speech is now before us; and who has sufficiently proved, by his conduct, that—

Justum ac tenacem propositi virum
Non civium ardor prava jubentium
Mente quatit solidâ.

It is here clearly demonstrated that the benefits which must accrue to Ireland from the Union are immense, and that the measure itself is founded on the most honourable, enlarged, and comprehensive system of policy. The insidious arts to which the Anti-Unionists had re-

course for misleading the people of Ireland are very properly censured, as well as the conduct of some Members of the Opposition, who, in direct violation of the fundamental principles of the constitution, endeavoured to oppose the voice of the populace to the wisdom of the Parliament.

"In one place, in the North, it was given out, that this Union was a project of Mr. Pitt's, to lay a tax of five shillings on every wheel, and ten shillings on every room; in another place, the tenantry were told, that an Union was to break all their leases, and, as all the great landed interests in the county of Down supported the measure, this was urged as an additional argument: 'Do you not see that the landlords are all for it, and is not that a proof that it is to break your leases?'"

This reminds us of the gross impositions practised upon the ignorant populace of France, at the commencement of the revolution, respecting the *veto* allowed to the Crown, of which they were taught to entertain the most absurd and ridiculous ideas; none of them knew what it really was, and most of them believed that its object was to deprive them of bread!

ART. XVI. *The Speech of the Right Hon. John, Earl of Clare, Lord High Chancellor of Ireland, in the House of Lords in Ireland, on a Motion made by him on Monday, Feb. 10, 1800. By Authority.* 8vo. Pp. 101. Price 2s. Dublin printed, re-printed for Wright. London, 1800.

IN the great number of publications which it has been our duty to peruse on the momentous question of the Union, a question on the consideration of which, we can conscientiously declare, we entered with as little bias on our minds as it is possible to feel, at this crisis, on any topic of great public importance, our astonishment has been frequently excited, by the vast superiority of sense, reason, temper, and argument, displayed by the advocates of the measure over its opponents; a superiority which has greatly exceeded every thing of a similar nature which we ever witnessed on other occasions. Were we to select two individuals, and their respective productions and orations, in proof of this position, we should probably fix on Lord CLARE and Mr. GRATTAN, and the Anti-Unionists certainly would not accuse us of injustice in the selection of *their* advocate. What would this comparison present to the unbiassed mind? The opposition of dignified eloquence adducing authentic proofs in illustration of constitutional doctrines, and carrying conviction to the judgement by the force of sound reasoning—to declamatory rant, advancing false assertions in support of Jacobinical tenets, and creating disgust, not less by affectation of style, than by coarseness of invective; the opposition of every sentiment that ennobles to every passion that degrades; of every principle that enlarges, to every prejudice that vitiates, the mind; in substance, the opposition of wisdom to folly; in manner, the opposition of light to darkness.

The

Chancellor's speech opens with a masterly sketch of the state and from the period of its connection with England to the present; interspersed with most judicious and valuable remarks, in the use of which censure and approbation are duly administered, not in the call of prejudice or party but, according to the dictates of justice and truth. The veil of faction is torn away, and all the little, low, selfish arts and intrigues of aspiring demagogues, to raise themselves on the ruin of their country, are exposed in their native colours.

One of the modern arts of civil war in Ireland has been to fling the memory of James I. as having sapped the liberties and destroyed the Parliamentary constitution of Ireland; and this revolutionary text, from the moment it was given out, has been enlarged with equal assiduity and success by every avowed rebel and equi-loyalist in the kingdom. But what is the fact which stands real and authenticated beyond doubt or controversy? That Ireland, at the accession of James I. never had any thing like a regular government or Parliamentary constitution. In the reign of Edward the descendants of the first English settlers had a provincial assembly which was called the Parliament of the Pale: the same sort of assembly was occasionally summoned during several successive reigns; any man who will take the trouble to read the statute-book will find that the principal business of them all was to pass ordinances of war against the native Irish, and inhabitants of English blood connected with them. But such was the contempt in which these assemblies were held, that even the colonists of the Pale considered it a insult to be summoned to attend them. The Earl of Desmond considered it as the right of privilege of the Lords of English blood, not to attend these assemblies, or to come into any walled town but at their own will and pleasure. In the province of Connaught there is no trace of a claim or any exercise of any Parliamentary franchise at least in the reign of Elizabeth; in Ulster none, till the reign of James I. Some few of the sea-ports in Munster had been occasionally allowed to send deputies to the colonial Parliament, but such was the state of the country, that they could not make their way to the assembly; inasmuch that in the 33d of Henry VIII. it was found necessary to repeal an ordinance by which the place of meeting of the colonial Parliament was restricted to Dublin or Drogheda. The cause mentioned in the act of repeal is, that by reason of the distance of remote shires and borough-towns, and the perilous passage by the way of the King's rebels, these deputies could not attend. And it is a true fact that James I. did sap the liberties of the Irish nation to render obnoxious deputies on their passage to attend Parliament. It is equally true, that the modern assertors of Irish dignity and independence have most laudably exerted themselves to revive these liberties on a solid and permanent basis, and that the sovereign Irish people have been always extremely tenacious of them, as essential to their political consequence. The crime for which the memory of James I. has been calumniated is, that he laid the foundation of a regular government.

vernment in Ireland, and of the existing establishments in church and state."

His Lordship satisfactorily proves, that the object of James in the constitutional "exercise of a prerogative which has always belonged to the English Crown—by erecting new counties and incorporating some of the principal towns"—was to compose national dissensions, and to promote national prosperity. He then traces the conduct of the English government to Ireland, in the succeeding reigns; the persecution suffered by the latter during the usurpation of Cromwell, and the confiscations to the Crown at different periods. These amounted, under James I. to 2,836,837 acres; at the restoration, to 7,800,000; and in 1688, to 1,060,792; including very nearly the whole superficial contents of the island. He notices, the repeated solicitations of the Irish Lords to the Throne, at the commencement of the present century, for the "*great blessing*" of an Union; and describes the motives and the conduct which prevented the adoption of that measure. On the levy of an army of Irish *volunteers*, during the American war, his Lordship makes some strong but just remarks; while he bestows just praises on their conduct, he reprobates the principle on which they acted, and observes, "that they established a precedent for rebellion, which has since been followed up with full success."

His Lordship enters at large into the memorable arrangement of 1782, and ridicules the idea of its being considered as an ultimate adjustment of all grounds of difference between the two kingdoms.

"It is the fashion now to assert, that what passed at that period was acknowledged in both countries to be a Final Adjustment of all political claims and controversies between them, and a full security for their constitutional connection. If it be a final adjustment of political controversy, and a full security for their connection, it was achieved with a rapidity unexampled, and by means the most extraordinary which have ever attended an adjustment of any kind between two independent countries. The history of this adjustment lately given in the name of the Gentleman who is styled the Father of it, is—'That it emanated from the armed convention assembled at Dunganannon, was approved at county meetings of the people armed and unarmed, and was sanctioned and registered by the Irish Parliament.'

"If this history of our boasted constitution be well founded, I have no scruple to declare, that we cannot too soon get rid of it; we may very probably, if this be true, have a new armed convention, assembled at Wexford or at Naas, and a new constitutional emanation from it, of a government composed of a directory and two councils, or of a consulate and tribunate and conservative senate; which I doubt not some future House of Commons may sanction and register in either form."

The noble orator then proves, from official documents, that these transactions were never considered, by any party, as *final*; and that, from the very nature of them, they could not possibly be so considered.

"But before I dismiss this Adjustment of 1782, I shall take leave

vert to the description given by the Gentleman who is called the
of it, of the sponsors of its finality : it is contained in his va-
tory Address to his constituents of the metropolis at the expira-
of the last Parliament : ' The greater part of the Irish Boroughs
creations by the House of Stewart, for the avowed purpose of
elling and subverting the Parliamentary constitution of Ireland :
are understated when they are called abuses in the constitution ;
were gross and monstrous violations, recent and wicked innova-
s, and fatal usurpations in the constitution, by Kings whose family
their kingdom for crimes less deadly to freedom, and who, in their
-chamber tyranny, in their court of High Commission, in their
-money, or in their dispensing power, did not commit an act so
olical in intention, so mortal in principle, or so radically subver-
of the fundamental rights of the realm, as the fabrication of Bo-
ghs ; which is the fabrication of a Court Parliament, and the
lusion of a constitutional Commons, and which is a subversion, not
the fundamental laws, but of the constitutional lawgiver. You
nists that family for other acts, but you retain that act by which
u have banished the Commons. The birth of the Borough inun-
tion was the destruction of liberty and property. James I. who
ade that inundation, by that means destroyed the titles of his Irish
bjects to their lands ; the robbery of his liberty was followed by the
robbery of his property. This King had an instrument more subtle
nd more pliable than the sword, and against the liberty of the sub-
ect more cold and deadly, a Court instrument, that palls itself in the
overing of the constitution, and in her own colours and in her name,
lants the dagger,—a *Borough Parliament*. This fabric of Boroughs,
like a regal Pandemonium, constitutes a regal House of Commons.'
it is not a little singular that this Gentleman has accepted a gift of
ifty thousand pounds from this same regal Pandemonium ; and it is to
be hoped that if his benefactors had merited one-tenth of his maledic-
tions, he will have the justice to bring back the gift, principal and
interest, into the Exchequer."

The profligate conduct of an Irish faction, leagued with an English
faction, for the atrocious purpose of injuring the interests of either
country in order to promote their own, after the acknowledgement of
Irish independance in 1782, is strongly delineated ; and a memorable
instance of it noticed in the discussion of the commercial propositions
in 1789. The proceedings on the *regency* are next investigated, and
the conduct of the Irish Commons, on that occasion, both before and
after the recovery of our beloved Sovereign, is shewn to have been
such as must, in the opinion of every rational being, inflict indelible
infamy on their heads. During his malady, on their hasty and pre-
mature nomination of a Regent, they voted the usual supplies, and the
usual Mutiny-Bill ; but, on the annunciation of his recovery, instead
of participating in those grateful, those generous feelings which glowed
in every loyal bosom, they evinced their disappointment in the most
ungracious, the most indecent manner, by " stinting the supply to two
months, and by stinting the Mutiny Bill to the same period ; and this

was done by the House of Commons, *in consequence of the King's recovery!!!*" The subsequent conduct of these gentlemen was perfectly consistent with this first effort of *patriotism*.

"It might reasonably have been expected that the Gentlemen who took upon them the office of Ministers of the Irish people in 1782, and now assert the final adjustment of constitutional questions at that period, would have exercised their functions with fidelity, and definitively have settled the government of the country; but on the dismissal of some of them from the King's service, after his Majesty's recovery, a new constitutional budget was produced. When the confidence of the Crown was withdrawn from these Gentlemen, their perception was sharpened, and a second constitutional project was brought forward, not composed of the present essentials of Liberty, Reform, and Emancipation, but what the party called the internal reform of the House of Commons, the perfect assimilation of the Irish to the English constitution. The means to attain this desirable end were specifically stated; a limitation of the pension list—an exclusion of pensioners from the House of Commons—a restriction of placemen who should sit there—a responsibility for the receipt and issue of the public treasure; and the better to effectuate these great national objects, a Whig Club was announced in a manifesto, signed and countersigned, charging the British government, as James I. has since been charged, with a deliberate and systematic intention of sapping the liberties, and subverting the Parliament of Ireland. All persons of congenial character and sentiment were invited to range under the Whig banner, for the establishment and protection of the Irish constitution, on the model of the Revolution of 1688; and under this banner was ranged such a motley collection of congenial characters, as never before were assembled for the reformation of the state. Mr. Napper Tandy was received by acclamation, as a statesman too important and illustrious to be committed to the hazard of a ballot. Mr. Hamilton Rowan also repaired to the Whig banner. Unfortunately, the political career of these Gentlemen has been arrested: Mr. Tandy's by an attainder of felony, and an attainder of treason. Mr. Hamilton Rowan's by an attainder of treason. The Whig Secretary, if he does not stand in the same predicament, is now a prisoner at the mercy of the Crown, on his own admission of his treasons; and if I do not mistake, the whole society of Irish Whigs have been admitted, *ad eundem*, by their Whig brethren of England. In the fury of political resentment, some Noblemen and Gentlemen of the first rank in this country stooped to associate with the refuse of the community, men whose principles they then held in abhorrence, and whose manners and deportment must always have excited their disgust. Unfortunately for the cause of discontent, the servants of the Crown in both countries outbid the Whigs of 1789, in concession; a Place Bill and a Pension Bill were agreed to; the office of High Treasurer was put into commission; and the British Parliament repealed the Act, by which British ports were shut against the importation of articles the growth or produce of the British plantations, from Ireland; and perhaps a fresh supply of grievances might have been wanting to meet these

concessions, if an improvement had not been made on the Whig
 tion, by an avowed Jacobin society, who assumed the title of
 d Irishmen. And to this society we are indebted for the mo-
 essentials of Liberty, Parliamentary Reform and Catholic Eman-
 on: topics first invented for rebellion, and since warmly taken
 some Gentlemen who have contrived to identify their principles
 the cause, without exposing their persons to the dangers, of
 on."

considering the conduct and the claims of the Catholics, as here
 pressed into one concentrated and striking point of view, we are
 bly struck with the progressive increase of their demands, bearing
 gular and exact proportion to the compliance and concessions of
 Legislature. In 1792, they totally disclaimed every idea of
 alimited emancipation," and in the published resolutions of their
 nmittee, and in their petitions to Parliament, stated the following
 ands as their *ultimatum*:

' First. Admission to the profession and practice of the law.
 ond. Capacity to serve on county magistracies. Third. A
 ht to be summoned and to serve on grand and petit juries.
 uth. The right of voting in counties only for Protestant
 mbers of Parliament; in such a manner, however, as that a Roman
 tholic freeholder should not vote, unless he either rents or cultivates
 arm of twenty pounds per annum, in addition to his forty shillings
 ehold, or else shall be in possession of a freehold of twenty pounds
 year."

The Legislative measures which followed these demands must be fresh
 the recollection of all our readers; "from that time," says Lord
 lare, "there has not been a civil disability of any description by
 hich a Papist or Roman Catholic in this kingdom is *eo nomine* af-
 fected, saving a restriction in the use of fire arms, extending only to the
 west order of their body, a restriction which I should be happy to
 e extended to Protestants of the same class." Accordingly, the Ca-
 holic body remained quiet and contented, and would, in his Lord-
 hip's opinion, still have remained so, "if they had not been brought
 orward as an engine of faction on a change of the Irish government
 n 1795." Of Lord Fitz-William the Earl speaks with the greatest
 possible respect, but he maintains that his Lordship was misled by the
 misplaced confidence which he reposed in certain individuals, "of
 whom he falsely judged by his own pure and honourable mind."

"Lord Fitzwilliam took possession of his government on the 4th
 of Jan. 1795; and it is a fact of public notoriety, that, at meetings
 held from the 15th to the 23d of December, with Mr. Edward Byrne
 and others of their leaders, the Catholic body were brought forward
 under plighted engagements of support from the new government. An
 address to Lord Fitzwilliam, in the name of their body, was voted;
 and at the front of the Committee appointed to greet the King's Re-
 presentative, under the auspices of his self-avowed Minister, stand the
 names of Dr. William James M'Neven, Mr. John Sweetman, and
 Mr.

Mr. Richard M'Cormick, all of them self-convicted traitors. Mr. M'Neven has very candidly acknowledged that Catholic emancipation was always a mere pretence, and that if he and the worthy Gentlemen with whom he acted, had been enabled to succeed in their projects, they would as soon have established the Mahometan as the Popish religion. It was originally a pretence for rebellion, and is now a powerful engine of faction, wielded in both countries against the peace and happiness of Ireland: an engine which has already shaken your government to its foundation, and cannot fail to level it with the dust, if we are to continue in a state of separation from the British nation. It is the common topic of discontent and irritation to rally the old inhabitants of this island to the standard of faction in both countries, a topic which in its nature will remain an inexhaustible source of popular ferment in Ireland. Repeal your Test Laws, and Acts of Supremacy and Uniformity, the rich establishments of the Protestant church remain a prominent object of attack to the apostles of emancipation; make partition of your Church establishments with the Popish clergy, and they will have to demand a formal recognition of the laws of their Church; and when every other point has been yielded, an apostle of sedition will not be wanting, in the fulness of human arrogance and presumption, to propose a repeal of God's holy commandment, and to proclaim the worship of graven images in your streets and highways. What is the lesson of peace and goodwill inculcated by the successors of the worthy Gentlemen who first invented this revolutionary weapon? 'Let me advise you by no means to postpone the consideration of your fortunes until after the war; seize the opportunity of war for fraternal embraces, and great emancipation: your physical consequence exists only in a state of separation from England; in a state of separation you are four to one, in a state of union but one to four; and therefore, though your claims should be attended to after Union, you gain nothing, you may as well be units in the street as units in Parliament.' The whole of the interior mechanism of emancipation is here fairly exposed to view, and I wish every honest member of the community, whether he be Protestant or Catholic, who regards the blessings of social order, and wishes to transmit them to his posterity, to view it with sober attention, and to decide for himself, whether, in the hands of its Irish patrons, it points to any other object than Jacobinism and Revolution. I wish every honest member of the community, Protestant or Catholic, to decide for himself, whether Ireland can ever be at peace until this fire-brand is extinguished, and whether a hope exists that it can be extinguished, in our present state of separation from England. If the Catholics of Ireland are not satisfied with the indulgence which they have already experienced, and are determined to press their demands of an unqualified repeal of the Test Laws and Act of Supremacy, let them be discussed upon their solid merits in the imperial Parliament, where the question will not be influenced by passion and prejudice; where no part of the consideration will be, that the Catholics of Ireland may retain their physical consequence for the establishment of a

system

of periodical rebellion, under the management and direction of or Tories, or United Irishmen, and where it will be gravely passionately considered, whether a repeal of these laws may be with safety to the British Monarchy; or whether, by adopting the French model, in abolishing all religious distinctions as consistent with the state, we shall lay the corner-stone of revolution and acy. My unaltered opinion is, that, so long as human nature is Popish, religion continue to be what I know they are, a conscious Popish ecclesiastic never will become a well-attached subject to a Protestant state, and that the Popish clergy must always have a commanding influence on every member of that communion. I put it in abstract state-maxim, without regard to the peculiar situation of the country, and if experience were wanting, I have it abundantly confirmed in me in the justice of it: in private life I never inquired into the religion of any man; if he be honest and a good Christian, it is not to me that he may subscribe to articles of faith and discipline which my reason and understanding reject; but when I am to make laws for the safety of the state, I do not feel myself at liberty to stop upon the virtues of individuals. Laws must be framed to meet and counteract the vicious propensities of human nature."

There are many pertinent reflections on the Irish Whigs, and, in every point connected with the main topic of discussion; but we have already been led, by the great importance of the subject, to exceed our prescribed limits, that we must necessarily bring this to a conclusion. In taking our leave of the noble orator, how should we ill discharge our duty, were we not most earnestly to commend his speech to general attention; it contains a great body of useful information, ably compressed within a small compass; all arguments bear directly on the main question, and are urged with equal perspicuity and force; the various positions are kept so clear and distinct, that all obscurity is avoided, and all misconception prevented; the chain of reasoning is preserved entire, and the apparent digressions, far from weakening, only tend to strengthen the links; the opinions and decisions of the Speaker, even where they bear the strongest marks of severity, are not the hideous abortions of illiberal prejudice, or intemperate zeal, but the legitimate offspring of laborious investigation, equitable induction, and unbiassed judgement. His mind truly enlightened, and truly independent, influenced by the principles of justice, and seeking only to enforce her dictates.

XVII. *A Proposal for Uniting the Kingdoms of Great Britain and Ireland.* 8vo. Pp. 32. 1s. 6d. Hatchard. 1800.

THIS Pamphlet was originally printed in 1751, and is now reprinted without addition or alteration. Its object was to recommend an Union, and to convince the public that it would be equally advantageous to both Kingdoms. As it has the advantage of having been composed to answer the purpose of the day, it will, perhaps, by some, be deemed entitled to greater attention, than any modern composition. Be that as it may, it is a judicious and

and sensible tract, and it is rather remarkable that the mode recommended by the author of electing the Irish Peers, who should be appointed to sit in the United Parliament, for *life*, is the very mode which has been adopted by the Minister. One strange assertion we have to notice, and, at the same time, to express our astonishment, that it should have escaped the observation of the present editor,—that, “hereditary right and passive obedience” are “bold absurdities and contradictions to common sense!” To the man who could gravely make such a remark, we should only say—learn the first principles of the English constitution, and read the *homilies*.

ART. XVIII. *Correspondence between M. Bertrand de Molleville and the Hon. Charles James Fox, upon his Quotation of the Annals of the French Revolution, in the Debate in the House of Commons, on the 3d of February, 1800. With a Translation.* By R. C. Dallas, Esq. 8vo. Pp. 56. Jordan Hookham. 1800.

THIS correspondence consists of two Letters from each of the Parties; the first of which, from M. de Molleville, was given at length, in our review for February. Mr. Fox persists in thinking that the French government was justified in its declaration of war against Austria; but admits that he may be blinded “by his aversion to the abominable principle,” (a principle of *self-defence*, in the strictest import of the term, be it observed!) “of the coalition against France, and still more by the horror he feels at the cruelty, hypocrisy, insincerity, and baseness, which have marked the conduct of the powers engaged in it.” This foul calumny on the enemies of his darling Republic, has escaped without a comment from his Correspondent; but, our readers, we apprehend, will join with us in deeming it deserving of the severest reprobation.

NOVELS.

ART. XIX. *The Story of Al Raoui. A Tale.* From the Arabic, &c. Pp. 59. Geiswiller. 1799.

THE story of Al Raoui, professedly translated from the Arabic into German and English, though forming the greater part of the little motley volume before us, is certainly the least interesting. Nor should we have noticed this publication, but for some pleasing lines in a poem written at the close of winter, &c. We shall transcribe these lines, which will, doubtless, bring to our reader's recollection Tom Warton's “Ode to a Friend, on leaving a favourite Village in Hampshire.”

“When vernal clouds their influence shower,
Expand the bud, and rear the flower,
Who to yon leafing grove will come,
Where “THE RATHE PRIMROSE” loves to bloom,

And

And fondly seek, with heedful tread,
The forward florets downy head?
Or, when the violet leaves the ground,
Scent the pure perfume breathing round?

"Who, first will spy the swallow's wing;
Or hear the cuckoo greet the spring?
Who, *sauntering* oft, will *listless* stray,
Where rustics spread the unwither'd hay?
Or sunk supine, with musing eye,
Listen the hum of noonday fly?
Or, watch the bee, from bell to bell,
Where shelter'd lilies edge the dell?
Or, 'mid the sultry heat reclined,
Beneath the poplar, woo the wind;
While, to the lightest air that strays
Each leaf its hoary side displays?

"The rook-lov'd groves and grange between,
Dark "HEDGE-ROW ELMS," and meadows "GREEN;"
The grey church, peeping half thro' trees;
Slopes waving corn, as wills the breeze;
The dale's blue *smokes* that curling rise;
The toil-free hind that homeward hies;
The stilly hum from glimmering wood;
The lulling lapse of distant flood;
The whitening mist, that widening spreads;
As winds the brook adown the meads;
The plank and rail that bridge the stream;
The rising full-moon's amber'd gleam
'Twixt severing clouds that richly dight;
Let gradual forth her *brightening* light;
No more the onward foot beguile,
Where Pollards rude protect the stile."

We have distinguished the half-lines from Milton, by printing them in capitals, and with the marks of quotation: the author might not have assumed them to himself. On the whole, this description is pleasingly picturesque. The writer had evidently been in his eye:

"When morn's pale rays but faintly peep
O'er yonder oak-crown'd airy steep,
Who now shall climb its brows to view
Thy length of landkips, ever new;
Who mark, beneath, each village-charm
Or grange, or elm-encircled farm:
The cott that smokes with early fire,
The low-roof'd fane's embosom'd spire?
Who, wandering at return of May,
Catch the first cuckoo's vernal lay?
Who, musing, waste the summer-hour,
Where high o'erarching trees embower

The grassy lane, so rarely pac'd
 With azure flow'rets idly grac'd!
 Unnotic'd now, at twilight's dawn,
 Returning reapers cross the lawn;
 Nor fond attention loves to note
 The weather's bell from folds remote:
 While, own'd by no poetic eye,
 Thy pensive evenings shade the sky!"

ART. XX. *St. Godwin: A Tale of the 16th, 17th, and 18th Century.* By Count Reginald de St. Leon. PP. 234. Wright. London.

THIS little volume is intended to excite a laugh at the production of William Godwin, entitled *S. Leon*, and the author endeavours to place the *gravity*, the *wisdom*, and *profound philosophy* of that singular work in a ridiculous point of view. He pursues closely the main incidents of Godwin's novel, until towards the conclusion, when he finds it necessary to deviate from it, for the purpose of prolonging the existence of his hero to the present times.—That he has *occasionally* been happy in this imitation of Cotton* we have no scruple in saying; but, taking it *altogether*, we confess our disappointment in not finding that genuine humour, keen satire, and sarcastic allusion (which we had flattered ourselves it would have contained), so prevalent *throughout*, as the nature of such a work required; yet we do not attribute this deficiency to any incapacity on the part of the author, but to the manifest rapidity with which his book has been composed. For his eagerness to counteract the opinions of Mr. Godwin we give him our best thanks. Energy is the watch-word of *the party*—let not Anti-Jacobins be found without it. We give an extract or two that our friends may themselves judge of the wit and skill exhibited in this performance.

"Here," meaning the inquisition, "I remained about nine years, and finding they did not send for me any more, I thought I might as well endeavour to try the effect of money on the servant who brought me my food. *Into whose hands I resolved to put carte blanche,*† that is, to bribe him until he was glutted with bribery. But what was my surprize and grief, when on making the attempt, in a *tone of celestial and divine*, I learned that he was both deaf and dumb. Bribery was here of no use. Great God! *into what position was I got!* Anglice, in what a cursed hole was I! what was to be done! *I never consulted the responses of my understanding*, (indeed that was not my custom,) but I sat down and began blubbering, which, I think, in my situation was a very *fine trait of nature*.

"Nothing material occurred to interrupt my *dull, heavy, pesti-*

* In his Virgil travestied.

† The passages in this quotation, printed in Italics, are the literal expressions of Mr. Godwin.

ntial, soul-depressing monotony. My apathy, intellectual activity, palsy the heart, went evenly forward; I do not know whether I make myself perfectly understood; but one cannot, you know, always be clear as one could wish. *If, in this situation, I had been visited by what? a mouse or a rat—well! I should have caught it in my ms; but not one mouse or rat paid me a visit during my whole sidence in the inquisition. The reason of this has often since been e subject of my profound investigation; but it was not till lately at I discovered a cause which seems very probably the right. Falling in by chance with a rat-catcher, I questioned him on that head, and he told me (and I hold his information good,) that rats and mice, like certain men called sponges, never visit where there is nothing to eat."*

Mr. Godwin's account of Bethlem Gabor is thus paraphrased, if we may use the expression, by this author:

"I wanted a friend to consult—I cast my eyes about, and soon fixed upon one. The name of the man was Bethlem Gabor: he was a Turkish Jew, and had been a desperate warrior. *He was more than six feet in stature. His voice is like thunder. His head and chin were clothed with a shaggy hair, in colour a dead black. In the wars he had lost three fingers of each of his hands; the sight of his right eye was extinguished, and the other half shot away; while the same explosion had burned his complexion into a colour that was universally dun or black. His nose was curved, and his lips were thick and large. Such was the amiable feature I selected for my bosom friend. If ever on the face of the earth there lived a misanthrope, old Bedlam (for so I used to call him,) was the man. He cursed mankind: he rose up in fierce denunciation of eternal Providence; and your blood curdled in you as he spoke. I COULD NOT HELP ADMIRING HIM! In his estimate the vilest and most servile of all maxims, was that of the author of the Christian religion, to repay injury with favour, and curses with benedictions. I FELT MYSELF ATTACHED TO HIM! Frequently did I continue whole nights relieving our souls by cursing and damning the world," &c. &c. &c.*

From these specimens some idea may be formed of the spirit with which the work is executed. In our opinion the author has been most successful in his ridicule, when attacking the pompous solemnity, and affected gravity with which Mr. Godwin discusses the most trifling subjects—the immorality and licentiousness of his eas, with respect to women, are also much exposed.

Publications of this description might, we think, be employed with great advantage against much of the poisonous doctrine of the day. For although we do not allow ridicule to be the only test of truth, we still are of opinion it may be applied with effect to the destruction of the false malignant and sophisticated reasoning of the disciples of the Godwinian philosophy; and we, therefore, gladly leave to recommend to the notice of this author, some other work of the same monster, such as the life of Mary Wollstonecraft, or the novels of Mary Hays, Mrs. Robinson, Mrs. Inchbald, &c. &c.

And we also recommend to him a little more *attention* to the composition of his work. There is the appearance of haste in certain parts of it, which has weakened the effect of his satire. He evidently, when he chooses, can handle his weapon well; and when employed in so good a cause we would have no feeble strokes. On this, as on every other enemy of England's happiness, we wish to see "Britons strike home."

We are sorry to observe in this little *jeu de esprit*, a portion of indelicacy by no means justifiable in a writer professedly employed in the chastisement of the erroneous sentiments and practices of others. The licentiousness of Mr. Godwin should not have found an imitator, but a corrector in such a writer. The story of Monsieur Capricorne has nothing to do with the object of the work itself, and is, in all respects, unmeaning and unnecessary.

P O E T R Y.

ART. XXI. *Grecian Prospects: a Poem, in two Cantos.* By Mr. Polwhele. 8vo. Pp. 61. 2s. 6d. Cadell and Davies. 1799.

I.

THE classical taste, and poetical genius of Mr. Polwhele, are so well known, and so duly appreciated, that to say he has displayed them both to advantage in his "*Grecian Prospects*," is to pass no ordinary commendation on the poem. As the best idea of the plan of the work will be conveyed by the author's own explanation of it, we shall extract the analysis.

1. "A Welsh bard, in the isle of Lesbos, is enamoured with an extensive and beautiful prospect, which he contemplates till the approach of night.

2. He then laments the ruins of art at Athens, Corinth, Sparta, and the Grecian isles, Delos, Teios—imagines nature languishing from neglect in sympathy with art; and, where she is fruitful as heretofore, observes her bounties lost upon the Greeks in their present state of subjection and degradation—sees Attica, for instance, Arcadia or Andros, Paros, Cos or Lesbos, vainly offering their respective luxuries to those who are not in a situation to relish them—regrets the degeneracy of the Greeks—characterizes the Macedonians as robbers, the Athenians as dastardly and intriguing, those of the Peloponnesus as pirates, and most of the islanders as assassins—recognizes, in the present race, the countenance and figure of the old Greek, but not his mind, and female beauty, as described by the poets, yet subservient only to libidinous desire; and concludes, that if a few still inherit the courage and genius of their fathers, they inherit also the ambition, which can only serve to suggest fruitless wishes, and torture them with a sense of their imbecility.

3. "In these reflections, the bard is suddenly interrupted by the scream of a person struggling with an assassin; and, under the influence of

of terror, surveys his portrait of Greece as the cold picture of truth, unembellished by fancy.

II.

1. "The bard, falling into slumber, seems to see a spirit of a majestic form, who comes from Chios to the shores of Lesbos, and approaches him with looks of friendly salutation.

2. "The spirit avows himself the guardian angel of Greece—corrects the mistaken notion of the hopeless degeneracy of the natives—represents them as still brave and enterprising; particularizes the Macedonians, Athenians, and Spartans, and passes to the islanders, his peculiar care, more especially those of Chios.

3. "Behold, (cried the angel) all Greece, and the Grecian Isles, in full prospect"—when the bard perceived the islands, both of the Egean and the Ionian seas, from Lemnos even to Zacynthus, illuminated with a supernatural splendor. "Behold, (cried the angel) that FLEET, whose triumphs astonish the nations, this instant overshadowing my seas, and wafting liberty to my happy islands! See Cephalaria and Corcyra delivered from their tyrants, and Chios rejoicing in the friendship of Britons! Then, deem not the ambition and the patriotism of the Greeks absurd or idle passions. The lays of Grecian glory are fast approaching: again shall the patriotic virtues arise in Greece, springing up from the domestic! Again shall the arts of peace and war be cultivated and improved; and, as Britain derived her chief excellence from Greece, shall Greece resume her dignity, under the auspices of Britain."

As a pleasing specimen of the poetry, we select the address of the Guardian Angel of Greece to the British Bard, on the approach of the British fleet.

See, redient in triumphal glory, ride
 "Yon lordly ships along the Ionian shores!"
 "And hark, thro' Greece the British thunder roars!"
 "From Cephalaria flies the robber-train;†
 "And, as the soul of Grecian battle soars,
 There, Corfu tramples on her tyrants slain,
 Here shouting Chios ‡ hails the mistress of the main,

* The French attack upon Egypt seems very nearly to resemble the Athenian expedition to Sicily during the Peloponnesian war. In the postscript, I have ventured to suggest a hint, with respect to the advantages which should accrue to this country and to Europe, from the glorious battle of the Nile."

† "Though Monge has described the Greek islands as rejoicing under the dominion of the French, and the little children of Sparta and Athens, as singing the songs of freedom, in expectation of their coming; yet it is well known, that the reefs of Cephalaria and Corfu, &c. &c. have discovered the greatest aversion to a mock-standard of liberty."

‡ "The impersonation of these islands is after the manner of Theocritus, and, indeed; of the sacred scriptures.—s. g.

"Then brightening Coos, as she saw thee born,

"With unfeign'd triumphs hail'd thine infant morn!" Idyll 17.

And,—The vallies shall laugh and sing, &c. &c.

§ For some fine traits of the patriotism of the modern Greeks. See *Voyage Littéraire de la Grece*, Tom. ii. Pp. 161—184.

- " Then ask not, why a solitary few
 Amid sepulchral desarts as they rove,
 " The helmed shadows of their fires pursue ;
 " Scatter'd and lorn, in each inglorious grove,
 " To warlike music in idea move,
 " And point, from Marathon, the ambitious aim—
 " Then ask not, as too vain, perchance they prove !
 " The fleeting honors of a father's name,
 " Why, wing'd by trembling hope, they watch their country's fame,
 " Behold, my British bard ! the days advance
 " Of Grecian prowess, lo, the auspicious days !
 " Again, for joy the blooming islands dance,
 " Nor idly part for all their former praise,
 " If Allion's orb effuse its fostering rays,
 " And o'er the expanding mind, (to vulgar eyes
 " Yet undiscover'd) pour the gradual blaze ;
 " While springing from domestic harmonies, §
 " Nor chill'd by tyrant frowns, the patriot virtues rise,
 " Again, where love its balmiest lustre lends,
 " Heightening some gentle virgin's bridal bloom ;
 " Again, where happy fathers, brothers, friends
 " Enjoy the sweet delights of genial home ;
 " In concert shall each emulative dome
 " Bid the fine arts their mingled radiance pour ;
 " While, vainly seeking, in the wrecks of Rome,
 " Treasures once wasted from the Grecian shore,
 " In Albion shall they find the rich unvalued ore.
 " And, haply, if her more endearing wreath
 " Calm peace hath braided round the spoils of war,
 " The reeking blade while ruffians yet unsheathe,
 " Shall Athens o'er dispeopled Gallia dare
 " Roll, with impetuous wrath, the kindling car,
 " And Scyros * hurl the brand, as once she hurl'd ;
 " Tho' maiden vests still hide the martial air ; †
 " And Tenedos announce her sails unfurl'd—
 " Their trust, ‡ yon guardian fleets, that awe yet bless the world !

ART,

§ " On the security and the happiness of my family (might each pater-familias observe,) depends the security of my country's happiness; since our country is nothing else, but many families united."

* "Una omnis Scyria pubes, Succedunt telto, et flamma ad culmina jactant."

En. II. 477.

† "I had, at first, written ;

"Tho' yet her veil'd Pelides slumber there,"

Which is a clearer allusion to the story of Achilles, as there concealed ; though not, perhaps, so strong a picture of the martial disposition of the inhabitants, now suffered gravi torpere vetero, and disguised under the appearance of effeminacy.

‡ To Ilion's towers each hero bent his way,
 But, lost in soft disguise, Achilles lay :

Midst

ART. XXII. *Poems, Sacred and Moral.* By Thomas Gisborne, M. A. 8vo. 4s. Boards. Cadell and Davies. 1798.

THE beauties of "the Walks in a Forest," have been, long since, appreciated by the public: and the poems before us, will not detract from Mr. Gisborne's reputation.—His prose, we confess, is superior to his verse; but the following stanzas will shew, that this author possesses poetry as well as piety; they are extracted from "the Birthday-Eve."

"King of Kings, Lord of Lords, God of heaven and earth,
Supreme as in wisdom, in might and in love,
Thy sheltering Hand overshadow'd my birth,
And hung o'er my childhood a shield from above.

When borne on the treacherous current of youth,
Thy love steer'd my bark, and made tranquil the stream;
Unfolded, benignant, the lamp of thy truth,
And bade me, though trembling, rejoice in the beam.

To the bright shore of manhood when eager I flew,
And, with novelty charm'd, the gay landscape survey'd;
To a lone valley pointing thy love bade me view,
How soft was the verdure, how peaceful the shade;

Bade my feet from its confines aspire not to stray,
Bade me trace its pure brook, nor the streamlet disdain;
Bade me learn (may I learn!) from the emblem my way
In silence to hold, yet to hold not in vain,

O Father! for now from her orbit the year,
Ere yon fires set again, shall her speed have withdrawn;
And another, with pinions unfurl'd, her career
Stands prepar'd to begin, at the peep of the dawn;

O frown not, her tribute while gratitude pays,
And hails thee with rapture, the Lord of her doom;
If Hope, still confiding her accent should raise,
And plead with thee, Father, for mercy to come!

Midst Lycomedes' lovely train, he sigh'd;
The fleece, for arms, in sweet delirium ply'd;
And stole, amid his labours of the loom,
The virgin languish, and the virgin bloom."

See Bion's Epithal. of Achilles.

† A Grecian state, the free and independent ally of Britain and Russia, will form a connecting link in the social bond of commerce; will be fitted by the favourableness of its situation, and the genius of its inhabitants, for bold and successful enterprize; and, in fine, will quickly attain a proud pre-eminence among the nations.—Eton's Survey, p. 439. The Greeks, since the publication of Mr. Eton's book, have been called upon, to unite in one common cause, with the English, the Russians, and the Turks. And the Greeks, perhaps, will have occasion to rejoice, at the termination of the war, on the cession of their country to Great Britain; when Russia and Turkey shall emulate each other, in manifesting their gratitude to Britons, for rescuing their respecting empires from the grasp of barbarians. Such an arrangement, if it coincide not with the plans of the politician, would be highly gratifying to the imagination of the poet."

Be the year, now at hand, as the day that is past !
 As the sun rose this morn, in calm lustre array'd,
 So rise the new year by no grief overcast,
 No turbulent storm of misfortune dismay'd !

On the splendour of noon no obscurity stole,
 Save the dim flitting cloud that but temper'd the ray :
 So, if sorrow must darken the months as they roll,
 O mild be her shadows, and passing her sway !

As the moonlight now slumbers on wood, hill, and plain,
 And in silence the winds and the waters repose ;
 So may peace shed her beams on the year in its wane ;
 So bright be its evening, so tranquil its close !"

This specimen will, we think, facilitate the judgement of our readers on the poetic merits of Mr. Gisborne. He is correct and pleasing ; but seldom, if ever, sublime. His versification is not unmusical ; and his thoughts by no means trite. Yet we cannot applaud his skill in imitative harmony : neither can we discover originality in his images, or novelty in their combination. Johnson, indeed, would tell us, that " Sacred and Moral" verse must, from its very nature, be unoriginal. And this, we believe to be just criticism. On religious subjects, especially, there is no room for invention : genius is here circumscribed within the limits of truth.

ART. XXIII. *Lodon and Miranda, by Romaine Joseph Thorne. To which is added, the Poor Boy a Tale.* 12mo. Pr. 230. Longman and Rees. London. 1799.

THIS volume, according to the preface, was written " during the few leisure hours that business afforded." We most heartily wish the brother of the noble Earl, alluded to in page 83, had either procured for the author " a place in the customs, or a clerkship in the offices," or, in short, in any way disposed of him, that would have allowed him no leisure hours for poetry. For taking it altogether we have not lately perused a book so very absurd, in every point of view. The poetry, the religion, and the politics, are, alike reprehensible. Take a specimen of his religion,

" For if or *this*, or that *set's* rules were such
 As Heaven ordained to point mankind the path
 That leads to bliss, they surely would have been
 Delivered to us by the great all-wise
 As clearly as our mortal eyes perceive
 The noon-day sun."

* * * * *

" That man pronounced he *truly good* whose life
 Is *strictly moral*, let him *Pagan* be,
Mahometan, or *Catholic*, or *Jew* ;
 And if he live but faithful to his creed,
 Is fully as acceptable to God,
 As stern enthusiasts, &c. &c. &c."

And

And he modestly adds in a note, "that if the Almighty be of that infinite mercy we are *told* he is, he has not the least doubt"—of what? why truly, that if he is wrong in these opinions, God "will, in his own good time," make him right!!!—Let us now turn to his politics.

"How shall stand excused

A head strong minister, whose common sense
Informs him oft the measures he adopts
Injurious prove? A man there is whose deeds
Shall ne'er by millions yet unborn be scann'd
Without a blush: so obstinate his *pride*
That though he knows his conduct to the brink
Of utter ruin has a nation brought,
Yet, rather than his mad career restrain
And yield the sway to such as would redress
The peoples' wrongs *, and bless with peace the land,
He still proceeds—trusting to *chance* forsooth!
To extricate his country from the woes
Himself has caused! His "brazen cheeks, O shame,
To cinders burn."

Perhaps from these extracts the reader will think he can form an opinion of the poetic spirit which has animated Mr. Romaine Joseph Thorne—it may be so; but there is something so exquisitely tender, so beautifully simple, and so chaste natural in the following lines that we cannot resist the temptation of inserting them.

"We passed as man and wife;

And shortly after from Sebastian came
(The only relative I'd now on earth)
A kindly letter, saying that no more
Mine eldest brother drew the vital air,
And, that the portion he to me had given
Amounted fully to five thousand pounds.
I wrote Sebastian, praying him remit
My lawful share, and also him assured,
That living was mine uncle, and in health,
Who much for him his warmest love express'd.
Soon from Sebastian I my due received,
With earnest prayers to vest it in some way
That me should profit.—Ne'er I wrote him more
(Such base ingratitude my breast possessed)
Nor had I long time with the woman dwelt
Whom many then supposed my wedded mate,
Before I found that not to me alone
Her charms she yielded; for, one evening, I
Returning home more early than I us'd

* And, of course, give the author a place in the customs at Bristol.

In

In wanton dalliance with a man her caught,
 With whom I've reason to suspect she oft
 Connection held," &c.

Ohe ! jam satis est !—" 'Tis pitiful, 'tis wondrous pitiful." We will make a proposal to this Author. If he will inform us who the honourable gentleman is who promised him a place, and he will engage *not* to proceed in "the prosecution of his poem of greater magnitude," we will at least *endeavour* to get him employed more profitably to himself, and more advantageously to the public.

ART. XXIV. *Lyrical Ballads, with a few other Poems.* PP. 210, 5s. boards. Arch's, Gracechurch-Street. London.

THIS is a volume of a very different description from the above. It has genius, taste, elegance, wit, and imagery of the most beautiful kind. "The ancyeut Marinere" is an admirable "imitation of the style as well as of the spirit of the elder poets." "The foster Mothers Tale" is pathetic, and pleasing in the extreme—"Simon Lee the old Huntsman"—"The idiot Boy," and the Tale of "Goody Blake, and Harry Gill" are all beautiful in their kind; indeed the whole volume convinces us that the author possesses a mind at once classic and accomplished, and we, with pleasure, recommend it to the notice of our readers as a production of no ordinary merit.

ART. XXV. *A Melancholy but true Story.* 4to. PP. 14. 1s. 6d, Smiths', Pool-Lane, Liverpool; and Hurst, Paternoster-Row.

THIS is the relation of a circumstance which occurred (we presume) at Liverpool of a most atrocious nature—The mother of a large family, impelled by the wants of her children, took some bread from a baker's shop. The man discovered it, and pursuing her to her house notwithstanding he there witnessed the hard necessity to which she and her children were reduced, tore it from the wretched mother and her half famished offspring, and left them to expire through want; which actually took place before the following morning—we would have had the name of this unfeeling monster held up to public execration. For although the situation of this family could not justify the act of which the mother was guilty, and as we are satisfied, from the generous spirit by which the inhabitants of Liverpool are in general actuated, she might have been relieved by other means, yet the nature of that man who could actually see the deep sufferings of a woman and children, which he did see, and act as he did, must be hard, unrelenting, and savage—misery be his portion—This tale is given in verse, which does equal credit to the sensibility, and genius of the author.

—We think 1s. 6d. too much for it. Every proper purpose might have been answered, by printing it in a smaller size, and on an inferior paper.

ART.

ART. XXVI. *The Meteors.* A. and J. Black, and H. D. Symonds.

THE poetical compositions under this title are published periodically. The first number appeared on the 31st of last November, and the work has been continued every fortnight. Six of the numbers complete a volume, and they have reached to a tenth. The authors, we understand, are young Gentlemen of the city, some of whom belong to the General Post-office, and they employ their leisure in sacrificing to the Muses. The whole comprehends a very amusing miscellany if it exhibit not the sublimest flights of poetical genius. Many of the pieces are of a humorous cast; some are sentimental, and amatory, and some descriptive and dramatic. The follies and extravagances of the German Drama are imitated, and ridiculed with success. The subjects are various, and are diversified in such a manner as to vary the interest and amusement of the reader. Some of the poems in blank verse seem to possess pre-eminent merit, particularly *THE WITCH OF ENDOR*. The narrative is expanded with spirit, elegance, and vigour; and the characters are well supported. It is pleasing to find juvenile genius in this licentious age employing itself in works calculated to amuse its imagination, and refine the feelings; and if, in the present work, as we have hinted, the writers do not climb to the summit of PARNASSUS, they are not at the bottom of the forked hill, and seem likely, in due time, to reach a prouder elevation than they have yet attained.

DIVINITY.

ART. XXVII. *A Second Letter to the Reverend R. Polwhele, Vicar of Manaccan, in Cornwall.* By the Rev. Robert Hawker, D. D. Vicar of Charles, Plymouth. Pp. 80. Plymouth. 1799.

IT is rather surprizing, that, considering the subtle character he had to contend with, Mr. Polwhele should have been so much off his guard, in the midst of the Hawkerian controversy, as to answer a private Letter of Dr. H. which (he might have been assured) was intended for no good purpose. The event has proved, that Dr. Hawker's views in addressing Mr. P. privately (instead of being conciliatory, which they professed to be) were, in reality, the most flagitious in the world. For no sooner was this diplomatic doctor in possession of a letter thus extorted from Mr. P. than he published both his own and his antagonist's: and he has made Mr. Polwhele's Letter (negligently written as to a private friend) a vehicle for the most illiberal abuse, through a great part of the pamphlet before us. This insidious mode of proceeding, must, assuredly, be reprobated by all, who have a sense of honour and of virtue.—by all but the Plymouth doctor's own illuminated people.

The pamphlet itself (entitled a *Second Letter*) is a poor frothy declama-

declamation. It is replete with professions of candour and of pity; yet is it full of acrimony: instead of overflowing with "the milk of human kindness," it boils up with bitterness—it foams with wrath. It abounds with sarcasms the most illiberal—with misrepresentations the most palpable. And, where the doctor is unable to take refuge in hypocrisy, he wildly turns upon his pursuer, and rushes upon him in all the rage of desperation. The most striking part of this pamphlet is Dr. Hawker's effrontery, in avowing that itinerancy, of which he had before attempted to repel the charge.

The irregular preaching and itinerancy of the doctor, were the very subjects (we might say were the only subjects) which apparently provoked Mr. P. to write his first Letter. It appeared to us, that Mr. P. was determined to expose such a mongrel character as Dr. H. (half churchman and half dissenter) to the detestation of the christian world: and, in his object, Mr. P. has completely succeeded. "Out of his own mouth" has the doctor been judged; and is condemned. The concluding pages of his Second Letter will sufficiently discover, "what spirit he is of."

"Your '*Anecdotes of Methodism*,' or any other religious jest-book you shall think proper to publish, will never call forth any thing more than my pity for the author. But, as I told you before (for I make a very nice distinction between the abuse of any person, and the abuse of the holy faith I profess) if you or any of your party dare to sport with the sacred doctrines which you and they, as well as myself, have subscribed; while I can hold a pen, I will under God's assured help, defend his truths against all opposition. But, before you go farther and proceed to treat such solemn subjects with lightness and ridicule, I would entreat you, for your own sake, to pause one moment, and reflect on what the apostle John hath said of the sin that is unto death, and for which he intimates that no prayer is to be made. It may well merit your most solemn consideration, how nearly that man is treading on the confines of it, who ventures to throw into one indiscriminate mass the whole of experimental religion, as the effect of enthusiasm and hypocrisy."

"In taking my leave of you, I cannot, I dare not indeed, adopt similar terms to your's. For having held me up, as you have done, in both your letters as unworthy to live and unfit to die, you conclude your first letter in telling me, that as our object is one and the same, though treading different paths, yet if sincere we shall meet in the road to salvation. And, in this second letter, though fearing that I shall go out of the world in a puff as an Atheist; yet you add, may the Almighty grant that no such fate be yours, and may he receive both you and me into the arms of his mercy."

"Now, Sir, with all the hypocrisy you charge me with, I dare not imitate what you, perhaps, think to be very charitable, by complimenting men's hopes at the expence of God's truth. The man who dies an Atheist, Scripture affords no encouragement to pray for; and, therefore, such pretensions are vain. I shall deal much more faithfully with you. For I tell you, and that very plainly, that, while tread-
ing

ing such different paths, it is impossible, consistent with God's truth, that we shall ever meet in the road to salvation. That decisive and unalterable declaration of the Lord Jesus throws to the ground such false hopes: "Except a man be born again, he cannot see the kingdom of God." And in what that regeneration consists, the same blessed Gospel declares. They, who are the happy partakers of it, are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. You may take refuge under the different interpretations of Archbishop Secker, or a hundred more Archbishops; or Doctors Ibott and Clarke, or a thousand more such Doctors. But if as you tell me, their ideas and even their expressions upon regeneration you have brought forward upon the subject,) as they differ from those of Christ and his apostles they are false, and therefore not to be regarded. They are, literally, the blind leading the blind; and you know who hath said where the final fall must be."

This letter must, surely, terminate the controversy: Mr. P. we hope, has too great a "reverence for himself" to condescend to notice it.*

* For ourselves, we cannot but express our obligation to the loyal doctor, for his good opinion of our Anti-Jacobin exertions. See P. 25, 26, 27, respecting the Anti-Jacobin Review and Magazine. The Doctor, it seems, "NEVER READS SUCH TRASH" himself."

RT. XXVIII. *Anecdotes of Methodism. To which is added, a Sermon, on the Conduct that becomes a Clergyman.* By the Rev. R. Polwhele. Small Octavo. Pp. 107. 2s. 6d. Chapple. 1800.

THE object of this publication is to corroborate, by specific proofs, the general charges which the author preferred against the Methodists in his former Letters. The facts which he here exhibits are amply sufficient to demonstrate the extreme danger of Methodistical principles operating upon weak minds.

"These facts, whether furnished by the last, or the present generation, all equally relate to one body of people—the Methodists. Taken all together, they seem to indicate, that METHODISM has been analysed unjustly; and that, resolved into Ignorance, with lying Ears—Prevarication—Lying—Hypocrisy—Knavery—Contempt of the regular Clergy—An intractable and revengeful spirit—Spiritual restlessness—Vain glory—Uncharitableness—Profaneness—cleanness—The spirit of family discord—Freakishness and distraction—and Insanity. It has a tendency to betray its votaries into every irregularity, and to plunge them into every vice.

"The incidents which I have enumerated, are, for the most part, as came to my knowledge by mere chance; and are all, except of a recent date.

"And the neighbourhoods, where they happened, form but an inconsiderable part of Cornwall. With very little pains, I doubt not, I might make great additions to these casual notices.

"According

"According to their own report; the number of Methodists, dispersed through the kingdom, are no less than half a million of his Majesty's subjects. If, then, from the sample of the Methodists before us, we may judge of their collective body (and the parallels from Bishop Lavington belonging to different times and places, will determine such judgement to be fair) we cannot but experience shame and terror, at a spectacle so degrading to our nature, and so menacing in its consequences *."

"The conclusion of the whole matter' is this—that, if the promulgation of the above particulars,† produce not the desired effect in checking the progress of methodism‡; many are the loyal and the religious,

* "The sect of the METHODISTS CALLED JUMPERS (as W. M. B. observes in the Gentleman's Magazine) are distributed through the whole of North-Wales.—All that is said of their extravagant behaviour is true in its fullest extent.—What renders this sect more dangerous is, that the preachers are, in general, INSTRUMENTS OF JACOBINISM, sent into this country to disseminate their doctrines: and, I assure you, that Paine's Works, and other books of the like tendency, have been translated into Welsh, and secretly distributed by the leaders of this sect. These, Mr. Urban, are facts which may be depended upon, and which are well known to many in this country, as well as myself. This letter is dated Denbigh; where (the writer says, from his own personal knowledge) full 4,000 people were assembled in April last, at one of their periodical meetings.—See Gentleman's Magazine, Vol. lxxix. PP. 579—741."

† "Together with the exertions of my brethren, I mean, both from the pulpit and the press.—Whilst the Methodists kept decent measures with us, we left them to themselves.—But their open prostitution of religion has very justly drawn from the members of the establishment, as open a reprobation of their conduct—has drawn from our Diocesan himself such a censure of their doctrines, as is no less appropriate than severe. In the same manner, a predecessor of his Lordship treated the Methodists of a former age. Sorry, indeed, should I have been, to see my brethren supine in this momentous affair—to see them afraid, or ashamed, to come forward, in defence of the gospel, so flagitiously abused by those arrogant fanatics! Sorry should I have been to observe them so lost in religious apathy, as to slight our Saviour's menace: 'whosoever shall be ashamed of me and of my words, in this adulterous and sinful generation, of him, also, shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels.'—Mark viii. 38. Yet, even if such had been the case, I would boldly have entered the field, 'and stood alone' (as a motto in my title page expresses it) against a host of adversaries; who force the weak to tremble, and the bold to blaspheme."

‡ "Such facts are likely to have more weight than all the reasoning in the world. That the Methodists are ashamed of the things said

religious, who will pray for the interposition † of the legislature to meet a growing evil, that may endanger both the church and state."

We heartily concur in the wish that the Legislature may interpose its authority, in order to second the zealous efforts of our clergy, for the repression of an evil which is manifestly productive of very bad consequences.

The Sermon, annexed to the Anecdotes, contains a judicious application of St. Paul's exhortation to the Corinthians, "In simplicity and Godly sincerity, not with fleshly wisdom," to the conduct of a clergyman. It is certainly marked with a spirit of christian humility, though, we think, that this spirit is occasionally carried too far. The imputation of an improper motive to a clergyman who merely insisted on his *right* would surely be open to such an objection. We have lately heard a most admirable discourse, not on the *conduct*, but, on the sacred *office*, of a clergyman, preached by one of the Evening Preachers at the Magdalen, which we, in common, we doubt not, with every person who heard it, are extremely anxious to see printed. It made a most sensible impression on the congregation, and could not fail to produce a similar impression on the reader; we shall, we hope, be excused for observing, that, in our apprehension, the publication of such a discourse is a public duty.

ART. XXIX. *Serious and candid Observations on that Part of the Bishop of Lincoln's Work, entitled Elements of Christian Theology, which contains his Lordship's Exposition of the seven-teenth Article of the Church of England. To which is annexed Bishop Beveridge's Exposition of the same Article. In a Letter from an old Christian in the Country, to his Friend in London.* Rowe, &c. 1s. 1800.

TO those of our readers who, like ourselves, have often been called upon to peruse Calvinistical publications, it will be a sufficient intimation of what they have to expect from that which is now submitted to their consideration, to be informed, that the Letter, containing these observations, and consisting of not more than twenty-two pages, is signed "an Old Calvinist." Never, surely, was any signature adopted on better grounds: for, he who has chosen it sometimes seems to us almost to out-Calvin Calvin himself.

We have read this pamphlet with all the serious attention that so important a subject, discussed with great gravity and decorum by a respectable man, who, if he fails to convince, never offends us either by any ill-timed levity, or bitter railings, demands; and flatter ourselves that, as far as we understand him (for, we are not sure that we al-

to their charge, is evident from their efforts to prove them false. And their shame, I trust in God, will operate in preventing the repetition of such enormities."

† "Such our Diocesan seemed to intimate in his late excellent Charge to the Clergy."

ways do,) we could easily prove, that he, and not the Bishop of Lincoln, has "perverted the language," and "distorted the sense" of the Article, on which he undertakes to set the Bishop right. But, as he must necessarily have read the Bishop's Exposition of the Article (than which, we own, we never expect to see one more clear or convincing,) and read it too so little purpose, it would be a very vain presumption in us to imagine that any thing we could say would make any impression on him. He must also needs have read two excellent letters on predestination, (for he appears to be a reader of the Anti-Jacobin Review, and does us the honour to class us with the Bishop and others, as Anti-Calvinists, as well as Anti-Jacobins, in which charge he certainly is not mistaken) published in our Reviews for January and February last. They were written by as profound a scholar, and as sound a divine, as any age or country ever had to produce: and as these also have failed to produce conviction in him, we despair, and must give him up as a man, if ever man was, predestinated to be a predestinarian.

Our *Old Calvinist* lays a great stress on a supposed discordancy which he thinks he has observed in the Expositions given of this Article by the Bishops Beveridge and Prettyman. To please him, we have again read over the two Expositions; that of the former in our author's republication of it, and that of the latter in his own valuable book; and, whether it be owing to the inveteracy of our prejudices, or to the dullness of our apprehensions, we own we can perceive nothing of this contrariety of opinion between them, which was so palpable to our *Old Calvinist*.

Bp. Prettyman, Vol. II. p. 299.

"God is represented in Scripture, as having pre-ordained the redemption of mankind through Christ, before the foundation of the world. This redemption was to be in the nature of a covenant between God and man; and the salvation of every individual was to depend upon his observance of the proposed conditions."

Bp. Beveridge, p. 35. of these observations.

"Though they are but some that God hath elected, yet his promises are made unto *all*. *Come unto me all ye, &c.* Matt. xi. 28. And, *whosoever believeth in Him shall not perish, but have everlasting life*, John iii. 16. In the application of which and the like promises, we must not have respect to the eternity of God's purpose, but to the *universality* of his promise. His promises are made to *all*; and therefore are *all* bound to lay hold upon his promises. And, as we are to receive his promises, so are we also to obey his precepts as made to *all*: so that in all our doings the will of God is to be followed, &c."

In all Expositions of these Articles, great care is to be taken, that they be so expounded, as that the doctrine of one shall not be at variance

ance with, nor militate against, that of another. Of this Bishop Beveridge, who we are far from affecting to deny has long been suspected of a leaning to Calvinism, appears to have been aware: since, that he might not unsay what had just been said on the 10th Article, respecting Free-will, he allows that *all* might, and that *some* must, be saved; thus admitting of Election, without also admitting Reprobation. Calvinists in general, and our *Old Calvinist* in particular, seem to us not to have been duly attentive to this consideration.

ART. XXX. *Scepticism not separable from Immorality; illustrated in the Instances of Hume and Gibbon. A Sermon preached in the Church of All-Saints, Northampton, at the Visitation of the Rev. the Archdeacon of the Diocese of Peterborough, on the 8th of May, 1799.* By Christopher Hunter, B. D. Rector of Gayton, Northamptonshire. 8vo. Pp. 19. 1s. G. Nicoll. London. 1799.

THE preacher first describes the proper disposition of the mind for the investigation of the important truths of the Gospel; and then traces the principal causes of Scepticism and Infidelity.

"Another cause which leads to error in religious investigation," he truly says, "is *pride*. *Pride* occasions singularity; and singularity is seldom the parent of truth. The proud deem none preferable to themselves, conceiving their own judgement to be infallible; and, therefore, the errors into which they may chance to fall are fatal and irretrievable. But *pride*, apt as it is, in all cases, to preclude us from the means of information, more particularly indisposes us for knowledge of the religious and moral kind. That we are ignorant, dependent, erroneous; that our best sources are blended with imperfection, and have little to recommend them but their sincerity, is the uniform language of reason and scripture; but this is an humiliating view of human nature, and such as the high-minded constantly labour to remove from their thoughts."

This is certainly the source of modern *philosophism*; and it is much to be wished, not more for the good of society than for their own temporal and eternal welfare, that all its advocates and disciples, who pretend to be *philosophers*, would remember that they are *men*.

ART. XXXI. *The Duty of striving for the Faith of the Gospel. A Sermon preached in the Cathedral Church of St. Paul, before the Right Hon. the Lord Mayor, the Judges, the Aldermen, Sergeants at Law, Sheriffs, and City Officers, on Sunday the 26th of May, 1799, being the first Sunday in Trinity Term.* By Thomas Bowen, M. A. 4to. Pp. 22. Rivingtons.

THIS Sermon received, what it was justly intitled to, the thanks of the Courts of Aldermen and Common Council, who, by their vote on the occasion, proved that they knew how to appreciate sound doctrine, conveyed in nervous and impressive language. The preacher

pourtrays with ability and judgement the advantages resulting from the Gospel of Christ, its vast superiority over all the Pagan systems of morality, and its beneficial consequences on the human mind as on the state of society.

“ Every precept of the Gospel, in its natural and ordinary operation, whether it concern a Christian’s conduct towards his neighbour or himself, tends to the increase of human happiness. We are exhorted to be ‘kind, and tender-hearted,’—‘to put away all bitterness, wrath, anger, clamour, evil-speaking, and malice;’ and, to prevent our malignant passions from rising into acts of cruelty, we are commanded not to revile or provoke our brother by insulting and injurious expressions. That we may keep our bodies in a healthy state, and our minds clear for the various duties and offices of life, we are cautioned not to indulge in revellings or excess, nor to suffer our hearts to be overcharged with surfeiting and drunkenness. We are commanded not to walk, as the Gentiles walk, in the lust of concupiscence, but so to regulate our passions and appetites, as to repress the first inclination to any act; which we may not innocently and virtuously perform. The marriage state is cherished and encouraged by the Gospel with peculiar attention. The strictness of its bond is insisted on by Christ himself, and the Apostles point out the respective duties of each party with a nicety and precision worthy the importance of that state, which is the source of man’s best happiness, and the fountain of society. The benevolence recommended in the Gospel is limited only by our powers of action. As we have opportunity, we are exhorted to do good unto all men; but that our philanthropy may not evaporate, and spend itself in vain professions, or fruitless efforts, we are enjoined to have especial regard to those ‘of our own house,’ or kindred, and to those who are of ‘the household of faith.’”

Again—“ But the active spirit of benevolence, known only in Christian times, and springing only from Christian principles, is the peculiar and distinguishing proof of the efficacy of that religion which began and will end in love. That the poor have the Gospel preached unto them, is their grand privilege and consolation; it elevates their hopes from the miseries of this life to the happiness of the next. But the CHRISTIAN POOR experience, even in this world, the benign influence of the faith of the Gospel, in the succour of their wants, and the relief of their necessities. Is there any species of wretchedness which is not mitigated by the hand of charity? Is there any state or description of poverty, to which there is not opened an asylum? The charitable establishments of the Christian world, unknown in Heathen times, are public monuments of the beneficial influence of Christianity; and, if we could trace those secret streams of benevolence which, in Christian communities, comfort the hearts, and gladden the dwellings, of the indigent, there would arise such proofs of the influence of Christ’s religion, as would silence the Sceptic, and confound the unbeliever. But this glorious display of the excellence of the faith of the Gospel is reserved for that day, when the secrets of all hearts shall be disclosed, when they who have given in secret shall be rewarded openly.”

Mr. Bowen is well known to have been an active labourer in the vineyard of Christ, and the Sermon before us is well calculated to increase his reputation as an able reasoner and a sound divine.

ART. XXXII. *Pleasures of Religion; a Sermon.* By the Rev. David Rivers, late of Highgate, Author of "Observations on the Political Conduct of the Protestant Dissenters," and other Works. Dedicated to the Queen. 4to. Pp. 24. Crosby and Letterman. 1799.

FROM the well-known words of Solomon, "her ways are ways of pleasantness," Mr. Rivers justly infers, that true religion is a source of the purest pleasure; and takes an opportunity to condemn the rigid austerities and unsocial qualities which mark the fanatics of ancient, and the hypocrites of modern, times. His language is occasionally too colloquial, and the arguments are not sufficiently connected.

MISCELLANIES.

ART. XXXIII. *Libellus; or, a brief Sketch of the Kingdom of Gotham, &c. &c. To which is added an admirable Essay upon Titles.* 12mo. 1s. Jordan. Fleet-Street. 1798.

THROUGH the whole of the first little Tract there runs a vein of irony, often lively, and seldom dull. This we are forced to acknowledge, as literary critics. But, as political and moral censors, we reprobate, with all our hearts, the gross inuendos of the *libel* before us.

Yet, in this performance there are several passages which are so far from meriting our censure, that we think them entitled to approbation. The author's observations on farms are well worthy of attention.

"Their *agricultural system* admits of no very large farms. In this respect they learn wisdom from the errors of neighbouring nations; from whence they have discovered, that, in proportion as farms have been consolidated, the morals have, in a progressive ratio, been increasing in depravity. Prostitution and bastardy in such countries have regularly become more frequent as the villages have been depopulated; and every additional house, added to *overgrown towns*, has been an additional source of corrupting the national virtue."

"In those countries where the small farms have been engrossed by the rapacity of opulent tenants, and the short-sighted forecast of landed proprietors, the poor-laws are arrived to an astonishing degree of expenditure. But not so in Gotham! They wisely restrict the size of their farms, allowing to no one farmer more than a determinate number of acres. They give great encouragement to

young persons, who pursue a course of industry and virtue. By the subdivision of the earth into numerous farms, of course they become easy of access to persons of small property, hence the prospect of subsisting in a state of freedom from servitude, superior to the miseries of indigence in some petty trade, is a stimulus to frugality, among every class of servants; they anticipate, with pleasing hope, the time, when, by the *joint* property of their fellow servant, their own united industry will be exerted for their own emolument, and for the maintenance of themselves and their offspring. When the period arrives that they think their accumulated fund sufficient for the undertaking, they seldom wait long before an opportunity occurs of taking some farm: the consequence is, that, as none can monopolize, the provisions are abundant and cheap, and the people in general are industrious and happy."

The suggestion respecting alehouses is too good to be lost. "As nothing contributes more to promote idleness, and to injure the morals of the lower class of people than petty *alehouses*, there are no more licences granted by the Magistrates than what are absolutely necessary for the accommodation of the public: hence the character of an innkeeper is far from being *here* as contemptible as it frequently is in those regions where the most dissolute often find a subsistence by keeping houses of the above description; houses resorted to by persons of the most infamous characters, wherein the thoughtless are rendered vicious, and the vicious confirmed in villainy."

The "*admirable essay*," &c. is a piece of republican insolence.

ART. XXXIV. *Copies of Original Letters from the French Army in Egypt. Part the Third; consisting of those Letters to the French Government, intercepted by the British Fleet in the Mediterranean, which have been published here by Authority. Ninth Edition.* 8vo. Pp. 49. 8d. twelve for 6s. or 2l. 2s. per 100. Wright. 1800.

WE are happy to find that the advice which we gave, in our review of these Letters, has been followed, and an opportunity thereby afforded to every description of persons to peruse papers of such general interest and importance. We could have wished, indeed, that the two former parts had been also published at a low price that the whole of the correspondence might have been attainable by every class of the community. Such a sacrifice could not be expected from an individual, but it was an expence which the Government, under the sanction of whose authority the Letters appeared, might, we should have thought, have afforded to incur. We have nothing to add to our former account of this publication, which no man who has a wish to obtain a just knowledge of the political integrity of King *Benaparte* will fail to peruse with attention.

ART. XXXV. *Journals of the Royal Institution of Great Britain.*
No. I. 5th April, 1800. 6d. Cadell and Davies. 1800.

THIS first Number contains merely the preliminary regulations of the Society; an account of the appointment of committees for different purposes, and a report of the proceedings respecting the enlargement of the premises, by the addition of "a Complete Scientific Theatre, or Lecture-Room, which will accommodate nearly *one thousand* persons;" a capacious repository of equal extent, and a complete chemical laboratory. Money more than sufficient for this purpose has been already subscribed. The managers seem resolved to have every part of this institution on a grand scale, and display an anxiety to render it, in all respects, worthy the title which it bears. The total number of proprietors and subscribers amounted, on the 3d of April, 1800, to 901.

ART. XXXVI. *The Tenth Report of the Society for bettering the Condition and increasing the Comforts of the Poor.* 8vo. Pr. 88. 1s. Hatchard. 1800.

WE have traced, with infinite pleasure, the progress of this valuable Society, and in no one of their many salutary exertions have we more heartily concurred with its members, than in their earnest attempts to impress on the minds of land-owners the extreme importance of allowing to cottagers the means of keeping a cow. There are some striking proofs of the beneficial consequences of this humane and judicious practice exhibited in the present Report, followed by some apposite and sensible observations by Mr. Bernard. This is a subject that cannot be too closely investigated; and we are convinced that, in whatever point of view it is considered, it will clearly appear, that, the enabling every cottager to keep his cow, is the best possible means of rendering our peasantry, what it must be the wish of every genuine patriot to see them, industrious, sober, independent, contented, and happy. The social and political advantages resulting from the possession of such a class of men are too obvious to require a comment from us. The next paper, in point of importance, in the present report, is the account of the erection of a *Free Church* at Bath, at the suggestion of that sound divine and most exemplary character, Mr. Daubeny. We fear it is too certain, that the want of accommodation for the poor, in our churches, is one cause of the great increase of sectaries. It is unquestionably an evil of a most serious nature, and the application of a remedy seems to us an object well deserving the attention of the Legislature. Why should ~~loans~~ be confined to the purpose of defending the interests of the country against the attacks of an enemy? Why should not recourse be had to them for facilitating great national improvements, such as the enclosure of Waste Lands, and, more particularly, the erection of Churches, in which the poor, for whom especially Christ preached the Gospel, might be taught their religious and social duties, the means of consolation here, and of hap-

piners hereafter?—We trust the day is not far distant, when the attention of the country will efficaciously be directed to such objects, of which the importance is more easily conceived than expressed. The Report contains some other papers worthy of notice.

ART. XXXVII. *Curfory Remarks on Bread and Coals.* 8vo. Pr. 3d.
1s. Dunc.n. 1806.

THESE Remarks are evidently the production of a well-meaning man who observes effects, but takes little pains to investigate causes. The natural consequence is, that obvious evils are indicated, but no effectual means of removing them suggested. The author proposes, that, in order to reduce the price of Coals, Government shall take all the carrying-trade between London and Newcastle into their own hands. And, in respect of Bread, he recommends the consumption of bread made of barley, rye, and oats, but, unfortunately, all these are as dear as, and, indeed, in proportion, dearer than, wheat, though they might, no doubt, be used to advantage, to a certain extent. His other recommendation of diminishing the consumption, by economical arrangements, has long since been adopted, and is, we believe, very generally followed. But these are mere *temporary remedies*; the evil should be traced to its source, and means, as speedy and effectual as the case will admit of, be adopted. The author suggests the propriety of ascertaining the exact quantity of corn throughout the kingdom, in order that the extent of the present scarcity may be defined; but this proposition has been strongly reprobated by the Minister, in the House of Commons; though we confess, that his arguments on this subject seemed to us wholly destitute of force. Why, in such an emergency, the farmer and corn-dealer should be exempted from an enquiry, which could be productive of no injury to them, if they have acted honestly and uprightly, when so many tradesmen are daily and necessarily subjected to all the rigorous operations of the Excise Laws, we acknowledge our total inability to conceive. In the latter case the object is to secure a revenue which is essential to the welfare and prosperity of the State; in the former, it would be the satisfaction of millions on a point the most interesting to them all—the means of their subsistence. The most unprecedented price of every necessary article of consumption is truly alarming and calls loudly for the interposition of the Legislature, for the purpose of *enquiry* at least; the dearth of Bread is naturally accounted for from the deficiency of the last harvest; that of meat may probably be imputable to a real scarcity. This fact, however, being less obvious ought clearly to be ascertained; but we blush for our country when we consider the abominable spirit of extortion which has so clearly evinced itself in the *unaccountable* rise which has taken place in the price of other articles of consumption—particularly in *potatoes* and *butter*. We have heard of one individual who calculated his last year's crop of potatoes at 5,000l. sterling; and there can be no doubt but that he allowed himself a sufficient profit in this calculation; but from the unexpected rise which

which occurred, we have been assured, that he has since boasted of the certainty of receiving 30,000*l.* instead of 5,000*l.* for his crop. We have understood that the defect, in potatoes, last year, was in the *quality* (owing to the wetness of the season,) and not in the *quantity*; if this were really the case they should have been *cheaper* instead of *dearer*. The dearthness of butter during the winter might, perhaps, be justified by the high price of fodder, but now when vegetation is advanced, and there is plenty of grass, instead of diminishing it is raised; 19*d.* per lb. for fresh, and 15*d.* for Salt Butter, are prices, we apprehend, unparalleled. The common brown biscuits, which are consumed by many families in order to lessen the consumption of Bread, are sold, by the hundred weight, at 5½*d.* per lb., which is more than has yet been paid for the finest Bread! If it be possible to check this spirit of extortion which seeks to derive individual good from public calamity, it ought to be checked. We are acquainted with the arguments employed by theoretical writers against the interposition of Legislative authority in the price of provisions; but we have witnessed in other countries the practical good effects of such interposition; and we are ever disposed to prefer practice to theory. This is a very important subject and it will, probably, very soon force itself upon our attention again, when we shall enter upon it more at large. At present we shall only suggest, for the consideration of the Minister, whether it might not be expedient to allow Coals to be brought by the canals to London, whenever the Newcastle Coal is sold for more than forty shillings a chaldron.

ART. XXXVIII. *A New English Spelling Book, or Key to the English Language; in which its difficulties are simplified and its Beauties pointed out. The first part has been carefully selected from the best Dictionaries; namely Walker, Sheridan, Johnson, Perry, Entick, and others; and is digested in regular alphabetical Spelling Tables, which comprise three grand Essentials in the English Language; namely, Orthography, Accent, and true Pronunciation. The second part begins with progressive Lessons in Reading, and concludes with the domestic Occurrences of an assumed private Family. To which is prefixed an Essay on Emphasis, Accent and Tone, pointing out their Properties and Operations in the plainest Manner possible. The whole forms one of the completest Books of rudimental Instruction, from Infancy to Manhood, ever yet offered to the Public, for Foreigners as well as Natives. Interspersed with numerous Observations. By John Robinson, Mathematician.* 12mo. Pr. 18*s.* Vernor and Hood. 1800.

THE Author has himself given so ample an account of his production in the title-page, that nothing remains for us to add, but that he has not promised more than he has performed. It is the best Spelling-Book that we have yet seen.

REVIEWERS REVIEWED.

ART. XXXIX. *Pyrology, or the Connection between Natural and Moral Philosophy: with a short Disquisition on the Origin of Christianity.* By William Okely, M. D. Physician to the General Infirmary at Northampton, and Corresponding Member of the London Medical Society. 8vo. Pr. 374. Johnson. 1797.

DID this work possess, in our opinion, one half of the merit, which, by its author and his friends, we are assured it possesses, we would begin this Article with an apology to our readers for having delayed so long to make them acquainted with its contents. In his preface Dr. Okely informs us that he is of a thoughtful disposition; that he has a keen relish for the investigation of truth; that he has devoted the greatest part of his life to literary speculations; that he has detected the errors of the reigning philosophy; and that the volume before us contains much that is at once original and true.

For this piece of information he is entitled to our gratitude; for, without it, we should never have discovered in the *Pyrology* any indication of the author's speculative disposition, his relish for truth, or his originality of thinking. But our obligations to him stop not here. With a modesty equal to his other merits he insinuates in his introduction, that the explanations of many natural phenomena given by other learned men are *quite unsatisfactory*; that till he arose, the physical and metaphysical knowledge of man had been very little cultivated; that it was reserved for him to supply a defect in the mode of cultivating science, which Newton and Locke, though both sensible of it, were not able to supply; and that, notwithstanding his vast superiority over these two illustrious philosophers, he is "not so vain as to flatter himself that every part of the outline, which he has drawn, is drawn *exactly* according to truth."

The Monthly Reviewers, to whose journal, if we have not been grossly misinformed, Dr. Okely has frequently contributed, seem to think of the *Pyrology* as the author himself thinks in the sentence which we have just quoted from his introduction. This book, say they, however "wild in its theory or dangerous in its principles, is the work of no *regular mind*;" and they then quote with seeming approbation his instructions for the best mode of philosophizing. The Critical Reviewers represent him likewise as a man capable of extending his views into the most difficult part of natural philosophy; and regret, first, that he did not confine himself entirely to the investigation of the nature of heat, and secondly, that he did not bring forth his strong arguments against the truth of the *Christian religion*!! Let us analyze his work, and discover, if we can, how far these claims are just, which are thus preferred for him by himself and his fellow-labourers in the field of science.

The book is divided into five sections, and each of these is subdivided into so many chapters. In the introduction to the first section, which

which professes to treat of *the first principles of nature in general*, the author thinks it incumbent upon him to *demonstrate* the existence of the material world in opposition to Berkeley, Hume and Buffon. This is more than was ever attempted by Dr. Reid, who contented himself with shewing that the conclusions of Berkeley and Hume were drawn from false principles, whilst he candidly admitted that the phenomena of sensation *might* be as they are, though Berkeley's principles were true. In his opinion, therefore, a *demonstration* of the existence of the material world is not to be looked for, and we think it more than probable that he would have laughed at the pretended demonstration of Dr. Okely; but in doing so, he would have acted very improperly, for Dr. Reid, though undoubtedly a great man, had no claim whatever to be considered as the superior of Newton!

In the first chapter, which is entitled *an Analysis of inanimate Nature*, the author hazards some strange assertions, strange at least to men of *vulgar minds* like us, considering *substances and qualities*. "Every change, he says, in the world around us, implies either an addition or subtraction of something; or, without either addition or subtraction, a difference of arrangement brought about in that part of nature where the change is perceived. When any change is supposed to depend upon addition or subtraction, the *cause* of that change is said to be a *substance*, when upon a difference of arrangement only, it is called a *quality*. Thus, when out of a piece of glass I make a mirror, the difference in the phenomena, exhibited by the glass, is owing to the addition of a new substance; but when with the same glass I produce the phenomenon of *sound*, I add nothing to it, but only throw its particles into a peculiar kind of motion. The cause then of the increased reflection of a mirror is a *substance*; the cause of the sound of glass is a *quality*."

This, we suppose, is one of our author's *discoveries*, which escaped the sagacity of Locke and Newton; for we find nothing similar to it in the works of these two men, to whom, notwithstanding the superior blaze of Dr. Okely's genius, we cannot help looking up with reverence. That reverence, perhaps, prevents us from comprehending the nature of this discovery; for, is it indeed a quality abstracted from substance that throws the particles of the sounding glass into motion; or is it even possible to conceive qualities existing in a state of abstraction from all substances. If it be, the author of nature has bestowed upon others mental faculties which he has withheld from us; for we can form no such conception. At any rate, the *cause* of the sound of glass is as substantial as the *cause* of the increased reflection of a mirror; for sound is a sensation excited by the impulsion of air on the tympanum of the ear; the air is impelled by the tremulous motion of the glass; and the glass is moved by the hand of the operator as some instrument employed by him. These are the *physical* causes which, operating in succession, produce sensation of sound; and surely every one of them is a substance as well as the mercury on the mirror which reflects the rays of the light to the eyes of the beholder.

But

But this distinction of causes into substances and qualities appears to us not only absurd in itself, but directly contrary to the fundamental principle of our author's theory. According to him, *Calorique*, which, with other chemists of the present day, he considers as consisting of material particles, is the universal agent producing all the phenomena of nature.

"This powerful agent," says he, "I should now proceed to follow through all its operations in the various objects by which we are surrounded; to shew how it produces all the grand phenomena of nature; how by its pressure on the upper surface of bodies, it causes them to gravitate, while upon other occasions it acts in the contrary direction, and by its pressure renders bodies lighter than they otherwise would be; how by its pressure on the surface of bodies in general, or on the external surfaces of particles, it produces the cohesion of solids; I should go on to trace its operation in the refraction, reflexion, and inflexion of light, with many other instances of agency, too numerous to be specified, but highly interesting to all those whose curiosity has been roused by the stimulus of leisure and a liberal education."

Our author, who affirms that physicians have infinite advantages over other men, in the cultivation of physical and metaphysical science, may have been indebted for the idea of this fiery god to his great predecessor Hippocrates, who seems to have acknowledged no other deity. Δοκίμι δὲ μοι (says this father of the healing art,) ὁ καλοῦμαι θεῖμον, ἀθανάσιον τε εἶναι, καὶ νοεῖν πάντα, καὶ ὄρεσθαι, καὶ ἀκούειν, καὶ εἶδέναι πάντα τὰ ὄντα καὶ τὰ μελλοντα εἶσθαι.* This is undoubtedly the prototype of Dr. Okely's *Calorique*, which entering into the pores of solid bodies, sets, he says, the particles of which they are composed, at a greater or less distance from each other, according to its good pleasure; and produces, by its agency, all the grand phenomena of nature. Far be it from us, however, to accuse him of having stolen the idea immediately from Hippocrates, or any other Grecian sage; for he may have found it in *Cudworth's intellectual system*, in the abridged translation of Brucker by the late Dr. Enfield, or in the sixth book of *Virgil's Æneid*,† which he appears to have read.

The doctrine indeed of modern philosophers, and of Dr. Okely among the rest, respecting the being and attributes of God, are so very similar to the doctrines of *Heracitus*, *Strato* of *Lampascus*, and other Atheists of antient Greece, that did we not know in what sovereign contempt our men of science hold classical learning;‡ we should be

* *De carnibus*, Sect. 1.

† Spiritus intus alit, totamque infusa per artus
Mens agitat molem, et magno se corpore miscet.
Inde hominum pecudumque genus, viræque volantum,
Et quæ marmoreo fert monstra sub æquore pontus.
Ignis est illis vigor, et cœlestis origo
Seminibus.

‡ See *Le Discours Préliminaire par D' Alembert à l'Encyclopédie*.
tempted

tempted to consider their labours in theology as restricted to the dressing up, in the slang of modern chemistry, the dogmas of *Protegoras, Strato, Epicurus*, and the other venerable sages of that holy school! For the reason, however, which we have just assigned we dare not indulge in this hypothesis; but whether any one of the enlighteners of the age has been beholden to an *English* view of ancient opinions for all his great theological discoveries, the "reader of discernment" (to use the language of our author) may, perhaps, discover before he get to the end of this article. In the mean time, let us see how he fits his caloricque for the great office he has assigned it—the production of *all* the phenomena of nature.

Caloricque he considers as a substance essentially powerful diffused through infinite space. Different quantities of space equal to each other contain, therefore, different quantities of power proportioned to the number of points of caloricque in each. Whatever we perceive in nature, if reduced to its most general terms, will come under the denomination of *power* or *force*. All substances, therefore, may be considered as made up of a certain number of particles of *caloricque* more or less condensed; and hence, according to our author, all substances are essentially powerful. What he means by *power* he has now where told us, and it would be vain to ask him; for, in all probability, he has never thought of asking himself.

The question, however, *what is power?* is of the last importance, and we beg leave to put it to all the admirers of the *new philosophy*. We talk familiarly of the *power of attraction*, the *power of repulsion*, the *force of pressure*, &c. and such is the poverty of language, that these expressions cannot be avoided, though every one of them is metaphorical, and, of course, liable to be misunderstood. *Power*, in its literal sense, can be predicated only of a sentient living being; and we never should have acquired such a notion had we not paid some attention to our own exertions when moving a body or resisting a force. A mere series of events never could have led us to suppose that the one is the *cause* of the other. The motion of one billiard ball follows the impulsion of another, night follows day, and day follows night; but as no man ever supposed that night is the *cause* of day, or day the *cause* of night, no man would ever have supposed that impulsion is the cause of motion, or that the impelling body has *power*, were he not conscious of his own energy when impelling a ball by a stroke of his foot or of a stick. Again, when a man is pressed on the shoulders by another man, and when he has a load of inert matter laid upon his shoulders, the effects are to him the same, and are both attributed to *pressure* as their cause; yet in the former case the pressure is that of a conscious active being, in the latter it is that of a being devoid alike of consciousness and activity. It is to the former being only that *power* can be attributed; and it is the exertion of that power only that can *literally* be called pressure. Nothing can be *powerful* which is not an *agent*; and to *agency* every man, who pays attention to his own thoughts, must be convinced that some degree of consciousness and volition is essential. We perceive, indeed, many events brought about by

by physical causes, to which we have no reason to attribute either consciousness or volition; but it is impossible to consider these causes as any thing else than instruments or machines contrived for the purpose, as a lever is employed to raise a weight, or a clock contrived to measure time.

These reflections, for the truth of which we appeal to every thinking mind, will enable us to appreciate the author's method of accounting for the phenomena of nature by the *agency of caloricque*. "What, says he, occasions the cohesion of solids, consisting of homogeneous particles? Principally the pressure of dense *caloricque* without the body against rarer within it. Thus, in a piece of gold, or a diamond, as the particles are homogeneous, their union to form one system is not owing to attraction, but to the distribution of the *caloricque* which fills up the interstices of the particles, in conjunction with the external pressure." This, we doubt not, is, by the author, deemed very profound and very satisfactory; and yet we do not think ourselves presumptuous when we affirm, that it is mere jargon without meaning. Let those, who think otherwise, inform us, *how* this same caloricque *presses* on the external surface of the body. It is described as an elastic fluid diffused through the universe. The atoms of which it is composed *must* therefore be at a distance from each other, and each atom must be either an *inert* or a *conscious sentient* being. If they be inert, how come they to *act*, in the proper sense of the word, at all? If they be conscious and sentient, how come they to act upon each other at a distance without the intervention of some instrument? To the genuine philosopher these questions present no difficulty, because he considers every *physical* cause as an instrument adapted by the omnipotent and all-wise author of nature to execute certain purposes. His business is not to assign secondary physiological causes endowed with *power* to keep the solid masses of matter together; for this he resolves into the *fat* of the Almighty, and thinks himself well employed in tracing from the phenomena the *laws* by which that greatest and best of Beings regulates the movements of the vast machine of the universe. Upon Dr. Okely, however, who admits of no agency superior to that of *caloricque*, and, in the instance before us, calls that agency *pressure*, a thing well known, it is surely incumbent to shew how the requisite pressure is possible.

Our author, after treating of cohesion, proceeds to the *motion* of bodies, for which, he says, no cause can be assigned except the inequality of pressure; and he affirms, that "in the case of gravitation, there is really a greater pressure on that *surface* of the body, which looks from the earth, than on that which looks towards the earth." This we suppose is one of his discoveries; for, though it is certainly not new, it was unknown to Newton, and has, by the greatest of Newton's followers, been deemed impossible and absurd. "That universal principle of gravitation, says Dr. Clarke, answering not at all to the *surfaces* of bodies, (by which alone they can act upon one another) but entirely to their *solid contents*, cannot possibly be the result of any motion originally *impressed* upon matter, but must of necessity

cessity, be caused (either *immediately* or *mediately*) by something which penetrates the very solid substance of all bodies, and continually puts forth in them, a force entirely different from that by which matter acts upon matter." We may add, that this something cannot possibly consist of *particles* occupying, as our author says his *calorique* occupies, the *interstices* between the particles of solid bodies, because it is self-evident that the greatest quantities of *calorique* (composed as his is composed) could not enter into the bodies which have fewest interstices, and in which the greatest force of gravitation unquestionably resides. The phenomena of gravitation are, indeed, perfectly similar to those of pressure; but real pressure proceeds *ultimately* from the energy of mind, and not from a self-moving congeries of atoms, by whatever name it is called, whether *calorique*, *æther*, or *air*. The force of gravitation, too, being inversely as the squares of the distances of the gravitating bodies, it is so far from being true, that it acts with the greatest force on the particles of the body which look *from* the earth, that the very reverse is the truth, and a truth of which a school-boy can hardly be ignorant.

Dr. Okely hopes to get rid of some of these objections to his theory by resolving the power of *calorique* into its expansiveness, and that property by which all fluids tend to an equilibrium in the disposition of their parts. Such, at least, we understand to be his meaning in the following extract:

"As we have seen that the particles of all bodies are composed of condensed *Calorique*, and their interstices filled up with the same substance in a state of greater rarefaction; it is evident that one consequence of bringing any one body into close contact with another, must be to change the distribution of their *Calorique*. And as we have farther seen, that any particle of one body has a greater attraction for the particles of any other body, than for its own, and that this superior attraction is probably owing to a greater difference in their respective quantities of *Calorique*, in the one case than in the other; we are led to conclude, that a body in motion has the equilibrium of its *Calorique* deranged, so as to be accumulated in each particle, and in the whole body in the direction of the motion."

Of these *self-evident truths* and *probabilities*, we perceive no evidence whatever. It is, indeed, a *fact*, known by experience, that fluids affect an equilibrium, and it is another *fact*, that heat (as the matter of heat, if there be such matter) passes out of one body into another in contact with it, but who will say that these things *must be so*, as the three angles of a triangle *must be* equal to two right angles, or as the direction of a body, moved by a single force, *must be* in a right line? Again, what evidence is there that a body in motion has the equilibrium of its *calorique* deranged, so as to be accumulated in each particle, and in the whole body in the direction of the motion? Do the particles of *calorique* know when a billiard ball is struck, that it is their *duty* to continue its motion? and do they, in consequence of this knowledge, scramble in a body up the rolling circumference of the ball, as a trained dog scrambles up the wheel of a spit?

It has been a fashion of late to account for all the great motions of the universe by the agency of an expansive fluid; but the interposition of such a fluid solves no difficulty, whilst there is no complete proof that it exists through the boundless regions of space. It is impossible to conceive an expansive fluid as consisting of any thing else than atoms which must be kept in their present situation by an external force; and of this force we apprehend that no other origin can be assigned, but that such was the will of God when he made the world. From Dr. Okely's system, however, the very idea of God is excluded; for he acknowledges no agency superior to that of caloricque. It is, therefore, incumbent upon him to shew what induces the particles of this fluid, of doubtful existence, to travel backwards and forwards from one body to another, and to *press* the earth, for instance, towards the sun, the sun towards the earth, and the moon towards both.

The Critical Reviewer is pleased to say, that our author's natural philosophy is built upon the theory of Boscowich. We really are at a loss to conjecture what can have occasioned this assertion; for it would be difficult to conceive two theories more discordant than the theories of Boscowich and Okely appear to us. Boscowich, instead of employing the agency of caloricque, considers the whole mass of matter, of which all the bodies of the universe are composed, as consisting of an exceeding great, yet still finite, number of simple, indivisible, and inextended atoms. These atoms, he supposes, endued with what are called *repulsive* and *attractive forces*, which change from one to the other according to certain laws. These laws he illustrates like a mathematician of the first rank, and shews that they cannot possibly have existed from eternity, but must result from the determination of a Being of infinite power, wisdom, and goodness—the Creator and Governor of the Universe.

(To be continued.)

ART. XL. *The Progress of Civil Society. A Didactic Poem. In six Books.* By Richard Payne Knight. 4to. 10s. 6d. G. Nichol.

IN our rapid enumeration of the didactic writers, which have flourished from the Grecian Hesiod to the French de Lille, we omitted several names; among which is Mr. Knight as the author of "*The Progress of Civil Society.*"

As the author of "*the Landscape,*" Mr. Knight was duly noticed: but his "*Progress of Civil Society,*" for the moment, escaped our memory; yet, occurring to us, before we had finished our critique, was judged, in respect to its morality, so pestilential, and its poetry, so despicable, that, though professedly *Lucretian*, we determined to pass over it, in silence.

It was considered, also, as forgotten, as almost extinct: and, had not a friend who desired us to read and criticise it, thus suggested to us the idea of its being still in circulation, we should have welcomed that

that oblivion; which, in our apprehensions had buried it already; but which, when all extraneous causes contributing to the support of a bad book shall cease to operate, must inevitably involve it. As long, however, as such a performance shall be read, it ought to be condemned.

The *Monthly Reviewers** may load it, if they please, with panegyric, and expose themselves, (as they have too often done of late) not only to the charge of partiality, but to the censure of irreligiosity, in recommending a pernicious work to the public attention. Highly discreditable as such glaring partiality must be, to professional critics—incompatible as it evidently is, with the conscientious discharge of their duty; it is, nevertheless, a mere speck upon the purity of a reviewer, that is lost amidst the whiteness of his virtues; when compared with the moral turpitude attached to his character, whilst he endeavours to propagate impiety, and to spread through the community the poison of voluptuousness.

Happy, indeed, are we in the circumstance, that the work before us, carries, in itself, the principles of its own dissolution. For, how numerous soever those may be, who may adopt with Mr. Knight, the very worst part of the philosophy of Epicurus; few, very few, will much regard a composition, where the rules of grammar are often violated, where offences against language are committed in almost every page, where the versification is frequently exceptionable, and where the poetry is too contemptible for criticism.

In his laboured preface, which we have neither leisure, nor inclination to examine, Mr. Knight plainly enough discovers, we think, that he is not a christian; even if we take the word in its vulgar acceptation. Mr. K. could prove, he informs us, that he has never printed any opinion on the subject of Christianity, which is inconsistent with the duties of a good subject, a good citizen, and a good man—"I might, perhaps, add, (says he) of a good Christian, did I understand the meaning of the term, or know the duties it implies."

Mr. K. might as well have spared this indecent sneer. Never will he understand the meaning of the term, until he search the Scriptures; and bring with him to the study of the sacred volume, those grand pre-requisites, diffidence, and humility.

Though "the Progress of Civil Society," be divided into six books, on the subjects of hunting, pasturage, agriculture, arts, manufactures, and commerce, climate and soil, government and conquest; yet so extremely irregular is this piece in its construction, that the professed topics of one book are sometimes treated in another. According to the author's own plan, architecture and navigation belong to the fourth book; but they are permitted to lie dormant, till the fifth. The subject of religion, also, is out of place. The sentiment of the poem is, in its tendency, atheistical. Mr. Knight

* See *Monthly Review* for May, 1796, page the first.

is an avowed disciple of Epicurus, or rather of Lucretius; an advocate for the foolish atomical philosophy, and the non-existence of a providence. Mr. Taylor, the polytheist, is gazed at, as a phenomenon in the religious world: as anomalous a being, almost, may Mr. Knight be deemed. In truth, they have both lost the proper use of their reasoning powers; and ought to be treated as madmen.

Mr. K.'s prime object is to bring down man to a level with the brutes—to represent him as deriving all his powers from mere animal instinct:

“ Baboons and monkeys through the forest stray,
And all his native beastliness display;
The high pretensions of his pride disgrace
In the unfinished models of his race;
And shew God's image sunk into the shape
Of a malignant, treacherous, filthy ape.”

To indissoluble marriages, Mr. K. expresses his aversion, in a strain of libertinism, which all but sensualists must abominate:

When in bands indissoluble join'd

* * * * *

Life only shakes off lethargy, to tease
Whom once its only pleasure was to please.”

The original colour of the human race was black, according to Mr. Knight's conception—but, let us withdraw ourselves from a view of impurities so gross, and absurdities so shocking. Yet impurities however gross, and absurdities however shocking, need not excite our wonder, as proceeding from an author who lays,

“ Neglect my boyish years o'erspread,

Nor early science dawning reason fed—

———No preceptor's care, or parent's love,

To form and raise my infant genius strove;

But long, abandon'd in the darksome way,

Ungovern'd passions led my soul astray.

And still, where pleasure laid the bait for wealth,

Bought dear experience with the waste of health.”

It is remarkable that Gibbon hath made a similar confession.

The following lines may serve as specimens of the versification and poetry.

“ Strengthen each link, and bid its force remain.”—

* * * * *

“ Why not, unnotic'd let poor dullness rot

And be, like you its enemies, forgot?”

* * * * *

“ And stop the progress of putridity.”

* * * * *

“ Nor let us feel the curse, to be too wise.”

* * * * *

“ But still, as more society's refin'd.”

* * * * *

“ But

"But when that parent crush'd beneath the weight
Of debts and taxes, yields itself to fate."

This, then, is the personage whom the Monthly Reviewers unblushingly rank among the first modern poets, and even with "WISE and GOOD MEN!"

With all their prepossession, indeed, in favour of Mr. Knight, these liberal critics could not but remonstrate against "HIS ATTEMPT TO DEGRADE THE GENIUS OF PETER PINDAR TO THE LEVEL OF SOME INFERIOR BARDS OF THE DAY!!!"

ART. XLI. "*Nil Admirari,*" and "*Peter not infallible!*"

TO THE EDITOR.

SIR,
YOU well know, with what art the Gentlemen of the *Monthly Review* can gild any pill that is meant to poison the friends and supporters of our national establishments. You had lately an instance of it, in their specious, though flimsy palliation, of a most gross and infamous attack on two of the most amiable characters of the age, the NIL ADMIRARI. You had, however, the patriotic courage, to bring their glaring and unblushing misrepresentations into "grinning day," which makes me hope you will admit into your next, this well-meant animadversion on a certain junto of *shortlefs critics*, who, according as party or prejudice dictate, are—

"Prompt or to save or stab, to faint or damn."

I have always considered your "*Reviewers Reviewed,*" as of national importance, and, since I am not a stranger to academic quiet, if you will do me the honour of accepting my correspondence, this shrubbery of yours, which is continually presenting a *fasciculus* of salutary birch, for the castigation of venal critics, shall never want an evergreen.

I shall confine myself, at present, to an ungenerous *critique* in the last Monthly Review, on a very candid, yet severe reply to *Peter Pinder's Nil Admirari*, by, as it appears, an aspiring, yet not less hopeful, student in our sister University. By this the public will be convinced of a truth, which they have long had an opportunity of learning, that this now tottering vehicle of Jacobinism, heterodoxy, slander, and abuse, disgraces the very name of criticism. Of this, the present instance will afford plentiful proof. Nor will it be much to their credit, if it appear that, instead of prying, with the lenient hand of criticism, an hopeful and luxuriant branch—instead of fostering infant genius or an unfledged muse, they inwardly smile to crush that hopeful and luxuriant branch, at once, to the dust, and to send back the unfledged muse to her nest—that is, if not of the *right sort*.

The whole of this sham-criticism seems to be, a few cowardly attempts to pull young ambition from an eminence, which they were apprehensive she might one day attain. For they begin with a *private* stab or two at reputation. The author, it seems, had been so

fortunate as to merit your approbation, when he made an offering of the firstlings of his muse, under the title of "*Gleanings after Thomson*." Now to be praised by *you* was crime enough, for it shewed the author not of the *right sort*. They, therefore, point their spleen immediately, by ungenerously perverting his meaning. For they tell the public this "challenge," to P. P. is by the author of "*Gleanings from Thomson*." If the critic aimed at wit, he is miserably mistaken. Moreover, in the name of this Juvenile Bard, let it be submitted to your readers, whether such meanness be not unworthy of every thing that arrogates to itself the name of criticism—except, indeed, the *Monthly Review*. Again, you had very justly remarked, that, to demand half-a-crown for *Nil Admirari*, with only twelve lines in a quarto page, and which was as coarse in appearance, as in manner or in matter, was a daring imposition on the public. By way, therefore, of cowardly retort, they put the price of "*Peter not Infallible*," at 3s. instead of 2s. And it must be confessed *little David* has much less reason to be ashamed of shewing his face, in every respect, than their fondling, *Goliath*.

The principal clause in their accusation, when once they have got over the *title*, is to complain of Peter's hard usage, by telling us, that the author *flounders in the slough of abuse, with the pole-axe of a carcase butcher in his hand*? What! can any thing be deemed *defamatory* that is addressed to the Author of *Nil Admirari*? But, Mr. Editor, if you will let "*little David*" speak for himself, your readers will see there is as much of sound criticism in this expression, as there is elegance of language. For the writer addresses P. P. in many places with as little of abuse, as in the lines following:—

"Blush, Wolcot! blush, if yet a blush remain,
Or e'er thy cheek the modest stranger knew;
Not that thou call'st the Theban sage thy fire,
Thou want'st but virtue to make good thy claim." &c. p. 10.

The Critic seems highly displeased with a passage where "*little David*" very beautifully contrasts the fair disciples of Mrs. More, with the amazonian cabal of Godwin and the new Philosophy, *Hinc Iræ!* for the Critic exclaims very violently, "What has Godwin, or the new Philosophy, to do here?"—Surely, a great deal! But with your leave, Sir, I will quote a few lines more, for your readers to judge, whether *Goliath-Peter* be blasphemed or no.

"Sad sacrifice of female honour this!
But more than this, the muse reluctant sings;
E'en in that sex, whose gentler breasts should heave,
With no fierce tumult, save the lover's sigh;
Mid these, dark faction tells the gossip tale,
In league with France fair Freedom to entomb.—
While Infidelity's assassins lurk
To murder souls, or sink them in despair:
Yet Wolcot becks the dire banditti on,

And

And smiles complacent, o'er his country's tomb :
 Whose muse of fire should dart on Folly's throne ;
 Her numbers lightening thro' the cave of guilt
 With each a poignard for the Dæmon's breast,
 To drag the monster, grinning into days" &c.—P. 25.

Surely P. P. never had a more candid antagonist ! - Yet, though many such passages are to be found, this morose Zoilus in the Monthly Review, calls it, "floundering in the slough of abuse." And no wonder, since he scruples not to affirm, that Peter is justified in his ribaldry, though certainly a little to blame, for not mentioning his reasons for saying, Mrs. M. is not the author of "Strictures on Female Education." Indeed ! does a virtuous Prelate then, *merit* all the rancour and abuse which malice could invent; or unprincipled villainy utter in the face of day ? And shall all this be huddled under the standard of candour and moderation; by those who arrogate to themselves the honourable post of critics, of judges, of the literature of their country ? The only plausible part of this critique is; where the writer appears surprized at not seeing Peter paid in his own coin. But let this juvenile champion, in the cause of eminent worth, bring his own apology. In his "challenge" to *Peter*, if we mistake not, he rightly tells us, that "Truth neither needs the eloquence of a brothel; the cowardly weapons of abuse; nor even the gaudy trappings of ornament; to prepossess her judges in her favour." If Mr. Editor; you give this a place in your inimitable publication; you will, I think; be doing justice to the public, and to the two respectable characters in the "Nil Admirari," as well as to this hardy Cantab; who has bravely ventured to challenge Peter to the fight. And if, thus, you will be so indulgent as not to slight my correspondence; I can furnish you with volumes of wretched misrepresentations and inconsistencies from the same quarter, which, I think, will place these gentlemen in no very favourable light in the eyes of a British public.

I remain your's; heartily,

Oxford, April 8th, 1800.

OXONIENSIS:

ART. XLII. Mrs. More and Mr. Daubeny.

TO THE EDITOR.

SIR,

I. S. presents his thanks to the writer of animadversions on his letter, in the last Anti-Jacobin Review; for the civilities with which he concludes his animadversions; and particularly, for promising to insert any rejoinder I. S. may send; provided only that it do not call for any reply. This rejoinder will be of the explanatory kind; and, he hopes, it will convince the Anti-Jacobin Reviewers; that he is as much a Church-man, as the very respectable Mr. Daubeny, and as much an enemy to schism as he is; and, he hopes, it will convince them, that I. S. is not merely their reader, but a friend to the Anti-Jacobin Reviewers, as defenders of our happy constitution in Church and State. But, he must defer his rejoinder to a future opportunity, and beg the favour of admission into

their next Review, of a second part of his Defence of Mrs. H. More, without which his Defence will not be complete; and which he did not send with his first letter, knowing that both parts of his defence would require more room than could be allowed, in one number, to an occasional correspondent.—I. S. perfectly agrees with the Reviewer in his ideas of the importance of defining terms: and, he thinks, if Mr. D. had allowed Mrs. More's definition, or explanation, of the term *faith*, he could not have opposed her assertion of the *inevitable fruitfulness* of faith. And, what can be more absurd, than opposing what may be said of faith *abstractedly taken*, in its most simple sense, as an assent of the mind, to what may be truly said of faith in its more complex, theological meaning? This, if I am not greatly deceived, is the very thing which Mr. D. has done.

I am, Sir, your humble servant,

I. S.

Πιστοι εν εστι μη μονον καλεισθαι χριστιανους, αλλα και ουσαι.

IGNATIUS.

In the Anti-Jacobin Review, for November last, we have a short extract from a sermon of Mr. Daubeny, annexed to his letter, addressed to Mrs. More; in which Mr. D. allows "Where there is no Christian faith, there can be no Christian practice; because Christian fruit can grow only on the Christian tree." Here Mr. D. and Mrs. M. are perfectly agreed. He adds, "Where a living root does exist, fruit is not always produced." This is true enough of trees growing in our orchards and gardens. But, he adds, "Similar to this *may be* the condition of Christian faith: It *may*, in *some sense*, be alive, at the same time that it is unproductive." When any one lowers his tone in this manner, and descends from categorical argument to hypothetical, from certainty to probability, and from probability to possibility, that is, to *may be* supposition, I begin to suspect he is half convinced that he himself *may be* on the wrong side of the thing in question. "Similar to this *may be* the condition of Christian faith!" Surely, Mr. D. knows the maxim of logicians, *Similitudo rem illustrat, non probat*: and he knows too, that *Similia* do not agree in all points with each other; and, that they must agree in those things *in quibus comparantur*, or the comparison fails: *Solvitur similitudo, ostensa dissimilitudine*. Mr. D. therefore, should have helped us to see, that the vegetative life of a tree and the divine life of a Christian are *similar* in that very point in which he compares them; and, he should not have put us off with saying "Similar to this *may be* the condition of Christian faith;" for, peradventure, it *may be* very dissimilar: it was not sufficient, to say Christian faith *may in some sense* be alive; but, he should have shewn, and proved it too, that Christian faith is sometimes as perfectly alive as a tree can be, and yet unproductive. Instead of this, he only tells us it *may be* alive in *some sense*—yes; in *some sense*; in Mr. Daubeny's sense: but, not in Mrs. More's sense, in what she means by the "new principle infused into the heart by the

the word and spirit of God." Surely, Mr. D. did not intend to say, a man may be alive unto God, and yet not live unto God! or, if he mean, that the new principle, the true and lively faith, can have existence in an ungodly man, and that same man remain ungodly; or, that he can live a wicked life, while this principle remains alive in him; or, if he mean, that a true and lively faith can be utterly inactive in any one, and not produce any good effects; then I must say, Mr. D. is a dissenter from the doctrine of the Church of England expressed in the 12th Article, and in the Homilies before quoted: and truly, his own similitude fails him, and will serve the contrary purpose. For, if there be any life in a tree, that life will infallibly produce effects suitably to its own nature and strength, which is what is meant by "faith necessarily producing good works." It may not produce fruit unto perfection: it may, for a time, be throwing out luxuriant branches, the vigorous effort of life in the tree, preparative to the production of fruit in abundance, which is the end of bountiful nature in this operation; or, if the tree be planted in an unkindly soil, and the principle of life very weak for want of proper nutriment, that life, weak as it is, will produce blossoms, or it will produce feeble shoots, or leaves, or buds: it cannot be wholly inactive. Absolute inactivity is death. And, I would ask, is it reasonable to say, "The principle of that communion between the believers soul and the divine spirit on which the whole of our spiritual life depends," can be absolutely inert? Is it reasonable to say of any one, that he lives by the faith of the Son of God, and yet this same person not produce the fruits of Christianity, in some degree, in some measure and form, or in another? Surely, if his faith do not constrain him, by the love of Christ, to imitate the abundant labours of *St. Paul*; if it do not inspire him with the holy enthusiasm of *Ignatius*, who ardently longed for martyrdom, that he might express a perfect love for Jesus Christ; or, if it do not excite him to condescend to the charitable exertions of our *Howard*; it will not fail to produce the fruit of humility, of a holy fear to offend, and of a sincere desire to please, and serve, and glorify his God and Saviour: and these are good works, operations of the mind; and they are such operations of the mind as will certainly be accompanied with corresponding actions of the body, as occasions may serve. Who can doubt it?

But, by *Christian faith*, I suppose, Mr. Daubeny means an *opinion* of the truth of Revelation in general; or a correct judgement concerning certain points of doctrine, mere orthodoxy at best; and not what Mrs. More means by *faith*; for, in the next sentence, he reduces his terms *Christian faith* to what he calls *profession*, as it stands in contradistinction to practice: and this term, *profession*, will comprehend the faith of hypocrites; or, of those who are Christians by the mere prejudice of education; or, of those, who are such believers as an infidel may become by reading Dr. Paley's book of *Evidences*, in which there is not a sentence that can give him any adequate idea of the nature of Christianity, or even of Dr. Paley's notion of it, and of its divine author; which, some think, the Doctor

has very *prudently* concealed. But, if Mr. D. mean, that the true Christian faith, in Mrs. More's sense of these terms, is sometimes very weak, and produces little fruit, or no strong and marked effects; or, that it is sometimes interrupted in its operations, and is not always producing good fruit in abundance; I believe, Mrs. M. will agree with him, that "the root may be alive, at the same time that it is unproductive." And then, if this be all that was intended by Mr. D. "the matter in dispute is nothing more than this; in what words a proposition, in which both agree, may be best enounced."

I should not have troubled you with these remarks, if I were not persuaded, and my persuasion confirmed by long observation and experience, that the opinion, that faith will *not* infallibly produce good works, is an opinion of very dangerous tendency. Enthusiasts will fancy their presumption is faith, while destitute of all Christian graces and virtues. And tell people that there may be Christian life in the soul, though there be no Christian fruit in their practice; or tell them there may be Christian faith, where there are no good works; and how many are there who will ground upon this opinion a vain conceit that they are safe, though not so good Christians as they ought to be; assuming to themselves no small degree of merit in confessing this, that is, in proclaiming their own shame, in falling short of the Christian character, because the confession bears a superficial appearance of humility; but, of humility insincere? Would it not be far better, and more agreeable to Scripture, to tell them plainly, that the faith which is without works, or which does not infallibly produce the fruits of Christianity, is a dead faith, that is, no faith at all, as a dead man is not a man, but a mere carcass? And, say not, that this dead faith may be made alive by good works; for good works can never proceed from a dead faith, nor precede a living faith. Good works can never be the *cause* of that, which is the very principle of their own existence. Rather, tell the barren and unfruitful professor of Christianity, that the very principle of his religion is wanting; that, as a Christian, he is essentially defective. Treat him, as he is, a Christian in name, and not in reality. Call him to repentance, and exhort him to believe in the Son of God. Inform him, that there is no neuter ground in the Church of Christ, and no neuter characters there. Men may seem to us, who cannot search hearts, to be of a middling sort of character, neither Christians nor infidels, neither holy nor profane; but, in the sight of God, there are no such persons. Either, they are the seed of the woman, or the seed of the serpent; and are always tending towards the completion of the one character, or of the other. And there will be no neuter ground, and no neuter characters, in the day of judgement: for all that have ever heard the Gospel will then be divided into two great classes, and placed either on the right hand, or on the left, of Him who shall be the Judge of quick and dead: and then, it will be found, that to say a man hath faith in our Lord Jesus Christ, and to say he hath faith and works, and to say his faith wrought by love and infallibly produced the fruits of Christianity, are only varied expressions of the same holy character.

ART.

ART. XLIII. *Braidwood's Vindication, &c.*

TO THE EDITOR.

SIR,

THE Reviewer of my Sermon on Loyalty, in your last Number, has made a few remarks on my *Vindication of some Dissenting Congregations who have been charged with Disloyalty by the late General Assembly of the Church of Scotland*, to which I judge it proper to reply, not doubting that you will have the goodness to publish this letter.

He seems to think that the churches, whose cause I have espoused, are not charged with disloyalty in the Assembly's *pastoral admonition*; and he cannot be thought singular in this opinion; for several members of the late Assembly have privately declared, that none of the old classes of dissenters were meant to be included among those whom they have represented as enemies to the state. But why then did they express themselves in language so ambiguous? Can any person believe that I have misunderstood them, till the following sentence be publicly retracted or explained? "Much reason there is to suspect, that those who openly profess their enmity to our ecclesiastical establishment, are no friends to our civil constitution; and that the name of liberty is abused by them, as it has been by others, into a cover for secret democracy and anarchy." The persons against whom the pastoral admonition was immediately directed, it is well known, are not the most avowed opposers of the national church; and the numerous bodies of dissenters consist chiefly of *Presbyterians*, who lament her defections, but upon the whole approve of her original constitution and establishment. Independents and baptists, therefore, unless we shall include Quakers, are the only classes of dissenters who can justly be said openly to profess their enmity or dislike to ecclesiastical establishments, while they are removed at the farthest distance from every hostile attempt which requires the aid of outward violence. And, although they hoped that an alarm thus propagated would not be much regarded by candid and impartial men, yet they felt indignant at the charge.

The Reviewer likewise puts me in mind of the Anti-pædo-baptists of Germany, whom he styles my predecessors; and he asserts that "if the members of any sect or society be answerable for the crimes of their predecessors, I have mortally wounded myself by the blow aimed at my adversary." On reading this, persons ignorant of the controversy, or who have only attended to it in a superficial manner, might be led to imagine, that I have imputed the crimes of their ancestors to the General Assembly of the Church of Scotland, without any ground for it on their part. This, Sir, is a mistake which I am persuaded has arisen from mere inadvertency; for he who has treated me with so much liberality and candour in his criticisms upon my Sermon, could not intend to misrepresent my personal vindication. I blame no man, not even a Roman Catholic, for the crimes of his predecessors, if he do not show an approbation of their crimes by avowing their pernicious principles

principles, or following a train of bad conduct similar to theirs; and the founders of the Church of Scotland should have been allowed on this occasion to sleep in their graves, had not the General Assembly called them forth, and presented them, in their most odious form, as an example to the people of Scotland. Have not they homologated the violent procedure of their ancestors, by pressing the adherence of their people to "THAT CHURCH in defence of which our fore-fathers fought and bled," and by advising them to "RECOLLECT the counsels and the practice of their fathers?" Have I used any argument against them which does not proceed upon their own avowed principles? Or have I, on the other hand, attempted to justify or to palliate similar principles in those of my own profession? The ancient anti-pædo-baptists of Germany were persecutors and rebels against lawful authority. But where do you find me calling upon the modern baptists to maintain that religion in defence of which those monsters of wickedness and cruelty fought and bled, or beseeching them to recollect their counsels and their practice? Yet on what other ground can I be blamed for their unhallowed conduct? Or how can any one suppose, that "I have mortally wounded myself by the blow aimed at my adversary," while he has wantonly made an unprovoked attack, exposed himself unwarily, and placed me upon ground the most advantageous which I could have wished to occupy?

I would not have troubled you with these observations, had the Reviewer stated the grounds of my argument against the accusation of the General Assembly. Perhaps, on reconsidering the matter in dispute, and making due allowance for a man writing in his own defence, the Reviewer may be convinced that he has gone too far when he asserted that "I petulantly called the attention of my readers to the persecuting spirit of the Presbyterians of the last century." At any rate you are bound, in justice and candour, to state my sentiments fairly to your readers, many of whom will not have an opportunity of perusing the defence which has been criticised in your Review.

I am respectfully, Sir,

Your most obedient humble servant,

Edinburgh, April. 7th, 1800.

W. BRAIDWOOD.

ART. XLIV. *Marshall's Union—Bowles's Reflections, &c.*

TO THE EDITOR.

SIR,

I REMEMBER the late venerable and learned Mr. Parkhurst, (a name justly dear to the scholar and the Christian,) when I expressed considerable surprise one day at finding on his library-table a Number of the *Monthly Magazine*, apologized for it by saying "I wish, my good friend, to see how far the devil can go." I confess, Sir, I am not altogether free from this curiosity myself; and some such motive, I believe, might influence me the other morning to waste an hour on the *Critical Review* (for March), which chance had thrown in my way. I could not but be amused at the taste and ingenuity of its conductors

ductions which could contrive, in the selections from a modern novel,* to display their wonted respect for order, religion, and government, under the caricatures of German discipline, Portuguese superstition, and the "Pantomime" of a Spanish court. For you know, Mr. Editor, we may offer an affront to a *Mask*, whom it would be neither safe nor decent to insult in *propria personâ*. My attention was next drawn to their remarks on "Marshall's Union of Scotland and England," which presented an opportunity (not to be neglected) of introducing those "*antient worthies*," "the Buchanans, the Fletchers, and the Wallaces," to the disparagement of a "Dundas and a Wedderburne," while it enabled them to put in a *veto, en passant*, against the Irish Union, (now pending) by making this sage and *seasonable* observation—"There is a wonderful power in a *national* Government for the production of energy and worth of character; (perhaps they would instance Mr. Grattan,) and they proceed to inform us, that "all the Legislators, Generals, Orators, Poets, and Philosophers of Greece, were created by the *division of their Governments* and the *independence of their little States*." Having waded through these discoveries, I was successively disgusted with their rancorous critique on the *Carmen Seculare*, (the happy occasion of a sneer at the *Georgium Sidus*,) with their self-gratulations on the appearance of Philips's *Necrology*,† a work which you have so ably dissected; and with their appropriate commendations of "that model of tenderness" Mary Wolfstonecraft—Fuseli—Imlay—Godwin. But, on turning to their *Monthly Catalogue*, my eye was instantly attracted to an article, which they call a *Review of Reflections, &c.* by J. Bowles, Esq. For being no stranger to their general principles, and knowing that no advocate of religious or civil establishments could hope to escape their censure, I expected of course that one who must be *particularly obnoxious to them*, from the success with which he has pleaded the cause of *both*, would be *particularly* distinguished by the honour of their abuse. And having very lately read the work, I was rather inquisitive to learn by what arts of misrepresentation the Reviewer would get rid of the powerful reasoning and strong *body of facts* which it brings forward. But, alas! I found, that, afraid to trust himself or his reader with any thing like an *analysis* of its contents, or to suffer the excellent author to speak for himself, the *doer* of this flippant Article is satisfied with ten lines of general abuse. If this be criticism, good Mr. Editor, how easy is the Critic's labour! ‡ "That the style of this writer (Mr. Bowles,) is well-known to one class of readers," (and that too, he might have added, the largest and most respectable,) we needed not the assurance of this intelligent Reviewer to acquaint us: nor that "the admirers of it may derive from this work additional pleasure." But that "excessive virulence, vague declamation, *defiance of impartiality*, wretched bombast are the striking features of this composition," it required

* Dr. Moore's *Mordaunt*.

† We trust the Editor will prove his gratitude by reserving them a niche in his Pantheon of Worthies.

‡ *Critical Review*, for March, p. 334.

all his confidence to assert, and more than his sagacity to prove; or, from the temper of the Article, examples, no doubt, had not been wanting. "Its object," he next tells us, "is to preach war, perpetual war against the French Republick." This is, indeed, a doctrine which must deeply wound the too susceptible hearts of these meek philanthropists. We must own, however, that *our* suspicions are more readily roused, and our indignation excited by certain "workers of iniquity," whom we recollect to have seen described in a book of some authority, as "speaking peace with their neighbours, while mischief is in their hearts." But "Bonaparte is treated as the most contemptible of human beings"—for "treated as," read "*shewn to be*;"—but on this subject we can make large allowances for the irritability of a *Critical Reviewer*. "In short (he concludes) the great tendency of this Philippick is to shock the most violent Anti-Jacobins; and all who reason justly on the political disputes which now agitate mankind, will treat with contempt these strange effusions of an over-heated imagination." The first member of this sentence we read over three or four times with all the attention which we could give it, and were at last obliged in charity to resolve it into a printer's blunder, who, conscious that the feelings of *Jacobins* are not easily shocked, very naturally imagined that his employer must mean *Anti-Jacobins*; and thus, from a desire to prevent him from asserting an *impossibility*, he has made him talk nonsense. But who would suppose, Mr. Editor, that the latter part of the sentence is designed for the description of a work, the largest portion of which is an *historical narrative* and most convincing exposition of the conduct of France towards all the powers whom she has subdued by her arts or her arms, confessedly founded on undisputed documents; while the remainder consists of inferences demonstratively growing out of them, clothed, indeed, in rich and animated diction, and most persuasively enforced by arguments which you have justly characterized as "close, connected, and powerful."* We may, however, congratulate Mr. Bowles, no doubt, on having had the good fortune to fall under the lash of the same sapient Gentleman who had just before reviewed Dr. Gisborne's Enquiry, and who, with singular modesty, has noticed two tracts of the Great Lord Clarendon as "trifling effusions, and as containing nothing more than the common-place remarks of every man who can think at all.†. But, Sir, "the style of these Criticks is well known to every class of readers," though I much doubt whether "the admirers of it will derive from this specimen additional pleasure." It is, however, sufficiently obvious that "the great tendency of this Philippick is to shock all Anti-Jacobins," and that "all who reason justly on the political disputes which now agitate mankind, will treat with deserved contempt these strange effusions of an over-heated imagination."

Your friend and constant reader,

A. A.

* Anti-Jacobin, for Feb. p. 174.

† Crit. Review, for March, p. 329.

MISCELLANIES.

TO THE EDITOR.

LONG the papers of a deceased friend, I lately found a MS. written evidently about the middle of the last Century, which never happened to meet with in print, though it has, probably been presented in some shape or other to the public eye. It is addressed to the address of "Philip, Earle of Pembroke and Montgomery" to Oliver Cromwell, whom he received at Rampton in the Summer of the year 1649, when Oliver was newly created Lord Deputy of Ireland, and was going to that kingdom to complete "the Lord's doing, which had been marvellous in the eyes" of the English nation. This expedition took place about a month after the regicidal 30th of January. I could wish, Sir, the contents of the Manuscript might be incorporated, *verbatim*, into your instructive miscellany. There are passages in it which are not only known, but offensive and revolting enough; but it will afford a useful and salutary lesson. I would recommend it to the earnest perusal of those of my countrymen who are still attached to the unopposed zeal and patriotism of those noble and illustrious persons who stand forward (few in number, thank heaven,) the avowed advocates of democratic principles, in a certain august assembly. Perhaps the distinguished personages alluded to, may be induced to cast their eye on this curious harangue. Had those events taken place which the Divine mercy has averted from our country, such an address might have been made to the successful demagogue of the day, from the mouth of a prostituted patrician. Let me see the fawning servility of republicanism. Let them console, Sir, the excellence of Round-head politics, Round-heads, Round-head honour, Round-head conscience, Round-head modesty, Round-head divinity, and Round-head tenderness of heart. In the atrocious *Fouche* told Robespierre that the simple way to provide for the pressing wants of France was to reduce the number of the people to one-half by the Guillotine, he, perhaps, thought of a new one, and the suggestion all his own. Could he have been informed that the "Earle of Pembroke and Montgomery" more than three half-centuries ago proposed the very same plan, in intelligible language, to Oliver Cromwell, he must, how constantly soever, have given up all pretensions to originality. I am sure, he would have said, if he understood Latin, *qui ante nosstra dixerint!*

It is not an unassuming exercise of the fancy, to consider with contempt the command of feature, and composed gravity, the Arch-hypocrite, in all probability, received this adulatory address—Can we imagine a more extraordinary scene, than that which presented itself, while Cromwell, the Republican, was thus boldly invited to sit on the Crown, and Cromwell, the puritan, was thus assailed in his face with oaths, ribaldry, and blasphemy?

It

It is scarcely necessary to remind your readers, that after the extinction of the House of Lords the apostate Speaker of this extraordinary oration represented the county of Berks in the medley Parliament.

One word more, Sir, and I have done. I have not been tempted to with-hold from the eye of my countrymen a document which struck me as interesting and important, from any considerations of false and scrupulous delicacy towards the truly excellent and noble personage, whose public and private virtues do honour, - at the present day, to a title, disgraced by the moral and political depravity of his ancestor. It is no disgrace to be the worthy descendant of an unworthy parent; nor, on the contrary, do the good qualities of the founder of an illustrious family obliterate the wickedness and folly of his successors, or exempt them from the reprobation which they deserve. I would wish this observation to be applied, in all its tenfold reference and meaning, to the Ruffells,* the Harleys, the Herberts, and the Howards, of ancient, and of modern times.

I am, Sir,

Your most obedient faithful Servant,

Feb. 28, 1800.

EMERITUS.

*The Earle of PEMBROOK'S SPEECH to NOL CROMWELL,
Lord Deputy of Ireland.*

MY LORD,

DAMME, I may say King well enough; for by G—d I know no man fitter to be King than your self: hath not your Hon. conquered all that ye Kings of England have conquered for many generacons? My Chaplin read me a chapter, and said, that all generations shoud call her blessed: but, sink me, I am sure all the generations in England are damn'd if they call y^r Hon.^r not blessed; and I am bound to bless you too for comeing hither; and you have done a blessed work too, in removeing that tyrant King, that man of sin; and you are going on with another blessed work, and that is, reduceing of Ireland; your Hon.^r hath happily subdued the levellers, strength'ned & enriched your freinds, and impoverish'd your enemies: you have taken away the House of Lords; damme; I never affected the Lords House nor Gods

* The following passage from one of the "Epistles Dedicatorie" in Fuller's Holy Land, (exactly contemporaneous with Lord Pembroke's harangue,) is recommended to the serious attention of those whom it may concern:

"And now, my Lord, may I request you, to take a serious survey of your own extraction, to be unto you a forcible motive unto virtue. Far be it from your Honour to be listed among those noblemen, of whom it may be said in a *sad sense*, that they are VERY GREATLY DESCENDED, as being *come down many degrees* from the worth and virtues of their noble progenitors."—Tho. Fuller to Francis Lord Russell, (afterwards Duke of Bedford,) July 16, 1650.

House

House neither; and for the Lords prayer I have done what I can to abolish it; because I would not have the people so much as put in mind of Lords: sink me, if I know any more Lords than my Lord Fairfax & your selfe, and if the people will say the Lords prayer, then lett them pray for your Lordships as becomes good Christians. The Land is yours, you have won it by the Sword, and then you are not only Lords, but Landlords, and all the people in England your Tenants, and ought to pray for you and pay you rent too; damme, I am your Tenant, and tho' I am old and can't fight for you, yett I am not so old but I can pay you rent. 'Tis true, I am a Member of Parliament, & so (as yett) free from taxes; yett I were an ill Member if I shou'd not force my Tenants to pay you rent; damme, I had forgott my selfe, for they be your Tenants, and pay you as much or more rent than they do me. 'Zbloud, would they had more heavier taxes on them for me, because they grumble. I am informed, by my man, Michael, that they curse the Parliament which I hold to be treason, if not high treason; for, if to say our Government is tyranical, be high treason; cursing must needs be high treason, nay blasphemy too: & if your Lordship shall give me power but to hang and draw, refuse me if a traytor shall live. Damme, the rogues won't stick to say wee are traytors our selves, altho' we are the keepers of their liberties. Wee ought to keep their mony too, their law & religion, nay, their very wives if it please us: & if we suffer some to be killed to preserve ye rest, by G—d, I think, 'tis State policy: if wee spend 3-parts of their means to preserve ye 4th, I see no reason but the 4th should be at our disposall, so long as wee are ye keepers.

MY LORD,

I Will speak unto you in a parable; I am, I thank your Honr. made cheif keeper of Clarendon Park, that was the late Kings; there have I herds of deer, my Lord; are not these herds of deer at my disposing? If I kill one herd that the rest may have the more pasture, who ought to contradict it? And if I, or my keeper, make their skinns pay for paleing or fenceing in my park; damme, 'tis the part of a good keeper; and such good keepers I hope, are the Parliam.t, and every Member thereof. And if they be good keepers, will they not keep their own? And if they can keep their own, nature teaches that they may as well keep others. I keep a pack of doggs, & damme, I think, they are as deep-mouthed as any; but imagin another has a dog, has a deeper mouth than my whole kennell, ought I not (if my neighbour or tenant deny me this dog,) to force him from him to make complete my cry?

MY LORD!

YOU have so much mony and men to go to Ireland, it may be a million, & about 10,000 men; if you want a million more, & 20,000 men mote, to make the Irish cry; damme, if I will not raise ye men and find the mony; they may be made cry them-
selve.

selves: you may & ought to take it where you can find it. Necessity must not observe a law in these dayes. My Lord, if you are necessitated, you may command me to fight, as old as I am. Damme, I were a rogue if I shou'd deny you; yet, I think, I hate fighting my selfe as much as any man in England, yet, though I hate in my selfe, my Lord, I wou'd not have you think I hate it in your Hon.^r. No, my Lord, I hope, I have more wit than so. I hon.^r valour in whomsoever I find it. Had not your Hon.^rs valour been try'd at Marston Moor, wee had been all mired and moored too before this time; or had you not routed the Scotts we had not scaped so Scott free as wee doe nor enjoyed the good things of the land. Damme, 'tis an unthankfull land, and a blind land, for they understand not, they see not the blessings that you have won them; but, I hope, there is no Member of Parliamt.^t but understand is sensible enough of them. Damme, I am sensible, & if your Hon.^r loves hunting, you shall be sensible that in my old dayes I deserve a park as well as the city of London. I love a cry of dogs better than a pair of organs. Mrs. May loves them too, & I love them as well, S.^r I am a Member for Barkshire, & then (if I shou'd not love barking & bawling too,) I shou'd not love my country. My Lord, when old dog-bark, they give councill; but if they bite they bite fore. Damme, wee must bark & bite too, and all little enough; for ought I can understand, wee must learn to hunt men as well as wee do hares or foxes either.

MY LORD,

You are now a going a hunting of Rebels into Ireland; & therefore, I have said the more concerning hunting. I wish you good sport, y.^e you may catch your game; I mean y^e Game Royal, a good hound upon the chace will not have the hott scent to follow a rascall deer. My Lord, you have been well flesh'd, pursue the Royal Game, y^e rest any curr will pull down.

MY LORD!

I am an old man & can ill ride a horse. Damme, I had rather ride an as; it will not throw me, than ride a horse to lay me in the dirt. If I were an horseman & as young as ever I was, it shou'd not be Ireland, nor Scotland neither, that shou'd keep me back. Refuse me, if I was ever backward for the good of the State. I was, I confess, Lord Chamberlain to the late King, I swore allegiance to him & his heirs. Sink me, I have been too much addicted to swearing; but what of that? If I forswear again what I have already sworn, I am the more excusable. An oath is binding but for the time, and you know there is a time for all things; a time to break oaths as well as keep them, if the State require it. Wee must be obedient, obedience is better than sacrifice; and if I be not as obedient as another, then I am a rebell and a traitor, and deserve as much to suffer as the late King, the Lord Pagett, or any else.

MY LORD,

You are welcome & all these Gentlemen as welcome as your self, you have honour'd me in giving me a visit, and I hope I shall be able to visit the House of Commons before Michaelmas, where I make no doubt, but I shall give consent to ye making such laws as shall make this nation glorious; for if wee do not afflict them then they cannot be glorious. 'Tis afflictions must wean them from the world; & if they be wean'd from the world, then they may the better seek after heaven, where is all real glory. Thus wee made the late King a glorious King, Damme, I think, he had the better of it, if he had a crown of glory for his earthly Crown; tho' wee have his lands and goods to boot, wee can't live allwayes to enjoy them. 'Tis true wee have the profit of them for a time, but what can we profit by them in the end, when wee come to render an account? Wee are but the peoples Stewards as well as he, and as wee are Stewards, wee are to be entrusted with their goods and lives, and if wee make not use of them as we shou'd, pray who can call us to an account here? I know there is no earthly power above us; but confound me, I am halfe of the judgem.^t that there is a heavenly power above us, & that is our King, our Prince, that ought to rule us; and his rule is in the world & in the air, mistake me not, my Lord! I do not mean ye Prince of the air that rules the children of disobedience, that the wicked cavaliers serve; I mean the spirit we are led by; we are led by the spirit, and have our rules from the spirit, (& not from the Scriptures, that is superstition,) and dare not but do what the spirit moves us to, and if wee do amiss it is the spirit that works it in us, & not wee; and if the spirit bid me kill my King, must I not do it? Damme, if it were my father, or my mother, or my dull wife either, I shou'd spare them no more, than the fire did my house when it burnt it to the ground.

MY LORD,

I perceive a spirit that now hath a working in nature, which spirit doth personate me, and hath made many speeches in my name, which I utterly renounce; nay, my Lord, your Hon.^{rs} are not free from this vile calumnious spirit, even under your very noses; my Lord, I have been jeared in to sickness, & had dyed if I had not been jeared out of it again. They brought me so near my grave that they made my will, & I think, I had dyed, but that I was loth the wicked should have their will of mee. Damme, I hope to live yett to make my will my selfe, & in it remember your Hon.^r, if yo.^r Hon.^r will doe me the favour, as to send to the Parliam.^t to tell them what they put forth in my name. 'Zbloud, I had better have no name than no fame; and, judge me, I have as little as can be among the common sort. My Lord, I beseech you, let this spirit be conjured down, or else wee must down our selves; and if any thing other than good should happen to us, by reason of the ungodly abroad, I fear a great many at home will take

take their parts. It is good to prevent in time; my Lord, to quench the flame before it gets too high, or else it may happen to burn our fingers. My Lord, I hear Ormond is 30,000 strong, besides what Inchiquin, Ards, and Monro is, besides your old enemies are come to assist them at Kildare, Byron, Dives, Langdale, Ashton, Lupton, and the devell & all, and if they gett Ireland, my Lord, wee may ere long hang upp our pipes and our selves too. My Lord, the way I wou'd wish you is to treat with the Earle of Darby, about the rendring the Isle of Man, you'll gett a Crown to boot; if wee must have a King, (as the people will never be at quiett else,) as good you as another. Damme, wee must have a King, for so many men so many minds: Lilbourn will have one thing, another party another, a 3d another, & then wee fall together by the ears; then comes the Prince and parts us; what will become of us then? Noe, my Lord, winn a Crown and wear it, 'tis but takeing down the Excise, or makeing at the beginning of your reign some seeming good law, as Richard the third did, & that will winn the peoples affections to you.

My Lord! I am an old orator, & some thing given to swearing, which, I hope, will not be much distastefull unto you, considering I am an old man, and, Damme, old men are subject to old infirmities. If your Hon.^r lives you will be old your selfe as I am.

Zounds, I wish you long life, and could, with a good conscience, say, *Vive le Roy*: A pox confound me if I cou'd not; 'Zbloud, I am some thing short-winded since my sickness; but, damme, ramme, sink me, if I mean not what I say, & so for this time I make an end, desiring your honour to sitt, and tast of that well-come your humble subject and servant can make you.

Y^r Hon.^rs humble serv.^t,

PHILIP EARLE OF PEMBROOK & MONTGOMERY.

Ramshury, July ye 12th, 1649.

TO THE EDITOR.

SIR,

SOME years ago, a sermon fell into my hands written by the late venerable Mr. Jones of Nayland, and intitled, "The Man of Sin." In this discourse, he attempts to shew that the apostacy, mentioned by St. Paul, (2 Thessal. ii.) does not relate to the usurpations and abuses of popery, but to the baneful principles of a false philosophy, which has overturned the monarchy of France, and deluged Europe with blood. At the time of reading the sermon, it struck me that the principal objection to this interpretation was that part of the description of Anti-christ contained in the 9th verse, "Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders." Impiety, anarchy, and atheism, rather than a claim to miraculous powers appeared to be the most striking features of modern philosophy. I have since been induced, in some measure, to alter my opinion, and for the following reasons:—1. The title bestowed by St. Paul upon that

that dreadful wickedness of which the man of sin was to be the leader, is a *falling away*, or more properly, an *apostasy*. (Gr. *αποστασία*.) The idea usually conveyed to the mind by this term, is an utter renunciation of Christianity, by a person who had once possessed it. On the other hand, a heresy is the perversion of one or more of the leading doctrines of Christianity by a man who still avows himself a disciple of Christ. Thus, though we style Julian an apostate, it is not quite clear, whether we could justly apply that name to an advocate for the heresies, of Arius or Socinus. By a purity of reasoning, the corruptions of the church of Rome may be styled heretics, but certainly do not bear any resemblance to the sin of apostasy.—2. St. Paul asserts, that the Anti-christian power, in question, will only be destroyed by the brightness of the coming of the Lord; (v. 8.) but, in the Revelations, the power of the Papacy is evidently described as terminating before the second advent. (Rev. xvii. 16; and xviii. 2.) If it should be said, that the coming of the Lord, in this passage, is only to be taken in the same sense, as the expression which is used by our Saviour respecting the destruction of Jerusalem, it may be answered, that the context does not allow such to be the signification here. The Thessalonians apprehended, that the day of judgement was at hand; St. Paul corrects their error by acquainting them, that, previous to the second manifestation of Christ, an apostasy must take place, an apostasy which should only be destroyed by the brightness of his coming. From which it appears that such destruction was to be coincident with, and effected by, the terrors of the day of judgement.—3. It shall now be considered, how far the character of working *lying* wonders, is applicable to that diabolical sect, whose machinations ultimately brought about the French revolution. The Abbé Barruel, speaking of the degree of Kadosch among the illuminized Freemasons, informs us, that no physical art is spared; that there is no machinery, *spectres*, *terrors*, &c. &c. which are not employed to try the constancy of the candidate—a deep cave, or rather a precipice, whence a narrow tower rises to the summit of the lodge, having no avenue to it but by subterraneous passages replete with horror, is the place where the candidate is abandoned to himself, tied hand and foot. In this situation he finds himself raised from the ground by machines making the most frightful noise. He slowly ascends this dark vault, sometimes for hours together, and then suddenly falls, as if he were not supported by any thing—All this, however, is a very imperfect account of the terrors of which men, who had undergone these trials, speak. They declared that it was impossible for them to give an exact description of them; they lost their senses; they did not know where they were.” Memoirs of Jaco. v. ii. p. 321.—“It might be only humiliating to nature did not the adept carry his impiety to such an extent, that he looks upon the communication with, and apparitions of, the devils, whom he invokes under the appellation of Genii, as a special favour, and on them he relies for the whole success of his enchantments. If we are to credit the masters of the

art, the Cabalistic Mason will be favoured by these good and evil Genii, in proportion to the confidence he has in their power; they will appear to him, and they will explain more to him in the magic table, than the human understanding can conceive." Ibid. p. 336 — "They learned the art of imposing on the simple by *fictitious apparitions*, which ended by casting ridicule on the sect; *the art of conjuring up the dead; the art of making absent persons speak, or of seeing them at a thousand miles distance,*" &c. Ibid. p. 355—He cites, likewise, a manuscript in the Bodleian library, respecting the origin of masonry, in which it is mentioned that the Masons pretended to possess "*the art of wonder werckynge, and of foresayinge thynges to come.*" Ibid. p. 426—From these extracts, if the authority of the Abbé is to be depended upon, it will appear, that the coming of the modern illuminées has actually been "after the working of Satan, with all power, and signs, and lying wonders." A hearty desire to contribute my mite towards opposing the detestable principles of modern anarchs and infidels has produced these lines; and if you think it worth while to insert them in your Review, they are much at your service.

I remain

Your obedient humble servant,

Oxford, March 12th.

G. S. F.

TO THE EDITOR.

SIR,

Teston, March 13, 1800.

IN one of your Numbers you indulged me by printing some Remarks, &c. addressed to the Titheholders in my own parish, and which produced a very happy effect.

Writers of Mr. Middleton's turn are alarmed if there appears a possibility that the cultivators of the land should find these prejudices against the payment of tithes to the clergy in any degree weakened; and immediately exert themselves with all possible zeal, to fan the flame of discontent, paying but little regard to truth, or justice.

The observations of Academicus on Mr. M's Reviewer, inserted in your last Number, cannot be refuted, and I much wish his letter could be printed, with some few *alterations*, or *omissions*, for universal circulation. There does want a zeal in the friends of religion, order, and law, to counteract the designs and endeavours of Infidels and Jacobins.

The *abuse* of Tythe owners, and *rank jacobinism*, are more nearly and inseparably connected, than is in general considered; and that very earnest desire, expressed by many who call themselves the advocates for religion, and the friends of the established church and her clergy, that some commutation of tithe might be effected, has its origin in ignorance, and has a tendency to do great mischief: upon the subject of Tithes there appears to me a mistake, and that of no small importance, and which I do not recollect seeing noticed by any writer upon the subject.

I

Mr.

Mr. Middleton ascribes to the ignorance and superstition of the times the appropriation of the tenth of the produce of land for the support of the Christian priesthood, and which he allows they have enjoyed nearly a thousand years; but they who can trace the right of the priesthood to that claim no farther back than a thousand years, have not fully examined the matter.

Many there are who consider it as a remains, and a very censurable remains of the Jewish dispensation, whereas, on the contrary, the payment of Tithes under the law of "*Carnal Ordinances*," was borrowed from the dispensation of grace, in which salvation was by promise through faith in the seed of the woman; and the descendants of Abraham knew that this root and head, had himself, as "the less to the better," paid Tithes to Melchizedek; and we have an indisputable authority as Christians, for acknowledging that Levi himself paid Tithes in Abraham.

The Jews knew that this Messiah was to be a priest for ever after the order of Melchizedek—that is, as we know according to the dispensation of grace, a priesthood without restriction or limitation, and after the power of an endless life, re-uniting the two dispensations of the Gospel, the Patriarchal, expecting a deliverer, and living by faith upon the promise, and that of the Christian æra, believing in the Redeemer revealed, the temporary dispensation of the law being for ever annulled.

The Sacred History is brief, containing no particulars to gratify *curiosity*, but quite sufficient to satisfy the judgement; and it appears to me, that we may learn from what is ever so briefly said, what was the church of the Patriarchal times? that there were *establishments, ordinances*, and a *priesthood*, a priesthood intirely Christian, founded on the promises of salvation made to Adam, and to whom Tithes were paid even by Abraham and Levi. It is, then, *upon record*, that so far from the origin of Tithes to a Christian priesthood being founded on Monkish ignorance and superstition, they were actually paid *upon the principles of the Gospel*, near two thousand years before Christ was born, and above four hundred years before the promulgation of the law; and few, I suppose, will venture to assert, that, although this is the *first* instance upon *record*, it is not the *first* instance of Tithes being paid; they were then paid to a *priest* of the most high God, to the King of Righteousness and Peace, being by name and abode a figure of him, who after the same order, was made an high priest over the house of God for ever.

Under the Law of Moses, the priesthood was *changed*, not *first established*: it was then confined to a tribe and family: pedigree was essential to the office: it was a priesthood after the law of Carnal Ordinances, and not after the power of an endless life, like the priesthood of Melchizedek, and the high priest of our profession.

God will take care of his own church, and whenever, in his providence and his judgements, he permits, in particular places, inroads to be made on his own establishments, confusion and desolation soon fol-

low. I wish, the intirely mistaken men well to consider this; against the subtle and designing Infidel and Jacobin, may our rulers and lawgivers be upon their guard.

Submitting these few hints, hastily committed to paper, to any alteration or correction;

I remain, with great respect, your's, &c.

I. KENNEDY.

Though enough has certainly been said, by our able correspondent, to confute the untenable positions of Mr. Middleton; the gross ignorance and profligate misrepresentations of him and his Reviewers are carried to such an extreme, and the subject itself is of so much importance, at the present time, that we have determined, in our next Number, to expose them more fully, and hope that the castigation which they have already received, added to that which we have yet in store for them, will operate as a caution to the author not to venture "out of his depth" in future, and to his critic, to adopt some more specious means, than the vulgar outcry against Tithes, for aiming a blow at the established church.

TO THE EDITOR.

SIR,

WHILE the account with which you favoured us in the preface to your last Volume of the fearful progress of the ministers of Satan in Germany shocked me, I must own, that I was quite at a loss to discover what the Atheistical professor could mean by "the Relations of Nature." Nor can I raise in my mind any idea to correspond with these words. When I am told, that there is an Almighty and perfect spirit, which created, upholds, and governs all things, I feel a consciousness of the reality of such a being, and experience assurance in his power and his goodness: if I look around me, I see proofs of his existence in the heavens and in the earth; my own faculties assure me of it; and I enjoy it in my prospects. But the jargon of the "Relations of Nature" only serves to bring to my recollection an observation of the (I think I may venture to say) much more learned and able Dr. South, with which, for the sake of any of your readers who may be inclined to listen to the preachers of "the Relations of Nature," I will close this note—"If it is imaginable, that there can be any misery greater than damnation, it is this, to be damned for being a fool."

I am, Sir,

Your constant Reader,

And humble Servant,

March 1, 1800.

MISO-SATANAS.

HISTORY.

HISTORY.

SUMMARY OF POLITICS.

THE renewal of hostilities between the Belligerent Powers not having yet taken place, and the respective combatants being solely occupied with the business of preparation, of a nature so formidable and extensive, as seems to announce a determined resolution to render the ensuing campaign decisive of the contest, no new event has occurred, since our last, to effect any change in the political state of Europe, or to call for any particular notice. The accounts from France, respecting the internal state of that country, are so different, and even so contradictory, that they afford but little information that can aid the formation of a just and accurate opinion on the subject. The emigrants, however, return from all quarters to their native country; some, under the express authority of the Consular government, others by means of a *purchased* passport, describing them by a feigned name, and a false designation. We have seen some of these passports (lately granted by the Provincial departments) which were printed in the time of Robespierre, and, in filling them up, the pen was drawn across the *Executive Council*, and the *Consuls* written over the place. The officers, by whom they were signed, understood as little of grammar as of orthography, and, in some of them the invitation to respect the bearers began thus "*J'invite!*" It is a fact, not less strange than true, that the return of the emigrants is not only encouraged by the First Consul, but the means of recovering their property facilitated! What is the object of this policy? Does Bonaparte really mean to strengthen his government by the adoption of an honest and upright system? Or does he only wish to induce the emigrants to return, that he may have them under his immediate inspection and controul, and, whenever his interest or caprice may stimulate him to an exertion of his absolute power, be enabled to crush them at a stroke, by subjecting them to the execution of those tyrannical laws, which, being unrepealed, are still in force against them, and so seize upon their newly recovered property, which will then have been collected into a comparatively small compass, and more easily attainable than it is at present? These are questions which we have not the presumption to answer, but which all emigrants, who have it in contemplation to return to France, ought attentively to consider. As to the real sentiments of the Consul, with respect to Great Britain, he has so often delivered them, without disguise, in the sincerity of his heart, that no one can be at a loss to appreciate them. But lest any persons, misled by the hypocritical professions in his late presumptuous note to our Sovereign, should be induced to doubt his hostility, we transcribe the following passage, from an *official* journal, published by the authority of Bonaparte: after representing this country as in a state of famine, the writer says, "*Let the people of England rise against their tyrannical government, and they will find in*

1

Frenchmen

Frenchmen deliverers and friends!"—Such is the *Anti-jacobinical* language of that *staunch royalist* and *Anti-jacobin*, Bonaparte!

The French government has, at length, published the Convention concluded between the Grand Vizier and general Kleber, by which it appears, that the French army is to be permitted to return safe to France, under a Turkish escort, with arms, ammunition, and baggage. Such a termination of this expedition is, indeed, sufficiently disgraceful to the Republican philosophers and heroes who planned and attempted to execute it; but it is fraught with tenfold disgrace to the Ottoman government, a government which, from the first landing of the Gallic marauders on the shores of Egypt to their final departure, has betrayed such a total want of energy, and vigour in action, and of all those means and resources, political and military, which are essential, not merely to the well-being, but, to the very existence of a state, that, it is easy to perceive, the speedy dissolution of the tottering fabric can only be prevented by the various interests of the different powers of Europe. Indeed, to accident alone, is the government of Turkey indebted for its *present* existence; had Sir Sidney Smith arrived ten days later at Acra, (and had he listened to the Turkish ministry, his departure from Constantinople would have been delayed to a much later period) that City would have been taken by the French, the crowds of inhabitants of the neighbouring countries only waited for its reduction to flock to their standard; and no impediment would have remained to prevent their march to the metropolis of Turkey, and to avert the consequent subversion of the empire! Amidst the serious reflections which these events so naturally engender in the mind, one obvious inference most forcibly obtrudes itself upon the attention, viz. the extreme importance of securing for Great Britain, by an amicable arrangement with the Porte, which, during the existence of the present treaty, and before the restoration of French influence over the Councils of the Divan, might, it is conceived, be easily concluded, such an establishment in Egypt as will be sufficient to maintain a direct communication with our possessions in India, and to prevent any future invasion of that country by a foreign enemy.

But notwithstanding the importance of expelling the French from Egypt, we shall regard the evacuation of that country, at the present moment, as a misfortune, if Kleber and his troops are allowed to return to France. In that case, at a period when the necessity of strengthening his armies by every possible means has induced the French Consul to delay the renewal of hostilities, the Allies will, by the capitulation, in Holland and in Egypt, have supplied him with a body of veteran troops, amounting, at least, to 23,000 men;—and when to these are added the troops which have been allowed to return to France from the different fortresses of Italy, we shall find that he will have been indebted to his enemies for a complete army, composed, too, of his best soldiers! The necessity of such concessions, if, indeed, they were necessary, must surely be lamented as a serious calamity. Some persons, however, are disposed to consider the return of Kleber and his

his followers as a happy circumstance for the Allies; and a correspondent, who reproves us for entertaining a different opinion, expresses his fervent hope, that they may reach France in safety, in the full confidence, that they "will, upon their arrival, go to loggerheads with Mr. Bonaparte for deserting them so infamously." But this confidence is founded in a total ignorance of the French Republican character, a very close attention to which impels us to hazard a prediction, that Kleber will accept the first employment that shall be offered him by the Consul, and that his soldiers will, without a murmur, join either of the armies which they shall be ordered to reinforce. We shall be less forward in risking a conjecture as to the ultimate views of Bonaparte. Those will be decided by the events of the ensuing campaign;—should his arms prove successful, he will have recourse to every practicable means for the perpetuation of his power;—but should he experience defeat, fear and interest may, possibly, combine to inspire him with a sense of duty, and lead him to avert destruction by a timely submission to his lawful Sovereign.

We are reluctantly compelled to postpone the continuation of our statement respecting the conduct of the American Commissioners and Government relative to British debts, to our next Number. We are happy, meanwhile, to have it in our power to announce that our observations on this important topic have already had the effect of inducing some British holders of American stock to bring it to market, and the information which, since our last, we have received from America, through a most respectable channel, urges us to press upon our countrymen the expediency of imitating this example. At Philadelphia, the spirit of Jacobinism, under the fostering care of his Excellency Governor M'Kean, thrives with wonderful rapidity. A regular sacrifice has been made, more antique, to the *Goddess of Liberty*. Thirteen Priests, (all burchers of Philadelphia,) clothed in white, and wearing the Red Cap, ornamented with garlands and fillets; brought the victim, a white ox, also crowned with garlands, to an altar, on which were poured solemn libations of red and white wine; and after this ceremony, the victim was slain, the entrails were inspected, and the carcass was divided into 1,024 pieces and distributed to the spectators who had previously been instructed and satisfied. Amidst these appropriate offerings of Jacobinism, the sect already exult by anticipation, in the election of Jefferson to the office of President of the Congress; and they still continue to exert every effort to procure the disbanding of the troops and the reduction of their fleet to a state of inactivity. Meanwhile, it is openly affirmed, that the British fleet is destined for America, where the French will be received with open arms! Whether they who make this affirmation seek to deceive others or are deceived themselves we shall not pretend to decide; but we think it scarcely possible that Bonaparte will be induced to risk the small remnant of the Gallic navy in such an expedition.

An interesting work will speedily appear, by Mr. W. HAMILTON REID, containing some Account of the Rise and Dissolution of the Infidel Clubs, alluded to in the late excellent Charge of the BISHOP of LONDON, followed by Considerations on the Influence which the Opinions of Infidels have had on Society; with Reflections on the present declining State of Democratic Principles.

Mr. Pratt has a second volume of his "*Gleanings in England*" in the press; besides a New Edition of the first; and of his three volumes of *foreign Gleanings*.

CORRESPONDENCE.

The communication of "*Miso-Jacobin*" was duly received and will meet with proper attention.

Concurring most heartily in the opinion entertained by S. W. P. of the late excellent Mr. JONES of Nayland, we will, for once, depart from an established rule, and insert the Letter which ~~has~~ transmitted to us.

The *Abbé Barruel's* Letter to Dr. Willich is intended for insertion in our next, together with the Doctor's promised reply.

"*Africanor Vindex*" would fain persuade us that the dedication of the translation of *Zimao* which a sense of duty led us strongly to reprobate in our last Number, was "an ironical *Jeu D'Esprit*." If any man of common sense can, on perusing it, be led to consider it in this light, we shall willingly submit to censure for incorrigible stupidity. The example of Shakespeare is quoted to justify the sagacious observation, that "Retribution will come when it will come." We should conceive the genius of the Bard to be a more laudable object of imitation than his *nonsense*. With "Mr. Butler's good name" we have nothing to do; and, as to "the indelicate aspersions of unprovoked hostility" which we are said to have cast upon it, we humbly take leave to deny the fact. Such DEDICATIONS as that which we censured we shall ever continue to censure; the writer's intentions might be good, but we must still contend, that he who seeks to serve humanity at the expence of morality performs but an ill office to society.

The two Sermons by Dr. Gardiner of Bath, mentioned by a correspondent who signs himself "*A Constant Reader*" we have never received.

ERRATA—In the last Number.

- Page 298. l. 30, for "*Jews*" read *Laws*.
 . . . 340. l. 25, insert *are* before "*produced*."
 . . . 347. l. 4 from the bottom, for "*Man*" read *Star*.
 . . . 348. l. 30, for "*on*" read *in*.

APPENDIX

TO VOLUME V.

ART. I. *Des anciens Gouvernemens Fédératifs, &c. i. e. On the Federative Governments of Antiquity, and the Legislation of Crete.* 8vo. Pp. 503. Jansen. Paris. 1799. Imported by De Boffe.

THIS is an elaborate work by M. St. Croix, who is well known, by several publications, as a distinguished member of the Academy of Belles Lettres at Paris. He traces the origin, explains the nature and objects, and the successive changes which took place in the constitution, of the Councils, or Assemblies, in the different states of ancient Greece.—These Assemblies, styled *Amphictyonic*, were, it would seem, of a mixed complexion, having, for the objects of their institution and regulation, matters, partly of a religious, and partly of a political, nature, but principally, the former.—Upon this subject, which still remains enveloped in some of that obscurity and uncertainty, which, more, or less, attach on the origin of similar institutions in more modern times, M. St. Croix discovers deep research and extensive reading. He brings forward whatever proofs or illustrations appeared to him necessary from the ancient poets, orators, or historians of Greece; and ascertains the cities and districts which sent Deputies to these general Councils, with the privileges and number of votes to which they were respectively entitled. He sees nothing in the first formation of these Assemblies, which could entitle them to the appellation of *Federative Governments*; and he disclaims any of that sort of resemblance, which some authors, whom he notices, pretend to have found out between them and the confederation of the states of Germany, Switzerland, Holland, or America.

In the examination of this subject, our author has occasion to animadvert on the sentiments advanced by some English, as well as French, historians, philosophers, and chronologists. Whilst he approves of the opinions of Marshall and Dodwell; he fairly states his reasons for objecting to those of Prideaux, Stanyan, Gillies, and Mitford, as well as of Freret, the Abbé Mably, Montesquieu, Goguet, De Pauw, &c.—Our author's remarks well deserve the attention of those who wish to enter critically and minutely into the subject.

From the whole, we think, he makes it appear with considerable force of evidence, that these primitive associations originated from a two-fold source; from a religious sentiment, and from a common sense of danger. To the former principle is to be ascribed the erection of temples, and the worship of their deities; the offering of sacrifices, and the celebration of feasts; and, when circumstances called for it, the composing of differences. From the latter proceeded their various alliances.

M. St. Croix goes on to unfold the obstacles, which continued for a considerable length of time, to impede the formation of these federative associations amongst the independent Grecian states: obstacles arising from their very principle of independency on each other; from their various feuds; and from those mutual jealousies, which were artfully encouraged by foreign enemies. According to our author, it was not till a time of pressing necessity that the first federative league and form of government were adopted in any of the Grecian states. He dates the formation of a federative republic by the Arcadians, at a period, posterior to the battle of Leuctra, and the founding of the city of Megalopolis.

“ Lycomede of Mantinea engaged to carry this salutary project into execution in the third year of the 111th Olympiad, 370 years before the birth of Christ. Ten thousand *prostates*, or principal citizens of different cities, assembled at Megalopolis, in a vast edifice called *Terfition*: there they decided upon all public affairs, and had the right to declare war and to make peace. This establishment was, however, productive of many disorders which proceeded from the want of a proper legislature. In order to procure a system of legislation, they had recourse to Plato, who sent to them his disciple Aristonymus, with a view of effecting a reformation in their laws and government. We are ignorant, says our author, of the alteration which this legislator produced in the constitution of the Arcadians, who do not appear to have retained their assembly of the ten thousand at the time when they entered into a league with the Achæans.” P. 165.

Just, however, as the outlines of this statement may be, we cannot help discerning in our author, the want of that impartiality, which we apprehend, ought to have led him to take some notice, at least, of a fact well recorded, concerning which he is totally silent, and which can only be ascribed to the influence of republican prejudices, and of that new-fangled government, under which he is doomed to live. Upon the testimony of various ancient writers, (see *Universal History*, Vol. VI. Pp. 142, 204.) it appears, that in the most primitive times of Greece, almost every city and town was governed

governed by a head, to whom they gave the name of King. Hence that vast number of small inconsiderable kingdoms with which this country abounded, and which were afterwards blended with others, by means of alliances or conquest. Before the time when they had written laws, all depended on the will and definitive sentence of their kings; only in dubious and important cases, it was usual for them to consult some Oracle. The government of the Arcadians, like those of all their neighbours, was, at first, altogether monarchical and arbitrary, till, by degrees, the subjects began to claim something like a negative power, especially in matters of great moment, so that their kings could not well undertake any great affairs, such as a war, alliances, or foreign expeditions, without their consent. This may, perhaps, be one reason why they continued longer under a monarchy than any other estate of Greece. History even hands down to us the names, and some of the transactions, of no fewer than twenty-five of the kings, of Arcadia, who reigned in Succession, from the time of their first founder Pelasgus, to that of Aristocrates II.---In process of time, however, alterations undoubtedly took place. The league that was formed by several cities of Achæa, and which the Arcadians afterwards joined, was of a federative nature; and this form of government was afterwards strengthened and enlarged under the wise discipline and the valour of Aratus.

We cannot but remark, also, the observations which seem involuntarily to have escaped our author, in his cursory reflections upon this form of government. He observes (P. 161) that, whilst it is more adapted than other forms to maintain peace, this is chiefly owing to a want of energy, which, by enfeebling all the resources of these confederated states, thereby abridges their duration. Their existence, he allows, never was long; that of the Achæans, in particular, was short. The seeds of dissention were sown in the very constitution, which were artfully encouraged by the Roman republicans, in proportion as their power and ambitious projects extended themselves. Ancient Rome was, in various respects, the prototype of Republican France: we well know that the latter hath gloried in being the imitators of the former power. And in nothing did the republic of Rome more discover its ambition, injustice, and tyranny, and finally promote its own destruction, than in the artifice and cruelty united, with which it treated other states. When Sparta, and others of the states of Greece, owing either to their internal dissentions, or quarrels with their neighbours, adopted the fatal resolution of calling in the assistance of the Romans; what was the conse-

quence? Did the Republicans generously lend their friendly aid to restore these distressed states to their independence? Quite the reverse. They turned the mutual dissensions of these smaller powers to their own advantage; the better to enslave them. They destroyed these links of confederated alliance with which the Grecian states had been united to each other, at the very time when the Romans professed to be in alliance with them; and eventually compelled them to submit to the law of the conqueror, and to lose their own sovereignty and independency; who does not perceive in this base conduct of republican Rome, that which has been pursued by republican France towards the states of Helvetia, Italy, and Holland?

M. St. Croix, also, proceeds, in several articles, to state his ideas respecting the origin of the Cretans; their successive laws, customs, and forms of government; and to trace the source of that relation which is discoverable between the institutions of Sparta and Crete.---To which are subjoined some judicious observations as to the nature of that slavery which was practised by the Grecian Republics.

Throughout the whole of this work, we perceive evident signs of deep research, and of an intimate acquaintance with ancient authors and institutions. Impartiality, on the subject of different forms of government, and the confederations in Greece, can hardly be expected, from a work so lately published at Paris, under the controul of republican censors. Making every allowance, however, for the influence which this restraint and bias must have produced upon our author, we must do him the justice to add, that he is more moderate and candid and less illiberal in his reflections on monarchical and aristocratical institutions, than could well have been expected.

ART. II. *Précis des Operations de L'Armée du Danube. i. e. Memoir of the Operations of the Army of the Danube, under the Command of General Jourdan, 1799. Taken from the Manuscripts of that Author.* Paris, Printed; London, Re-printed for Debrett. The French, 204. Pp. 8vo. The Translation, Pp. 231. Price 4s. 1799.

THE object of General Jourdan, in the publication of this Memoir, is to justify his own conduct, at the opening of the last campaign, and to censure the Directory for not supplying him with the means of ensuring success to the arms of the Republic. His justification is certainly complete and

and satisfactory, and even his enemies must confess, that he has proved, to demonstration, that his attachment to the principles of the regicide government of France is inviolate, and that he is ready to carry into execution any scheme that may be proposed for giving them effect.---Long before the commencement of hostilities, it appears, Jourdan strenuously recommended the renewal of the war, and, in a plan of operations which he presented to the Directory, he indicated the necessity of providing six armies.---“ One of sixty thousand men will be employed to conquer the kingdom of Naples, Tuscany, and Piedmont, and to convert their governments into republics.” Be it observed that at the time when he proposed this notable plan, the French republic was at peace with these governments, and bound to protect them by solemn treaties!---And yet this man, who thus coolly advises the violation of treaties, and the subjugation of independent states, has the effrontery to boast of his *virtue*, and to brand his enemies, with a want of good faith, and a departure from all upright principles! Nothing, however, can more clearly demonstrate the consistency of the views and object of all the traitors who have successively usurped the reins of government in France, than this Memoir of Jourdan, in which he constantly considers the subversion of thrones and the establishment of republics in their stead, in other words, the revolution of Europe, as the peculiar duty of the French republic. Thus he vents his indignation against the Directory for having punished Championnet, for some misconduct, in the kingdom of Naples, after the French army had entered that territory, and exclaims, most bitterly, against “ such an extraordinary spectacle, as that of a conquering General, punished by a republican government for having overturned a throne.”---We admit the *justice* of his indignation, for this man was certainly labouring in his vocation, and fulfilling the views and instructions of his employers.

Jourdan dwells, with energy, on the only mode of subsisting the republican armies, “ by enabling the generals to make the enemy's country the theatre of hostilities, and to derive from it the maintenance of the troops.”---In another place he recommends the same measure as a plan of finance, to fill the French treasury by contributions levied on foreign states.---The importance of the fortress of Ehrenbreitstein, and the inconceivable folly of the Emperor and the Empire, in tamely suffering it to be taken, in violation of a solemn agreement, will appear evident from the following just observation of Jourdan :

"It secures a place of retreat to the forces who are in (on) service on the Maine, by its strong *tete-de-pont*, on the right bank of the Rhine. It also offers an opening, by which the armies of the republic may, with great ease, penetrate into Germany, a country, which, if we may be allowed to form conjectures from political probability, will long continue to be the theatre of war!"

When he was pressing the Directory for reinforcements, to enable him to open the campaign with eclat, and to march to the gates of Vienna, which seems to have been a favourite project with him, he received an answer to one of his applications, at the beginning of February, which concludes with the following remarkable sentence:

"In short, as soon as *the crisis of the Elections* is passed, and we shall be free from alarms on our coasts, I will endeavour to draw some troops from the interior, in order, if it be possible, to furnish the six battalions that you demand."

Here, alas! an involuntary blush rose on our cheeks, at the strange weakness of our fathers, who deemed it necessary, simple men! during the *crisis of the elections*, to send the troops to a distance from the different towns at which the elections took place; a necessity, in which their posterity, simple as themselves, as weakly acquiesce! Whereas, it appears, that your true professors of liberty, your adepts in the science of government, your regenerators of the human race, have clearly proved that the presence of a military force is indisputably necessary to secure the freedom of election!—With this salutary impression on our minds, we could not but feel both surprize and disgust at the unreasonable censures pronounced by our author on this laudable practice, and on his illiberal imputation of motives to the sages of the Directory. We shall quote the passage, not doubting, but that our readers will concur in the propriety of our observation.

"The reading of this letter will leave, without doubt, a very painful impression in the mind of every true citizen. Tyranny appears, in every part, to betray itself, by a most inconsiderate discovery of its hidden secrets.

"Wherefore, let me ask, did the Directory think itself obliged to retain so many troops in the interior of the republic? Was it, in reality, as he says, to maintain the public tranquillity during the crisis of the elections? Was it not rather to domineer over the will of the people by the terror of the bayonet; to keep at a distance from the Legislative Body the true friends of liberty; and to introduce into it the vilest slaves of power? Artful speeches, and imperious proclamations dispersed every where, furnish somewhat more than a mere presumption respecting its views of despotism

tism and usurpation. The union of the people in its public assemblies, is an act of sovereignty which ought to be secure from all influence; for whose result the supreme magistracy should wait with respect, and which they would have no reason to fear, if their own consciences were free from reproach. Here is a notorious crime heightened by a two-fold enormity: that of having endeavoured, in contempt of the constitution, to command the votes of the citizens, by a display of military force; and by thus keeping it back from the army for such a purpose, to have caused the death of thousands of brave men, by forcing them to contend with the far superior numbers of the enemy."

Again, this republican general dares to reproach his superiors.

"To make the nation triumph was a far less important care, than to oppress the republicans, to maintain an army of spies, to countenance every species of iniquity, to despoil the people of all their rights, and to reduce them, in the bosom of a republic, to the slavery of Morocco and Constantinople."

A pretty picture, truly, he here draws of the *Great Nation*, founded on the immutable principles of *Liberty, Equality*, and the *Sovereignty of the People!*

Jourdan's address on passing the Rhine, is a master-piece of Republican impudence. He falsely brands the Emperor with an "outrage of the public faith, respected by all civilized nations;" boasts of "the system of moderation, which, to the present moment, has characterized the French nation;" and, best of all, proclaims that the Executive Directory are "animated by the principles of justice and of equity!!!" He calls on the inhabitants of Germany to give no credit "to those reports which have been propagated by the malevolence of our enemies," but to remain quietly in their houses, and to repose implicit faith on "the principles of justice and fidelity which he and his army profess." He must suppose that these people possessed most treacherous memories so soon to have forgotten the indescribable horrors and enormities of every kind committed by these same armies on their former irruption into the same country. He did not know, perhaps, that these atrocious acts had been carefully collected, and that the account of them filled a quarto volume, which had been published in the German language. They were very likely, therefore, to attend to his curious invitation, to "remain calm in the midst of the storm." Yet, if they should have the presumption to provide for their own safety, by flight, he threatens them with the most exemplary vengeance.

His account of the military transactions which ensued is such as might be expected from such a man. The republican troops, are, of course, all heroes, incessantly performing "prodigies of valour," and all the boasted victories of the Austrians are nothing more than signal defeats. French heroes, too, it seems, are, most of them, invulnerable, for we find them maintaining an "obstinate combat during the whole day" against an army of Austrians well supported with artillery, and only sustaining a loss of "twenty men wounded, and eight killed!" In the different actions, in which all Europe was so stupid as to suppose that the French had been defeated, their loss, we are told, did not exceed 5,000 men, killed, wounded, and taken, and of these 1,500 alone remained in the power of the enemy; while the loss of the Austrians amounted to 15,000 men, of which number 7,000 were prisoners. If some ill-natured caviller should take it in his head to ask, how the victors came to give up the object of their pursuit, to leave the field of battle to the vanquished, and evacuating the whole country on the German side of the Rhine, repass that river, instead of continuing their march to Vienna, General Jourdan will tell them, first, that whoever dares to intimate that "the army of the Danube was beaten and routed," are "vile calumniators, and implacable enemies to the glory of the republican arms;" and, secondly, that, though he had *once* beaten *eighty-seven thousand* Austrians, with *thirty-six thousand* French, it did not follow that he should be able to beat them again, (though, according to his own account of their respective losses, the *imputed* disproportion must have been considerably decreased) and therefore it was more prudent to change their position, and wait for reinforcements. And if such reasons do not satisfy such caviller, we must say, that he is very unreasonable indeed.

The Russians are treated, by this self-sufficient republican, with pointed insult, and sovereign contempt; he calls them "the slavish hordes of the North," and says, that they are more skilled in *robbery*, than in the art of war. We apprehend that his republican brethren of the army of Italy are enabled, by this time, to impress him with a different idea of them; and, we trust, the day *will* soon come, when he may have an opportunity of witnessing a display of their talents, and their prowess, on *French* ground.

The translation is generally correct and spirited, though gallicisms occasionally occur; of which the substitution of "has been" for "was" is the most frequent.

ART. III. *Anecdotes Secretes de la Revolution, &c. i. e. Secret Anecdotes of the Revolution of the 18th Fructidor, (September 4; 1797,) and new Memoirs of the Persons deported to Guiana, written by themselves; containing Letters from General Murinais, Messrs. Barthelemy, Troncon du-Coudray, Laffond Ladébat, De la Rue, &c. &c.—A Picture of the Prisons of Rochfort, by Riher Serisy.—An Authentic Account of the Captivity and Escape of Sir Sidney Smith.—A Memoire of Barbé Marbois, &c. &c. Forming a Sequel to the "Narrative of General Ramel."* 8vo. Pp. 215. Price 4s. Wright. London. 1799.

THE reflections which suggested themselves to our mind, on perusing the narrative of Ramel (reviewed in the Appendix to our third Volume) recurred with additional force, as we turned over the pages before us. Whoever agrees with us in the necessity of perpetuating the memory of that intolerable tyranny and oppression, which have been the fruits of frepublican liberty and equality, will carefully preserve such records as these, that authentic documents may be at hand to convince the rising generation of the reality of crimes, the existence of which might appear problematical to their unpolled imaginations. The particulars of the revolution of September, 1797, are here more circumstantially detailed than in the former narrative. The treatment of the remaining exiles at Sinamary, after the escape of Pichegru and his companions, was, if possible, more rigorous than before, and the consequence was such as might certainly be expected, and as, no doubt, was both expected and intended. The following is the result of the narrative in which that conduct is explained :

"First, that of the sixteen persons deported on board the corvette La Vaillante, eight remained at Sinamary; and of these eight, six died in the space of ten months and four days; namely, Murinais on the 27th Frimaire, in the year vi—Troncon-du-Coudray on the 4th Messidor—La Vilheurnois on the 10th Thermidor—Bourdon de l'Oise the same day—Rovère on the 25th Fructidor.—Brothier on the 26th Fructidor.—And that only two of these eight are still alive; namely, Marbois and Laffond-Ladébat; and even the former of these was attacked with a fever eighteen days ago. Thus the mortality of these deported persons for the whole year is in the proportion of seven and two tenths to eight, or seventy-two to eighty; that is, according to this proportion, the whole number should be extinct in fourteen months.—It must be further observed, that eight of the deported persons rescued themselves from death about five months ago; and that it is at least probable some of these also would have died, had they remained at Sinamary.

"2dly.

" 2dly. That of the five deported members of the Council of Elders, three are now no more. These men were condemned, without criminality, accusation, or trial; they have left their country a heinous crime to atone for!

" 3dly. That only one member of the Council of Five Hundred remained at Sinamary; and he also has fallen. It is for his friends to explain their motives for sacrificing him.

" 4thly. That of two agents of royalism, already tried and condemned to imprisonment in France, and who were deported without any further trial, and in contempt of their actual sentence, neither is now alive.

" 5thly. That of the hundred and ninety-three persons deported on board the frigate *La Decade*, twenty-nine died in less than a month, and at least eighty-five are dangerously ill, and deprived of every species of relief.

" In what nation of uncivilized savages or ferocious barbarians have men an idea of arbitrarily condemning, without trial or accusation, members of the political association, to such a species of punishment and of torture? Yet of these victims of injustice the survivors are doubtless the most miserable. They have almost daily witnessed the dying groans of their companions in misfortune, and are haunted with the phantom of a painful and languishing death on the savage coast of a distant country, far from their native homes, from their families, and from their friends.

" On this horrid picture we shall make no reflections. It is to the justice and humanity of the French nation that it is to be submitted."

" Dated Guiana, 9th Vendémiaire, in the year 7."

From a subsequent account, dated August 29, 1799, it appears, that of the 193 exiles, who were last transported, twelve had effected their escape by the same means as Pichegru, Ramel, Barthelemy, and others had adopted and had taken the same road, though it was not known whether they had been equally successful. And we are told that "almost all the rest, priests, journalists, and emigrants, have died of misery and want!"

The letters from some of the exiles to their friends are pathetic and affecting. The picture of the prisons of Rochefort, from the animated pencil of Richer Serisy, displays that vigour which characterizes all his writings, and lays open a scene of horror, which makes all the fabricated atrocities of the ancient *bastille* appear tame and insipid. The account of Sir Sydney Smith's escape from the temple at Paris is highly interesting, and, notwithstanding its length, we should have been tempted to extract it, had it not already appeared in some of the daily papers.

We could have wished that the translator had taken the trouble to give the dates of our own Calendar; we should be glad

glad, indeed, never to see the fantastical dates of the Republican Calendar introduced into our language; at all events it is highly necessary to give their corresponding dates for the benefit of plain English readers. In one place, the translator appears wholly to have mistaken the sense of the original; "it was Merlin who suggested the plan of operations to the triumvirate, and, at that time, *he doubted not but he should*, in his turn, be one day the victim of a similar revolution," instead of which, it should run thus—"he little suspected that he should, &c."—A verb singular, is, in two or three instances, made to follow two nominative cases. With these exceptions, and a few gallicisms, the translation appears to be accurate.

ART. IV. *Nouveaux Principes de Geologie, &c. i. e. New Principles of Geology, compared with, and opposed to, those of all Philosophers, ancient and modern, especially of J. C. Delametherie, who has analysed them all in his "Theory of the Earth:" or a more simple method of observing and explaining by each other, the principal natural facts; with an Abridgement of a New Geology.* By P. Bertrand. Paris. An. vi: 1798. Imported by De Boffe, Gerard Street.

PERHAPS there is no other science which has engrossed so much of the attention of philosophers, and which, at the same time, has made so little progress, as *Geology*. Systems indeed have successively appeared in sufficient numbers: but all of them so regardless of facts, and even of probability and consistency, that they disappeared before the first system builder, who thought it worth his while to attack them. Mr. Bertrand employs the greater part of the treatise before us, in exposing and refuting the geological theory of Delametherie, one of the latest and most elaborate systems, which have hitherto appeared; and, in our opinion, he has succeeded. The task, indeed, was not very difficult. For Mr. Delametherie, with the best intention in the world to create a handsome and good *earth*, does not seem to have been very fortunate in the agents which he employed: and we think, that even his greatest admirers will allow that this old globe of ours with all its defects and deformities, is, at least, as perfect as it would have been, if even Mr. Delametherie had created it himself, assisted by the whole train of his vortexes, chrystallizations, oceans, earthquakes, and fires.

Mr. Bertrand's book may be considered as a commentary on Delametherie's Theory. He follows that geologist closely through every section of his treatise, and refutes, or, at least, endeavours

endeavours to refute all his hypotheses and explanations one after another. At the same time he mentions, and endeavours to establish, the hypotheses and opinions which he would substitute for those of Delametherie. These opinions he afterwards collects and arranges in his last Chapter, under the title of *New Principles of Geology*. These new principles, he tells us, contain a system of geology perfectly free from hypothesis, in which every thing is deduced by fair reasoning from known facts, a system which cannot be false, and which he invites all philosophers to embrace, and improve, and extend. It is, he tells us, the fruit of a great deal of observation, and the result of thirty years close study of the globe itself. We shall present our readers with a view of this theory, in order to enable them to form some judgment of its merits. We shall abridge it considerably, but, at the same time, we will adhere as strictly as possible to the words and phrases of our author, even though some of them may appear rather uncouth to an English ear. The reason of our conduct, will, we trust, be obvious to every attentive reader. Motion, heat, light, life, are *beings* so far beyond the reach of our senses, that they seem to us inseparable, and that we consider them indifferently as produced from and producing each other. Yet we live and enjoy only by those principal modifications of matter: and as we see them constituting the essence of every individual substance, almost all philosophers have considered them as the *general essence* of the whole of nature. But when we consider them with respect to the duration and infinite extent of the universe, they can only appear as an accidental and momentary local state; as is the case with all individuals, even the solar worlds themselves, which are only imperceptible and transient points. *Rest, cold, darkness* alone essentially inhabit space. Besides the celestial bodies, which are alive and luminous, there is an infinity of others which are invisible and at rest, waiting long for the arrival of day.

Water is the original matter of our globe, and consequently of our planetary world, and, without doubt, of all worlds. Water, before it received motion, must have been *ice*.

This primary matter could not give itself life, nor was it endowed of itself with moving forces. It possessed, indeed, gravitation, which is a spontaneous, innate, and essential force; but gravitation is merely passive, and cannot, therefore, be the cause of life and motion. We are entirely ignorant of the first cause of gravitation and the planetary motion; but as the effects constantly correspond with the laws of mechanics, we may conclude that the *second* or *immediate* cause of these effects was a mechanical force.

We

We may suppose that the planetary system was put in motion either by the stroke of a planet, or of some star, which, after performing its office, was confounded with this planetary system. Be this as it may, it is certain that our planetary system was put in motion and parcelled out into the different globes which compose it by one single *stroke*. This *stroke* not only formed the solar system, but produced also heat, light, air, and the principal meteors and gases, and endowed every planet with a principle of life. This principle of life, however, seems to be different in each planet. Probably the solar system was merely the resurrection of an ancient world still more heterogeneous than the present. The materials of that world had been jumbled together and reduced to a chaos. The materials of this chaos, by the longest frost imaginable, were entirely broken down and destroyed, and then, by a sudden thaw, the whole was reduced to water, the primitive state. Possibly the interior part of the earth contains a quantity of the chaotic mass, which even the frost and the thaw were unable to convert into water. Thus *the earth*, when first restored to life, consisted of a globe of water, containing, at its centre, a small nucleus of chaos. Thus was the chaotic mass restored to its original, essential, indestructible state, that is to the state of water: and thus was that water recalled to life and to new transformations, which were to succeed according to the age and the accidents to which the *mineral life* of water is subjected; which life is very analogous to the life of plants and animals. The first substance into which the water converted itself was *lime*, or rather *carbonat of lime*, the only mineral which is pure, simple, homogeneous, capable of chrySTALLIZING (*gelive*) and universal like water itself.

During the first effervescence of the *youth* of nature, lime was generated in prodigious quantities, owing to a fecundity which to us is inconceivable. The mass of earth, therefore, increased with rapidity, and the water decreased with equal celerity. But this conversion, which was becoming continually slower, could never have enabled the surface of the earth to appear above the ocean, till the ocean itself had been annihilated; and, in that case, the earth, for want of living water, would have been uninhabitable. *Nature*, therefore, whose resources are very great, took another method to produce this effect. A new celestial prodigy, similar to the first, to which our planet was indebted for its life and motion, altered the diurnal and annual motion of the globe by changing the position of the equator. The waters rushed furiously towards the new equator, and the high grounds which had accumulated

cumulated round the old equator were left dry. Then the earth arrived at full *puberty*, receiving for the first time, the influence of the sun and the atmosphere, exerted at once those vital powers which had been so long concentrated, and, giving life to every particle of native soil, produced vegetables and animals, in addition to those, which the sea already peopled had left upon dry land. These first races were monsters, both in bulk and vigour, they engendered promiscuously and produced new species after new species. All of these original monstrous species, except the elephant, were gradually destroyed, and their remains were accumulated in many places in prodigious quantities. These soon putrified and fermented; and, at last, by some meteor or other, they were set on fire, and there followed a great deflagration and combustive, not only of organized beings, but of the soil (*humus*) itself which was entirely composed of excrementitious matter. Most furious and dreadful earthquakes immediately took place, every thing was turned topsy turvy, and the strata of the earth till then horizontal were broken, raised, separated in every direction, and many of them had their edges elevated in the air so as to stand quite perpendicularly. At that time, the strata, which had been formed by the sea, were soft and ductile, and when thus raised they slid easily upon each other, and thereby became foliated and open, and quite proper for receiving infiltrations from without. These infiltrations penetrated them, mineralized all their fibres, and converted them into shistous stones.

Ashes, by far the most abundant product of these terrible conflagrations, being the most *saline* of all the *new* earths, produced a variety of vitreous substances, of which the principal is *quartz*, which was at first, nothing but a very *fluid potass*. It was this *lixivial* and *quartzous* flux which produced *granite* by its combinations and chrySTALLIZATIONS in the midst of the purest and most fixed cinders; and *gneiss* by its combinations with those cinders which were moving and tumbling down. But a great part of this salt spread above the ashes, and the new formed shistus, and filtered in their veins and cavities. Thus shistus became siliceous, micaceous, &c. From these different fluxes and vitreous salts, differently combined and melted both with salt and calcareous earths, have the other earths resulted, namely, magnesia, alumina, borytes, the metals, &c. which pass for simple; but which, in fact, are only so many natural amalgams so intimately combined that they cannot be decomposed. But the enormous mass of animals and vegetables, and of sulphureous earth which was heaped together on the primitive continents, was not all converted

verted into ashes. A great part was only reduced to charcoal and bitumen. The bitumen flowed upon immense masses of shistas, penetrated it to the greatest depth possible, and rendered the earth itself in many places altogether combustible. Hence the origin of pit coal. Thus bitumen, quartz, and other vitreous salts, ashes, granite, gneiss, schistus, &c. were all produced by the same agent, and are therefore contiguous to each other. But in other places the fire raged with such fury that they swept every thing away and left no vestige of their existence behind them. They sunk to an immense depth and extended a prodigious way below the sea, consuming and volatilizing and devouring the earth on which they wreaked their rage. Thus enormous caverns were dry under the sea. The roof of these caverns, at last, by some violent shock or other gave way, thus the abyss was opened, the sea gushed in and was swallowed up.

Thus the sea retreated a second time from the land. Probably at the same time the equator was again changed. The sea of course swallowed up a great part of the old continents and gave existence to new continents, which, like the former, produced new beings, though less abundantly and with less vigour. The ice in its new retreat still continued to produce calcareous earth. Hence the reason that this earth is sometimes placed above the *vitreous*. The same causes again operated and again produced the same effect. Twice more the sea retreated, twice it occupied a different basin, twice it was surrounded by a different border. These two retreats were made with the same rapidity, the same violence, and the same devastation as the first, allowance being made for the more advanced age of the earth and of the water. In its present bed the sea still continues to produce new calcareous earth, as much as is consistent with its age and the decay of nature. But the decay of nature does not show itself only in the diminished quantity of calcareous earth produced, but in every thing else. The first earthquakes overturned every thing, the first conflagrations were oceans of fire without bottom and without end, the modern fires are mere chimney tops, and even their number is continually diminishing. The present station of the ocean has continued much longer than any of the others, and it is highly probable, that it will be its last station; for the *terrestrial nature* has not now sufficient vigour to produce such grand crises as have been already produced. It will, therefore, like all other living beings, become gradually colder and more barren, till the end of its career. Unless, indeed, nature interfere and send some comet or other to renew its youth and alter the direction of its rotatory axis.

Each

Each of the sudden retreats of the sea was a sudden torrent, dragging along with it almost as much earth as water, which, after having reduced all the surface which the sea abandoned into one uniform slope, divided itself into a thousand particular torrents, each cutting out its own ravine, then they reunited to form the valleys and finally the gulphs, straights, &c. of the new sea, into which they retreated. Doubtless the globe had, at that time, some particular prominences in those parts which at present form the great chains of mountains, which prominences gave the origin and direction to the torrent. Nevertheless, it was to this torrent that the mountains and valleys in a great measure owe their origin. The deepest and narrowest valleys are in general those which are nearest to the point from which the torrent set out. The greatest number of the cliffs and mountains, which formed the sides of these torrents, being undermined, tumbled down, slid along the clay and dragged after them those that were behind them, and many of them were dragged along by the torrent. These were, at last, left in some place or other, when the torrent became unable to push them along: hence the solitary mountains which occur in many parts. Hence also the various and whimsical shapes and directions of many of the mountains on the borders of deep valleys and towards the outside of great ridges. The torrent left behind it a number of lakes, some of them in basins previously existing, others in gulphs formed by the devouring fires, and others in hollows, which the torrent itself had formed. The torrent not only gave to this globe the external appearance which we find it has, but we owe to it also an immense number of masses and substances which did not exist before, neither composed as they are, nor in the place they occupy. These substances to which the name of *arenaceous* may be given were at first suspended and dragged along by the torrent, and afterwards deposited by it in gullies and valleys, &c. when it had lost much of its rapidity. These substances are all composed of two earths, the *calcareous* and the *vitreous*, which, however, have been rendered almost undistinguishable by trituration, solution, &c. and subsequent mineralizations. Those sands which consisted almost entirely of virgin calcareous earth, formed *gypsum*; those in which it was mixed but predominant, formed analogous minerals; those in which the vitreous earth predominated, formed all the other sand stones. All these arenaceous minerals, like the native, are placed in parallel beds and layers. The plains and banks of pebbles and pudding stones were also formed by the same torrents, and belong also to arenaceous minerals.

Flint is a peculiar stone derived like all other stones from native primitive lime-stone, but in a way which belongs to it exclusively. It is almost always found in the midst of the primitive lime-stone, and differs essentially from quartz, and is a *sulphur* derived from the decomposition of sea animals, which the lime had encrusted. Flint is found only in soft lime-stone, and never in marble, or any other hard lime-stone. The reason is, that the *animal sulphur*, which constitutes *silica*, has been in these last stones diffused through the whole mass, and has cemented them together, and caused them to assume their hardness : whereas in the softer it always continues in one place : hence their softness. Besides the *native* and *arenaceous* earths, there are other masses which have been formed in a very different manner, which have been wasted, transported, and heaped up by the winds, and which, therefore, may be called *Fetisses* (minerals wasted by the wind). These consist of mountains of sand, known by the names of downs, heaths, &c. also the products of volcanoes, &c. The metallic veins consist of infiltrations into the shistous minerals. The greater number owe their origin to the terrible thunder claps, which took place when the comet struck upon the globe.

There, reader, is a system for you, neat and true, from the beginning to the end, and containing nothing but facts, pure facts, undoubted facts. The author has indulged in no hypotheses, no conjectures, no fancies, no dreams, no absurdities, no impossibilities ; nothing has been admitted but warranted and original facts. If you cannot now make a world yourself without any farther directions, shut the book instantly, and go and learn and make shoes ; you are a mere numskull, depend upon it, without a spark of genius or common sense. For our part, we expect that the making of worlds will henceforth be considered as a mere amusement, and that the philosophers will make them in dozens as play things for their children : provided always it be not considered as unphilosophical to have children now that the world, as our author observes, is in its dotage, and its generating power on the decay. What process indeed can be easier than the world-making process ? We have only to take *rest*, and *darkness*, and *cold*, and mix them together in proper proportions so as to form a globe of ice. Then we strike this globe with a comet or a star, either of these will do ; then the ice becomes water, then the water acquires life, then it produces lime, and lime produces animals, and animals produce combustibles, and combustibles produce fire, and fire produces earthquakes, and ashes, and thunder, and quartz, and inundations, and pit-coal, and every thing else which is wanted.

Or if the fire be insufficient, we can easily change the position of the axis of our globe, and raise up or drown as many continents as we think proper. When we consider this system of our author, there are some things which puzzle us not a little. What, for instance, can he mean by saying that the imagination has no part in it, and that it consists entirely of facts? What is a *fact* according to our author? Let us take a slight view of some of the leading points of this theory, that we may see how far it is inconsistent with itself, whether the agents employed be adequate agents, and whether the effects supposed be possible or not. *Motion, heat, light, life, are beings.* Hence we are stopped at the very outset by words used in extraordinary acceptations. What is a *being*? Surely, in common language, a *substance*. Is *motion* then a substance? This is too absurd to be admitted by any person. The author must have had no precise notion of what he was writing. He goes on and tells us that *cold, rest, darkness, inhabit space*. If so, they too must be substances. And if both *motion* and *rest* be substances, why may not *nonsense* and *absurdity* be substances also?

Water is the original matter of our globe. How does our author know this? Has he been able to reduce all the bodies of which this globe is composed to water? No.—Has he any proof that water was the original matter of the globe?—No. Is water a simple substance?—No. It is impossible, then, granting that there is only one original matter, that the original matter can be water. *This water was at first ice, and it melted when the globe was put in motion.* Will motion melt ice? If so, how comes there to be any ice at present upon the globe, since the motion is as great as ever? Whence came the heat and the light, which our author allows to be substances? *When the globe was put in motion it acquired life.* So then *life* consists in motion, pure motion; and a boy may say without a figure, when he twirls his top, that it is alive, and that he has given it life. If *life* be *motion*, a scarlet colour is the sound of a trumpet. *All the planets are alive.* This was the opinion of many among the ancients. Has our author given any proof? O yes, the planets are in motion. He has discovered, however, that the *moon is dead*; for, says he, *it is dead, because it does not revolve round its axis.* So that it is rotatory motion, it seems, which constitutes life, and all animals must be constantly twirling round an axis like a top. And why does the moon not revolve round its axis? *Because it constantly turns the same face towards the earth.*—Astronomers have drawn a contrary inference. They say, that since the moon revolves round the earth in a month, and always turns the same face towards the earth, it must revolve round

round its axis once a month. No, says our author, *for the moon moves always in a straight line*. Astronomers had demonstrated, that the orbit of the moon was elliptical. Our author admits this, but he says, that it is a very large ellipse. So that according to our author, a *very large ellipse* is a *straight line*. If any mathematician wishes for a demonstration of the importance and necessity of his science, let him read a theory of the earth.

The water converted itself into lime. Yes, *converted itself*; for water possesses life, you know. Has any person been able to convert water into lime? No. Has any person been able to decompose lime, and to show that it contains any of the elements of water? No. How then does our author know the fact? He has kept that a profound secret; we cannot find it in the whole book. *The earth exerting its vital powers produced vegetables and animals.* So that animals and vegetables were produced out of the earth. By what agent? By the earth. Where is the proof of this? Has it been shown, that a single animal or vegetable has been produced in this manner? Has it not been demonstrated that every plant and animal are produced from seed, and that this is always the product of animals or vegetables, similar to those produced? Yet, our author, in defiance of experience and common sense, affirms, that plants and animals sprung out of the earth, that they engendered promiscuously, and that they produced, among themselves, numerous new races. Probably, he would smile with contempt, were we to ask his assent to the Christian religion, notwithstanding the weight of the evidence by which it is supported; and yet, he does not scruple to believe, without any evidence at all, that animals were produced by the earth. Can any thing be more inconsistent than the human mind?

Ashes were produced by the conflagration of these animal matters, and these ashes being saline, gave birth to a variety of vitreous matters, particularly quartz, which, at first, was a fluid potash. What is *saline*? The word has no precise meaning. Let us suppose, that the author means *containing potash*, as he says, that quartz was, at first, a fluid potash. Is there any resemblance between the properties of quartz and potash? Scarcely any. Can potash be converted into quartz? No. Is there any proof that quartz and potash contain the same ingredients? No. How then does our author assert it? This is not knowledge, but words.

The fires hollowed out large caverns below the bed of the sea. The sea afterwards retreated into these with such rapidity and fury, that it formed the mountains and valleys in its passage. This part of our author's theory has been employed by almost all

mineralogical writers, and yet, not one of them has attempted to show that it was possible for the waters to retreat so suddenly as to produce this effect. We do not see upon what hydrostatical or hydraulic principles the hypothesis is founded; and we are very much mistaken, indeed, if the application of these principles would not show the utter insufficiency of any retreat of the waters to produce such mighty effects. We do not mention the absurdity of talking of the volatilizations of earths, and the formation of caverns. But allowing it, how could these earths have been volatilized, if the caverns in which the fires burnt, were covered by the sea? Or if they passed up through the sea, how came it that the sea did not immediately rush down before caverns had time to be formed?

But we shall not tire the reader with any further examination of this theory, or affront him, by supposing that he requires any additional information to see its absurdity and inconsistency. Yet let no one suppose that this book is without its use, or that the author, however far he has gone wrong, is destitute of industry or acuteness. Far from it; he has shown a great deal of both; and throughout the treatise, there are many observations of real value. He has certainly pointed out many weak parts in the theory of Delametherie, and shown how inconsistent it is with itself, and how inadequate to explain the phenomena. But his theory of the earth, like almost every other theory of the same kind, is absurd and impossible. The very idea, indeed, of a theory of the earth is ridiculous. For what do geological writers mean by a theory of the earth? They mean an explanation of the manner in which the earth was formed. Now, for us to suppose that we can discover this is a thousand times more absurd, than if we were to pretend to describe minutely all the events which have taken place in the planet Saturn, the nature of its inhabitants, their manners, talents, pursuits, history, &c. Where have we the means of discovering how the earth was created? We see the effects, it will be said, and from them we may legitimately trace the causes. And this is certainly true, if the first and great cause of all things be meant: for

In contemplation of created things
By steps we may ascend to God.—

But this is not the cause which these philosophers mean. They either with Lametherie deny that such a cause exists, or suppose with Bertrand, that he scarcely ever interfered. Was it by such whimsical theories that Newton advanced in the knowledge

knowledge of nature? Was it thus that Bergman, and Scheele, and Lavoisier, proceeded in the improvement of chemistry? Was it thus that electricity was raised to the rank of a science? We ask what new knowledge can be obtained from such theories? Do they not rather retard the advancement of science, by diverting the attention from the right road, and by leading that ingenuity and acuteness into the airy regions of fiction and romance, which, if properly directed, might have struck out new paths, or improved and lengthened those which had been already formed?

Is geology, then, it will be asked, an absurdity? Is it not a science, and, like other sciences, is it not susceptible of improvement, and may it not be useful to mankind? Certainly. And nobody has a higher respect for it, or considers it as more useful than we do. But geology does not consist in attempting to discover how the earth was created. They, who consider it in this light, degrade it, and, instead of one of the most sublime and useful sciences, give us a mere bundle of absurdities and fictions. Geology is a description of the globe of the earth, the substances of which it is composed, their mutual connection and relation, the effects which they have upon each other, the change which these effects produce, and the contrivances by which decay and ruin are every where prevented. Geology, in this sense of the word, is a science, and one of the most important sciences to which man can direct his attention. It would teach us where we might expect to find those metals and minerals, which are so useful, or rather necessary, in almost every art and science. It would teach us, probably, the mutual connection which subsists between the earth and the atmosphere, and enable us to trace the causes, if not actually to regulate those meteors upon which our subsistence in a great measure depends: philosophers would be delighted with many wonderful displays of wisdom and goodness: those gloomy ideas of waste and decay, and ruin and annihilation, would vanish into smoke, and we should behold the earth, not as a wreck, mutilated and destroyed, but as a machine nicely adapted for answering every purpose, and regulated by laws so admirably calculated to preserve order, and to secure the subsistence and comfort of all its inhabitants, as would at once delight, astonish, and confound us, and lead us irresistibly to that great architect, who is the eternal fountain of wisdom and goodness. Geology is far, indeed, at present, from approaching this state of perfection, because geologists, instead of faithful descriptions of nature, have presented us too frequently with fictions of their own. Those writers, alone, are,

or ought to be, considered as really geologists, who have given us accurate descriptions. This is the first thing. We must know the phenomena before any further progress can be made. Among such writers, Saussure deservedly holds a very high rank. He has given us more facts and faithful descriptions than almost any other geologist. But it would be easy to name several other writers, who have contributed a great deal. And were any person to give a description of the globe, deduced from their writings, properly arranged, and unclogged by absurd theories, it would be a very acceptable and a very useful present to the literary world. The author ought, himself, to be a man of observation, and no stranger to the appearance of nature, otherwise he will be confounded with the various and inconsistent descriptions which have been given of the same thing, and he will be unable to separate what is description from what is hypothesis, or mentioned merely to support a preconceived theory.

Hypotheses may, indeed, be tolerated as far as they enable us to connect and arrange facts. Thus *Warner's Theory of Veins* contains a greater collection of facts, and better arranged than any other treatise on the subject; and, therefore, whatever may become of the theory, his book will never lose its value. Had M. Bertrand, instead of his *New Principles of Geology*, given us a faithful description of the numerous facts which he has observed, during a course of fifty years, and which appear to be very valuable, he would have done a real service to geology, and his name would have been mentioned with respect, when all the theories of the earth, which have sprung up like mushrooms, during these hundred years past, are buried in oblivion.

Art. V. *Remarks on a Journey to the Southern Provinces of the Russian Empire.* By P. S. Pallas.

(Concluded from the Appendix to Vol. IV. P. 512.)

IN our last Appendix we concluded this article with stating a plan proposed by Prof. Pallas for the cultivation and manufacture of silk, cotton, &c. in Russia. During his residence at Astrakhan, he succeeded in gaining some curious and interesting information on a variety of subjects which had not been attended to by other travellers: one of these relates to the process of dying madder red. Having already exceeded our limits by giving copious extracts from this work, and, as that process cannot well be abridged, we must necessarily pass it over to leave room for subjects of a more interesting nature.

As

As the internal politics of the extensive country of Persia have not hitherto been investigated with any degree of accuracy by European writers, perhaps chiefly for want of information, we shall insert the following authentic account of the revolutions which have lately taken place in that country.

“ During my stay at Astrakhan,” says M. Pallas, “ which I twice visited, I obtained information from intelligent persons, respecting the events and changes that had occurred in Persia since the death of Kerim Khan. As great commotions had for sometime prevailed in that country, I was anxious to procure a detail of those transactions, especially as Murtafa Kuli Khan, a brother of the last Persian conqueror, Aga Mamet Khan, had, in the spring of the present year, 1793, accepted the protection of Russia, and a pension. The reader will perhaps be gratified with a particular narrative of these affairs, which may serve as a sequel to the more ancient historical account, published by the younger Gmelin, in his Travels through Russia. Kerim Khan Seit, who had the good fortune to govern Persia, during a long interval, under the title of Wakil, that is, governor or regent, died on the 11th of February, 1779, in the 83d year of his age, after having ruled over the Persian Empire upwards of sixteen years. He left two brothers, Saki Khan and Saduk Khan; three sons, Abdul Fettaa Khan, Fett Ali Khan, and Mamet Ali Khan, and an only daughter. His sons, together with Saki Khan, were, at that period, in Shiras, the ordinary residence of Kerim Khan; and Saduk Khan was at Bassora, which had been recently conquered by the Turks. The death of Kerim Khan was an event so important to all Persia, that a report of it, alone, when propagated, had formerly occasioned the desertion of whole provinces. To prevent commotions, and prove to the people that he was still alive, in the latter days of his extreme debility, when he could no longer walk from the Harah, he ordered himself to be carried to the Divan. At length, when he expired, his death, from political motives, was kept secret, till proper measures were taken for the preservation of tranquillity. The gates of the city were shut, and the hostages from the provinces placed under a strict guard, so that his decease was not made known for ten days. Meanwhile, his remains were privately interred in the Shah-Babi, or garden of the Shah, as he had expressly directed. Although Saki Khan immediately caused the young Abdul Fettaa Khan to be proclaimed supreme governor, yet this prince being young and weak, his uncle retained all the power in his own hands, ordered the other sons of Kerim Khan to be imprisoned; and put to death several persons of rank, together with some trusty partizans of the late Regent. His sanguinary temper, and the cruelty of his behaviour, during the regency of his brother, were universally known. And, as all the Khanis of the provinces clearly perceived, that he intended to make himself absolute ruler, under the sanction of his nephew's name, they unanimously, even Saduk-Khan not excepted, who remained as

governor at Bassora, made all possible preparations to renounce their fealty. The first revolt began in the neighbourhood of Ispahan, about five months after the death of Kerim Khan. Saki Khan, who marched at the head of a numerous army from Shiras, indeed, brought with him his nephew, Abdul Fettaa Khan, but in chains. He left the other sons of Kerim Khan at Shiras, under the eye of his son Abkar Khan. The first attempt he made with his army was against the small town of Pokhimkata, which had revolted with several others. This town is three days journey from Ispahan. He captured it and put all the inhabitants to the sword, not sparing even the innocent children. This and other cruelties spread terror and indignation throughout his army; nay, the animosity of the inferior officers became so great, that, together with Alibek Sand, they conspired to assassinate their commander. The conspirators disclosed their plan to the injured Abdul Fettaa Khan, who would not act in concert with them, but left the whole enterprize to the projectors. They nevertheless persisted in their determination, and, during the night, overpowered and killed Saki Khan at his headquarters. Thus the chains were removed from Abdul Fettaa Khan, who, next morning, with martial music, was proclaimed the lawful sovereign of Persia.

" Abdul Fettaa Khan, being thus established on the throne of his father, quelled the insurrections around Ispahan, and returned to Shiras. Thither he immediately invited his uncle, Saduk Khan, who, without delay, transferred his government to another person, and hastened to the court. Saduk Khan at first evinced no inclination to assume power, and only endeavoured to assist his nephew with his counsel on state affairs. But Abdul Fettaa, instead of consolidating his Empire, and reducing the revolted Khans of the provinces to their duty, shut himself up in his Harem, increased the number of his concubines, indulged himself in every species of voluptuousness, and thus forfeited the attachment of all his subjects. When Saduk Khan observed that his counsels were unavailing, he resolved, towards the end of the year 1779, in concert with the principal counsellors of the Empire, to imprison the imbecile Abdul Fettaa Khan in his Harem, and assume the reins of government. It is asserted that, on this occasion, the mother of the sovereign barricaded herself in a quarter of the Harem, and, with her guards, resisted to the last extremity, exhorting the people from the top of the walls to assist the lawful heir to the throne, till she was compelled to submit to the usurper.

" Saduk Khan had scarcely ascended the throne of Persia, when he found a rival in the person of his son-in-law, Ali Murat Khan. He was a young man of the greatest expectations, and had been made *serdar*, or general, under Kerim Khan, who had a great affection for him, and sent him at the head of an army against Kirman Shah, in the neighbourhood of Hamadan, where he was stationed when the above-mentioned political changes took place at Shiras. Turning this circumstance to his own advantage, he endeavoured to attach the army to his interest, and to render himself formidable

formidable by rebuilding several forts in the vicinity of Hamadan, in order to stand a siege, if necessary. All the artifice of Saki Khan could not induce him to visit Shiras; and he became suspicious of his father-in-law, Saduk Khan, who also invited him to that city. Ali Murat Khan reinforced his army with a corps of about ten thousand Turks, whom he had collected in the environs of the frontier town of Kerkud, and marched, in the year 1780, against Ispahan. Meanwhile, according to some accounts, Saki Khan lost his life in the town of Yedhaft, in the expedition against Ali Murat Khan. All the towns, through which he marched, surrendered to the latter without opposition, and furnished him with considerable reinforcements, which induced him to undertake the bold enterprize of proceeding against Ispahan. He conquered that city without difficulty, especially as his Turks had, by their superior bravery, intimidated the Persians. At the conquest of Ispahan, numerous depredations were committed by the victorious army. The Armenian churches were plundered, and the Bishop of that See received the bastinado on the soles of his feet, in order to compel him to discover the ecclesiastical treasures. During these transactions, Sylfigar Khan, of the province of Hamza, revolted. The cities of Sengan and Soltania are situated in this province. He had been appointed governor of Hamza by Kerim Khan, and was with the army before Bassora when the latter died. In consequence of that event, Sylfigar Khan left the army secretly, and increased the number of his adherents in his own province. Having first made prisoner Hidaet Khan, of Gilan, he conquered Kazvin, and was encouraged by this success to march against Ispahan. Ali Murat Khan, who was at this time in possession of the city, took the field against him, defeated, and compelled him to seek an asylum in the borough of Akbulak. Here he was made prisoner by Ali Khan, and delivered up to Ali Murat Khan. The victorious Ali Khan now brought Hidaet Khan, together with Sylfigar Khan, before the sovereign, and solicited the punishment of Sylfigar Khan, while he offered to pay Ali Murat Khan a tribute of 50,000 rupees, and 2,000 batman of silk,* on being re-established in his possessions. The sovereign being induced by these promises, as well as by the imperious conduct of Sylfigar Khan, commanded him to be instantly put to death, and entrusted Ali Khan with the government of his province. Hidaet Khan was afterwards reconducted, under an escort of 5,000 men to Gilan, where he was appointed Khan. It is said, however, that, in consequence of the subsequent changes and disturbances, he did not fulfill his promise.

"All the Khans in the country of Aderbidshan, and those of Khoi, Tauris, Maragai, Rumi, and Shagagi, submitted to the victorious arms of Ali Murat Khan, and gave him hostages, so that he returned to Ispahan sovereign of all the N. W. region of Persia. Meantime, Saduk Khan, who was chagrined at the success of his

* The batman is a weight of fifteen pounds.

son-in-law, sent an army of 8,000 men, under the command of his eldest son, Alina Khan, to Yezd, a town in the vicinity of Ispahan, to defend that place against Ali Murat Khan, and to prevent him from taking possession of it. The latter being informed of this transaction, dispatched a body of troops to Yezd, but they were defeated on the first attack, and so rapidly pursued by Alina Khan, that his competitor was obliged to fly from Ispahan to Hamadan. However, he soon rallied his troops, and compelled Alina Khan to make a precipitate retreat from Ispahan. After this event, Ali Murat every day became more successful. He subdued all the towns in the vicinity of Ispahan, and rendered himself formidable not only to the petty sovereigns of the provinces, but also to the heirs of Kerim Khan. At length, towards the end of the year 1780, he made preparations to besiege Shiras, the residence of the late Vakil. But as this place was strongly fortified, provided with a powerful train of artillery, and defended by a chosen garrison, all attempts to take it by storm were ineffectual, and Ali Murat was obliged to change the siege into a close blockade. The garrison of Shiras sustained this blockade during a whole year with the greatest fortitude; and though they were necessitated to subsist on the flesh of horses, asses, and even dogs, yet they voluntarily suffered this distress rather than submit to a conqueror whose cruelty they had so much reason to dread. Ali Murat Khan at length succeeded by means of a secret correspondence with a certain Vali Amet Khan, a descendant of the Shahs, who was retained as an hostage by the successors of Kerim Khan. This traitor, in concert with some others, opened a gate to the besiegers during the night, and thus delivered up the city, in the beginning of March, 1782. All the inhabitants of the place who had survived the famine now fell by the sword. Saduk Khan, however, shut himself up in the citadel, with his twenty-three sons, those of Kerim Khan, and some trusty guards, still refusing to surrender. Being at length obliged to yield, he paid with his life for this obstinate resistance. The sons of Kerim Khan were deprived of their eyes, and condemned to imprisonment. The city of Shiras was plundered and desolated, inasmuch that not a vestige of its primitive grandeur remained, and all the treasures of Kerim Khan fell into the hands of the conqueror.

" Ali Murat Khan dispatched couriers with the news of this victory, to all the towns subjected to him by conquest, and remained for some time at Shiras. During these transactions he sent detachments from his army against Kasbin, to take possession of Yezd, and also against Tekheran or Teiran. In May, 1782, the latter detachment approached the frontiers of Masanderan, the residence of Aga Mamet Khan, the only governor who still refused to submit to Ali Murat. At length Ali Murat Khan returned to Ispahan, which he made his place of residence. All Persia, except Masanderan and Astrabat, acknowledged his sovereignty; and though his most ardent desire was to subdue this province, that he might be crowned Shah, his characteristic prudence

prudence and clemency induced him to give repose to a country which had been so long devastated by war. He therefore appointed, as prime minister, Mirza Rabi, a wise man, who governed the empire like a father. Travellers who visited Persia, during his administration, praised the good police and wise regulations in that country, as well as the safety with which strangers and Christians travelled, and the indulgence which even the lawless hordes of some provinces evinced to the caravans. The very name of Ali Murat Khan was sufficient to maintain order and tranquillity. I have been assured by Mr. AGATHI, the Director of the Academy, who resided at Ispahan for six months, at the period abovementioned, that though 40,000 soldiers were then collected in that city, they committed no excesses whatever. In the interior provinces of Persia, husbandmen, mechanics, merchants, and other persons carrying on trade in towns were usually exempted from military service. There are particular tribes, who lead a wandering life, each commanded by their respective Khan. All the males of these tribes are born soldiers. The most distinguished is that of the Seites, from whom Kerim Khan and Ali Murat were descended; the next are those of Lek, Shah Sefi, Shagagi, Bakhtiyar, Gadshar, and others of less note, which we shall pass over. All these tribes were devoted to Ali Murat Khan, except that of Gadshar, which was subject to Aga Mamet Khan, of Masanderan, and of which he was a descendant. As Ali Murat Khan had taken an active part in the conquest of Bassora, the Ottoman Porte was apprehensive that his sentiments, like those of his predecessor Kerim Khan, were inimical to the Turks. To prevent any pretext, on the part of the Porte, for exciting disturbances in Persia, by political intrigue, Ali Murat Khan was extremely solicitous to remove this suspicion, and, in order to convince the Porte of his pacific disposition, he not only terminated all disputes relative to the Frontiers, but he even restored Bassora, and sent a considerable sum of money to Bagdad, to erect new houses of worship, and repair the old mosques in this sepulchral sanctuary of the revered Persian Saints. After a peaceable reign of five years, Ali Murat resolved, in 1784, to make war against the Khan of Masanderan and Astrabat, who refused to submit voluntarily to his dominion.

"Aga Mamet Khan, being the person who, after the death of Ali Murat, became so conspicuous in Persia, I am induced to give some account of his family, as well as of his exploits. He was the eldest of eight sons of Mahomet Hassan Khan, whose ancestors had been invested with that title. Mahomet Hassan, however, was only a Bek, or inferior nobleman, in the time of Nadir Shah, and was the instigator of many commotions at Astrabat, the place of his residence and education. During the insurrections, which took place after the decease of Nadir Shah, he subjugated Masanderan and other adjacent countries, and assumed the title of Khan, as well as the higher rank of Serdar; a dignity conferred only on the most powerful Khans. With this honourable title he reigned twelve years, till, in 1762, he was deprived of his possessions and life by Kerim

Kerim Khan, with whom he had been at war for many years. This catastrophe was accelerated by the treachery of his own people, or he might long have maintained the contest. Kerim Khan took five of his sons as hostages, namely, Aga Mamet Khan, Rifa Kuli Khan, Dshaffar Kuli Khan, and Mekhti Kuli Khan, who were compelled to remain near the conqueror at Shiras. Aga Mamet Khan was deprived of his manhood by order of Kerim Khan, who conferred the Government of the Province of Astrabat on three of the brothers, after they had become adults. These brothers were Murtafa Kuli Khan (who afterwards saved himself by flight to Astrakhan) Hussein Kuli Khan, and Mustapha Khan. Here they, at first, lived in great indigence; till, with the aid of the neighbouring Turcomans, they conquered all Masannderan and the city of Astrabat, which had thrown off its allegiance. And, as Hussein Kuli Khan was killed by the Turcomans, Murtafa Kuli Khan alone reigned over these Provinces, till the death of Kerim Khan. Aga Mamet Khan, being informed of the approaching dissolution of that Prince, escaped from Shiras, with two of his brothers, Ali and Mekhti Kuli Khan. Near the town of Kom, in a small place called Souk Bulak, or the cold spring, by persuasions and promises he collected about five hundred men, with whom he immediately marched against Masannderan. On his march, he met with an escort dispatched from Astrabat to the successor of Kerim Khan, with a tribute of 20,000 rupees, which he seized, and then proceeded without any obstacle. When the news of his approach reached Murtafa Kuli Khan, he sent an army of several thousand men, under the command of his younger brother, Mustapha Khan, to prevent the enemy from entering Masannderan; but these troops went over to Aga Mamet Khan, and their commander fell into his hands. Murtafa Kuli Khan was now obliged to fly to Astrabat, and committed the Government of the whole Province of Masannderan to his elder brother. His other brothers, Rifa Kuli Khan, and Dshaffar Kuli Khan, having consequently fled from Shiras, assembled an army, and harraided the frontiers of Masannderan and Astrabat. At length, Rifa Khan surprized his brother Aga Mamet Khan, confined him in chains, and made himself master of Masannderan. But no sooner was Murtafa Kuli Khan informed of this event than he hastily collected an army, and appeared before Sari, the principal town of Masannderan; and, as Rifa Kuli Khan, could not depend on the fidelity of his new subjects, he was compelled by menaces to resign the government again to Aga Mamet Khan, who threw him into prison.

"Immediately on Aga Mamet Khan finding himself firmly re-instated in his possessions, he endeavoured, by specious promises, and all the arts of dissimulation, to allure his brother and deliverer, Murtafa Kuli Khan, from Astrabat; but he was scarcely in the power of this perfidious wretch, when he ordered the mother, wife, and children of his visitor to be imprisoned as hostages, and made himself master of the Province. His second brother, Dshaf-

far

far Kuli Khan, shared a similar fate. These brothers, however, were no otherwise ill-treated than by being compelled to live under his government in a state of vassalage. The arms of Aga Mamet Khan were very successful in the summer of 1791, during which, with the aid of troops from Turcomania, which he had subsidized, he conquered almost the whole Province of Gilan, the town of Kasbin, and several other places. As these conquests, however, had been facilitated by subtilty and promises, which he never kept, he lost them almost as rapidly as he had obtained them; and, in autumn, he was so completely defeated by Ali Khan of Hamfa, that he was obliged to retreat in the middle of September to his residence, the city of Sari, where he found himself in a critical situation. The Sovereign of Persia, Ali Murat, had not then seriously made a resolution of reducing him to obedience.

"In the year 1784, however, having assembled an army of 70,000 men near Ispahan, Ali Murat proceeded against Masannderan, and encamped near Tekheran, almost at the foot of the Masannderanian mountains. Thence he dispatched a part of the army, under the command of his son Sheik Veissy Khan, to penetrate into Masannderan, and another division of troops, commanded by his brother, Dshaffar Kuli Khan, in the rear, to support the operations of the former. Ali Murat being an enemy to bloodshed, endeavoured to gain over Murtafa Kuli Khan's brother, Aga Mamet, by whose treachery Sheik Veissy Khan had made himself master of the most important places of Masannderan, and compelled Aga Mamet Khan, to make a precipitate retreat to Astrabat. During these transactions, Ali Murat, while in the vicinity of Tekheran, was seized with a fever, which soon degenerating into a dropsy, on account of his intemperance in drinking, and other excesses, rendered him incapable of warlike operations, by a daily decrease of his energy and vigour. His faithful minister, Mirfa Rabi, and seventeen of his most beloved concubines, who had followed him in his campaigns, now became apprehensive that, if he died on the frontiers of an enemy's country, part of the army would desert and join that of Aga Mamet. In order, therefore, to secure the government and treasures for the lawful successor, they hastily decamped, and returned with the army to Ispahan. Ali Murat died during the retreat, but his death was carefully concealed. Meantime Bager Khan, governor of Ispahan, had revolted, was declared generalissimo of the remaining military forces, whom he had seduced from their allegiance, and made Sheik Veissy Khan prisoner. Dshaffar Khan, the brother of Ali Murat, immediately hastened forward with his army, and Bager Khan, who had solicited assistance from Aga Mamet, was defeated, taken prisoner, and put to death before any succours could arrive. Dshaffar Khan also caused his nephew to be deprived of his eyes, that he might be the sole Governor of the empire. During this struggle for power, Aga Mamet Khan again collected an army, made a conquest of Tekheran and Kasbin, and re-inforced his troops with those of Ali Khan, of Sangen. With this army he proceeded

preceeded to Isfahan. Dshaffar Khan being unprepared to oppose him, fled to Shiraz, where he was put to death by his own subjects; and his son, Lutuf Ali Khan retired into Southern Persia.—These events happened in the year 1792. The successful Aga Mamet Khan had now no rival to contend with but Hidaet Khan, of Gilan, to whom Murtafa Kuli Khan had fled after the death of Ali Murat.—Aga Mamet Khan was the implacable enemy of Hidaet, and, being now master of Persia, he resolved to avenge himself on this Prince for former injuries, as well as for having afforded an asylum to his perfidious brother. But, before he declared war, he sent an embassy to demand an explicit declaration, whether Hidaet would acknowledge him as supreme ruler of Persia, become tributary, and consequently appear at his Court to pay him the homage due to a Sovereign. Hidaet Khan being apprehensive of treachery, sent an answer in writing, that he would acknowledge him as his Sovereign, was willing to pay tribute, and would send his son as an hostage, but refused to appear before him in person. On receiving this answer, Aga Mamet Khan sent a powerful army against him. Hidaet being aware that he could not defend himself at Rasht, the place of his residence, sent all his treasure to the port of Sinfil, intending to embark with it in the Russian frigates, at anchor there. He arrived at that town with his family, and the most faithful of his servants, being determined to seek an asylum in Russia, if he could not obtain pacific conditions from Aga Mamet Khan. After a month's siege, the enemy entered Sinfil, and Hidaet, with his sons, hastily left that place in a boat, with an intention of going on board a Russian vessel. But, for reasons foreign to this narrative, the Russians refused him protection. Meantime the enemy reached the shore; Hidaet was shot in the boat, fell into the water, and thus terminated his life; when a great part of his treasures were re-landed. His sons were brought to Aga Mamet Khan, who caused them to be made eunuchs. Murtafa Kuli Khan having taken the precaution to retire into the dominions of Fett, Ali Khan, of Derbent, who died about that time, had the good fortune to escape in May, 1792, to Astrakhan, where I saw him. He afterwards went to St. Peterburgh, and now resides at Kiflar, with a considerable pension granted by Russia, who has taken him under her protection. After this series of events, Aga Mamet Khan remained absolute Sovereign of Persia. It is said, that notwithstanding the deformity of his person, his love of justice renders him universally respected. He is of the tribe of Kadshar, whose faithful adherents placed him on the throne of Persia. Of the remaining brothers, Dshaffar Kuli Khan lost his life in the commotions, another was killed by the Turcomans, and Mustapha Kuli Khan was also deprived of his fight. Aga Mamet Khan has nominated, as his successor, Baba Serda Khan, the son of his brother, who fell by the hands of the Turcomans. The present Sovereign is about fifty-five years of age, tall, and ill-favoured; and though an eunuch, he keeps a number of concubines. He is said to be ambitious, proud,

good, and rather necessary; but uncommonly prudent and artful. Persia appears to have acknowledged him for her sovereign more from a desire for peace than from any real attachment."

During his residence at Astrakhan, M. Pallas became acquainted with the heirs of the late Shafrafs, the Armenian merchant, who sold the large diamond which is now set in the imperial sceptre of Russia. This valuable jewel, which had been plundered from the throne of Shah Nadir at the time of his assassination, was sold to Shafrafs by an Avganian Chief for a very moderate sum. The Armenian, after carefully concealing it for twelve years, exposed it publicly to sale at Amsterdam, and it was at length purchased by the Russian Government for the sum of 50,000 rubles.

On the 26th of August M. Pallas left Astrakhan and pursued his journey towards the lines of the Caucasus. During this route nothing very remarkable occurred to our traveller. He is, however, too minute in his descriptions of salt pools and dry salt pits which he met with on the steppes. As the information of the author, relative to the domestic economy of the Circassians, will prove extremely interesting, we shall close our review of the first volume of this splendid work with a few abstracts from that subject. With respect to the personal appearance of the Circassians he observes;

"They are upon the whole a handsome race of people. The men, especially among the higher classes, are mostly of a tall stature, thin form, but Herculean structure. They possess, in general, a truly romantic and martial appearance, yet there are still some traces left from which it is obvious they are descended from mothers belonging to the tribe of the Nagais. The women are indeed not uniformly Circassian beauties, but they are, for the most part, well formed, have a white skin, dark brown or black hair, and regular features. I have met with a greater number of beauties among them than in any other unpolished nation.

"In their villages and houses the Circassians are extremely clean, and this domestic virtue they likewise display in their food and dress. Their females dress in an uniform stile till they are delivered of their first child, after which they begin to cover the head with a white handkerchief, drawn close over the forehead, and fastened below the chin. It is a custom, perhaps, not generally known, that their girls, between the tenth and twelfth year of their age, are provided with laced stays, or a broad girdle made of untanned leather, which they are obliged to wear till their wedding night, when the bridegroom, with a sharp cutting dagger unties this gordian knot, which ceremony is not unfrequently attended with danger. Besides the girdle of chastity there is another circumstance, which contributes to preserve the elegant shape of the girls: they are

are sparingly nourished; their whole allowance consisting chiefly of a little milk and pastry.

"It is a practice among the Circassians to compress the waist from early infancy as much as possible by means of straps, on which the sabre is suspended; hence they are, in general, uncommonly thin between the loins and breast: their feet are also of an extraordinary small size.

"When a Prince, or Usden, pays a visit, he arrays himself in all his accoutrements and coat of arms, above which he occasionally has an additional jacket of mail, manufactured of polished steel; they also wear a helmet of the same substance. In common visits, the coat of mail is worn beneath the upper dress, and, on this occasion, they arm themselves only with a sabre, and cover their heads with an ordinary cap. Persons of rank and wealth never leave the house without a sabre; nor do they venture beyond the limits of the village without being completely arrayed, and having their pockets supplied with ball-cartridges.

"The Princes and Knights pursue no other business or recreation than war, pillage, or the amusements of the chase; the Usdens, or Knights, keep the lower classes of people in proper subordination; and pay no duties to the Prince, but are obliged to render personal services in war. Vassals, or boors, are considered as hereditary property; they observe implicit obedience to the Princes and nobles, inasmuch that their lives and possessions are entirely at the disposal of the former: there is, however, no instance of their persons having been sold to bondage.

"The two opposite customary laws, namely, those of hospitality and revenge, are sacredly observed among the Circassian Knights, as well as among most other nations of the Caucasus. The right of hospitality is established on certain principles; and every person submitting to its protection is perfectly secure from all injuries. He who befriends a stranger defends him, if occasion require it, not only with his own blood and life, but also with that of his relatives; nor does he suffer him to depart without an equestrian escort, and delivers him over to his next confederates, under such conditions, that a murder or injury committed on the guest is revenged with equal severity as the death of a relation by consanguinity. A stranger who entrusts himself to the patronage of a woman, or is able to touch with his lips the breast of a wife, is protected as a relation by blood, though he were an enemy, nay, even the murderer of a similar relative.

"The opposite conduct, or bloody revenge, is practised with the most scrupulous adherence to custom. The murder of a relation must be avenged by the next heir, though he should be an infant at the time when the deed was committed: every degree of vindictive malice is exercised sooner or later, whether publicly or in a clandestine manner, to take away the life of the murderer, lest the injured party should be considered as an outcast of society. Nay, this desire of revenge is hereditary in the successors, and the whole tribe,

tribe, and remains as it were rooted with so much rancour, that the hostile Princes or nobles of two different tribes, when they meet each other on the road, or by accident in another place, are compelled to fight for their lives, unless they have given previous notice to each other, and bound themselves to pursue a different route. Among these people the spirit of resentment is so great, that all the relations of the murderer are considered as guilty. This customary infatuation to avenge the blood of relations generates most of the feuds, and occasions great bloodshed among all the nations of the Caucasus; for, unless pardon be purchased or obtained by inter-marriage between the two families, the principle of vengeance is propagated to all succeeding generations; but neither the Princes nor Ufdens accept of any compensation on such occasions, as it is an established law among them to demand blood for blood.

“The education of the children of the Circassian Princes is of such a nature as to suppress, from the earliest infancy, every feeling peculiar to consanguinity. Their sons and daughters are immediately, after birth, entrusted to the care of a nobleman, who is frequently none of the most wealthy; and the parents, especially the father, have no desire to see his son till he is an adult, and capable of bearing arms; while no notice is taken of the girls till after marriage. The tutor of the Prince is obliged to take upon him the whole charge of his education; he instructs the youth, during his adolescence, in all the virtues of robbery, which are held in great estimation among these equestrian knights; he provides him with arms as soon as he is strong enough to wield them, and in such array he is presented to his father. The grateful pupil rewards his foster-father for the pains he has taken to qualify him in the predatory arts, by giving him the greatest share of the booty he is able to obtain. The female children are nourished in the most sparing and wretched manner, that they may acquire a slender and elegant form, because such a stature is considered as an essential requisite to a Circassian Princess. They are trained to all ornamental work in the domestic economy of females, especially to embroidery, weaving of fringe, sewing of dresses, as well as the plaiting of straw mats and baskets. The nobleman entrusted with their education is obliged to procure for his princely foster-daughter a husband of an equal rank, in default of which he is punished with the loss of his head.”

Some delay having arisen in the publication of the second Volume of these Travels in Germany; we have learnt that it cannot appear before the spring of the year 1801.

ART. VI. *Lettres D'Un Voyageur, &c. i. e. Letters from a Traveller to the Abbé Barruel; or New Documents for his Memoirs, new Discoveries made in Germany, Anecdotes of some great Personages in that Country, Scandalous Chronicle, &c.* 8vo. Pp. 191. Dulau, Soho-square. 1800.

THE two first letters of this collection were noticed by us in the Appendix to the third Volume of the *Anti-Jaco-*

bin Review, p. 550. Three new Letters are added to the present edition, in which the author seems to have paid some attention to our observations, in suppressing a scandalous anecdote of Frederic the Great, which did not there appear to be supported by sufficient authority; truth, however, compels us to acknowledge, that there exists an authority well calculated to give credit to the fact. *

The third Letter contains some interesting details on German Literature and Philosophy; on the different sects which *Kantism* has engendered, and which have filled all the Universities of Germany; on the principal authors and protectors of each of these sects, their works, their hieroglyphic language, their mysteries, their dogmas, and the absurdity of their reasoning. We there see how the celebrated *Wieland*, who, from his talents and his abuse of them, is distinguished as the Voltaire of Germany; *Goethe*, the Shakespear; *Herder*, the Horace and the Anacreon of the Germans; and *Fichte*, had succeeded in infusing the poison of *illuminism* into the mind of the *Duke of Weimar*. But that Prince, who has a considerable share of good sense and deep penetration, was soon rendered sensible of the snare which had been laid for him, and became, as well as the reigning *Princess Louisa, of Hesse Darmstadt*, a declared enemy of the Jacobins and of Jacobinical principles. It is difficult, however, to reconcile this avowed hatred, this good sense, and this deep penetration, with the toleration which the Duke afterwards afforded to these sectaries, and to the encouragement which he gave, at their instigation, to men of the same principles, to settle in his University of *Jena*, particularly to Professor *Fichte*, a determined Jacobin, who conducts a *Philosophical Journal*, which is one of the chief vehicles of political and religious insubordination. The author relates a fact which sufficiently demonstrates the danger of this assemblage of Jacobins in the University of *Jena*.—While he was at *Weimar*, the Duke was obliged to send troops to *Jena*, to appease a tumult which had been excited by the revolutionary fanaticism of the Professors. The Academical Senate had forbidden the students to celebrate the anniversary of the insurrection of the 10th of August, 1792, which they had till then been allowed to celebrate; but the students refused to obey the order; and a riot took place, during which, and even after it was over, they decorated their hats and cloaths with tri-coloured cockades and ribbands, and the known friends to rebellion and regicide were publicly invoked to support their cause.

* See Caractere de Frederic II. traduit de L'Allemande de Mr. Le Docteur Busching, par A. S. Arnex. Tom. I. p. 30.

From the Court of Weimar our traveller proceeded to that of Gotha, where he found a Sovereign, who had been a friend and partizan of the French Revolution, until the year 1791, when he totally changed his opinion. Not so his Consort, the Princess Maria Charlotte, of Meiningen, who, as late as 1795, is said to have remained a staunch and determined democrat, and to have been fully persuaded that humanity must derive great advantages from the Revolution!!—Her political instructor is Dr. Zach, the astronomer, the correspondent and friend of the atheist Lalande. The court of this Princess forms a proper refuge for the *illuminated* Weishaupt, who has established his residence at Gotha, where he shares the good graces of this illustrious female philosopher with Dr. Zach, and conducts the *Literary Gazette*, one of the principal vehicles of *illuminism*. By means of this journal he endeavours to persuade the world, that the sect of the *Illuminati* is a mere creature of the imagination, engendered in the deranged heads of a Zimmermann, a Barruel, a Robison, and a Hoffmann; and we are told that he has really succeeded in persuading nearly all the Princes of Germany, and even the Dukes of Weimar and Gotha, and the coadjutor of Mentz, that all the plots which have been laid to the charge of the *Illuminati* are mere fabrications. The same illusion is propagated at Berlin, Vienna, and other places, by means of other journals, conducted by Biefter, Nicolai, and adepts of a similar description.—We must be allowed, however, to express a doubt, whether the Duke of Weimar be really the dupe of these insidious arts; if he be, we trust, he will be very soon undeceived, as a work is nearly completed, by a foreigner of solid and extensive abilities, and of unimpeached integrity, in which the proceedings of the German *Illuminati*, and their influence on the French Revolution, will be displayed in a clear point of view, unclouded alike by the wilful falsehoods of a Weishaupt, and the over-zealous misrepresentations of a Barruel.

Our traveller, not finding the assertions of Mr. Barruel, respecting the progress of *illuminism* in Prussia, and concerning William II. (whom he represents as having adopted their principles, and initiated himself in their mysteries) sufficiently supported by adequate proofs, devotes the whole of his fourth Letter to the purpose of supplying this defect. The authorities which he quotes, in support of his positions, are, *the Life of Frederic the Second*, by Fischer; *the Picture of the Prussian Monarchy*, by Mirabeau; and, more particularly, the *Secret Letters on the Constitution of Prussia*, an anonymous pamphlet, which contains many particulars respecting the secret meetings,

ings, the magical operations, the dangerous proceedings, the spirit of propagation, the mysteries, and the destructive projects of that dreadful association. The result of the Traveller's inquiries on this topic is, that Frederic the Second, who was admitted a Free Mason, while he was Prince-Royal, established, on his accession to the throne, the grand lodge of Charlottenburg, and favoured the establishment of the different sects which now constitute a *pandemonium* throughout Germany, and which are known by the different denominations of *Rosecrucians*, *Brethren of Zimmendorff*, *Centralists*, *Eclectic Masons*, *Knights of Beneficence*, *Martinists*, *Cosmopolists*, &c. &c. all sprung out of illuminism, among whose Apostles, he ranks William the Second, King of Prussia, Prince Frederick of Brunswick, the Ministers Bischofswerder and Woellner, and most of the noblemen of the Prussian Court, who have become dupes to the Illuminati.

By the aid of this system, the author undertakes to explain the motives of the retreat of the Allies from Champagne, in 1792, which proved the salvation of the French Jacobins, (who were connected with the Prussian Jacobins) and was the source of all those calamities with which Europe has been afflicted since that fatal event. In the same manner he accounts for the conduct of William the Second, who, after having discovered, and even denounced, in the Vienna Journal, the machinations of the Illuminati in his dominions; and, after having signed—with a view to secure himself against the alarming progress of Jacobinism, and to annihilate the sect—the famous convention of Pilnitz, which excited the clamours of all the German Illuminati, misled by his Ministers, abandoned the armed coalition, the object of which was the destruction of Jacobinism, in the very place of its birth. Our Traveller then shews, from the Cassandra of Danican*, that France, notwithstanding the peace of Basil, was constantly occupied in the formation of schemes for involving her new ally in her projected Revolution of Europe. William the Second apprized of these designs, but afraid of the men who projected them, formed an armed neutrality in the North of Germany, enforced a rigid examination of all the books that were printed in Prussia, and strictly prohibited the importation of French publications, while, with an inconsistency worthy of his character, he suffered the republican almanacks, and inflammatory journals of the dangerous enemies of all thrones, to circulate freely in his dominions; proscribed the

* See the Anti-Jacobin Review, Vol. II. p. 485.

emigrants,

emigrants, and gave a favourable reception to the Republicans. Frederick William the Third, alarmed at their intrigues and revolutionary manœuvres, at length issued the edict of November, 1798, by which the secret associations were suppressed, and the few societies which were still tolerated were subjected to severe restrictions.

The object of the fifth Letter is to expose the machinations of the lodge of Strasburgh, which is considered as the central point of junction for all the French and German lodges. Its particular destination was to *revolutionize* the right bank of the Rhine. It is to the manœuvres of this lodge, combined with those of other corresponding societies, that the author imputes the principal events of the revolution, among others, the reduction of Mentz by General Custine. Dietrich, the Mayor of Strasburgh, is exhibited, as singling out, in this very lodge, the illustrious victims, whom he had destined to fall by the hands of its adepts, among whom were the Count D'Artois, the Prince of Condé, Cardinal de Rohan, and the Count de Bouilli. At the very commencement of the Revolution the Illuminati are represented as having placed themselves at the head of the municipal administrations; as having fixed on certain signs, by which they recognize their respective emissaries; and as having excited, by means of these emissaries, revolts, pillage, conflagrations, and massacres, from one extremity of France to the other.

The three Letters, which we have here analyzed, are followed by an *Appendix*, which contains the documents that are intended to demonstrate the truth of their contents. After all that has been published in England, by Messrs. Robison, Barruel, and our Traveller, it would be impossible to deny—even without the strong proofs which we have received from Germany from our own private correspondents—that there exists in that country a croud of sectaries, distinguished by the generic term *Illuminati*, whose revolutionary principles and disorganizing maxims tend to plunge it in the same chaos of anarchy and disorder to which France has been a prey for the last ten years. But, in assigning to each of those writers, that portion of praise to which their zeal and abilities are unquestionably entitled, we cannot forbear to remark, that the two last are too fond of *systematizing*, and that they would have succeeded much better, and have afforded less ground for animadversion, both to their friends and enemies, if, instead of labouring to form systems, they had contented themselves with a relation of facts. The nature of the proofs on which the letter-writer relies, for the support of his system, may, perhaps, suffice to demonstrate the justice of this remark.

In our review of the two first of these Letters, we pointed out the inconvenience of deriving proofs from such a libel as *the Private Life of Louis XVth.* an heterogeneous collection of calumnious reports, and of extracts from those defamatory publications, which were privately circulated in France, under the title of *Nouvelles à la Main*, and contained the scandalous chronicle of the court and the city.—The author of the *Secret Letters* being anonymous affords no security for the truth of his own account. General Danican, though his books certainly contain many strong facts, is yet so eccentric a writer, that he must not always be relied on for the accuracy of his statements. The proceedings before the Judge at Eltenheim against Dietrich and his accomplices are indeed of a different description; but even here it must be remembered that the principal facts depend entirely on the deposition of an adventurer, who had so frequently played the part of an impostor, as to be scarcely deserving of credit.

The plan of a revolution ascribed to the Count de Mirabeau, though consistent enough with the character of that famous rebel, is open to still more plausible objections. It is said to have been stolen by his servant from the house of his mistress, Madame Le Jay, and by him sold to an officer. Surely this is a very slender testimony! We are the more disposed to view such papers with an eye of suspicion, as we know of several which were fabricated by the spirit of party, and which were, nevertheless, long considered as authentic; of this description, were the famous report of St. Just to the Committee of Public Safety, and the pretended speech of Danton at the opening of the club of the Propagandists.—Nay, is there not, at this time, a manufactory of pamphlets established in London, by certain emigrants, who circulate their own productions, dated from Paris, not only in private companies, but insert them in the public papers, for the pitiful purpose of misrepresentation. Such paltry arts, while they create disgust in every honourable mind, are wholly unworthy of the noble cause which they are intended to serve; a cause which requires no other support than such as truth and justice can afford.

The Journal of Vienna certainly contains many curious particulars, but their authenticity depends on the degree of confidence, which the reader may be disposed to place in the conductor, PROFESSOR HOFFMANN, who was first a disciple of, and afterwards a deserter from, the Masonic sect; who constantly refused to be initiated into the mysteries of illuminism, and yet has a perfect knowledge of the whole system, and of all its most hidden secrets. We are not sufficiently acquainted
with

with the private character, nor with the writings of the Professor, to fix the degree of credit to which his reports are entitled; but we always view with an eye of suspicion, the outrageous zeal of new made converts, and particularly of system-mongers.—We had written thus far, when a Hamburg paper was put into our hands containing the following paragraph.

“L. A. Hoffmann, formerly Professor at our University, at present residing in one of the suburbs, who had proved himself one of the greatest Apostles against Jacobins and Illuminati, in Germany, has now also evinced his zeal in the same cause, in a letter addressed to Bonaparte, published here, in which he expresses his wish that the first Consul, as a *wise, virtuous, great, just, and noble* man, might take his advice, by extirpating all the Jacobins and Illuminati, as the scourges of society, the chief of whom he names and denounces particularly. He considers them as the principal instigators of the present war. Upon the whole, the contents of this publication are to no purpose, and insignificant.”

In our remarks upon these Letters, it has been our object to shew that the Traveller has not fulfilled his promise, to lay before his readers “not conjectures and probabilities, but the most authentic documents, and the most respectable authorities” (p. 99); to exhibit “a body of proof sufficiently luminous to command conviction” (p. 68). The author informs us, “that he is about to publish a work, at the head of which, will be a list of subscribers, many of whom are men of the first rank in the kingdom; and that the plan of it is clearly explained by the following assertion of Mr. Burke.—‘The financial difficulties were only pretexts and instruments of those who accomplished the ruin of that monarchy. They were not the causes of it’.” (Advertisement, p. III.)

While we bestow just commendation on the author's zeal, diligence, and intention; on some interesting particulars respecting German literature, and concerning the sectaries, whose *plots* and whose detestable doctrine he labours to unfold and expose; we strenuously exhort him to purify his style; to select his anecdotes with greater judgement, to be more scrupulous in the examination of his proofs and documents; not to give implicit credit to all the table-talk, or gratuitous communications of the Princes, Princesses, and noblemen of high rank, whose names he still deems it prudent to conceal, as such authorities have no great weight with the public;—let him, above all, dismiss from his mind, that system-making propensity, which bends every thing to its purpose, and relate no facts, which are not clearly demonstrated; in short, let him never lose sight of this maxim; that the supporters of truth do

great injury to her glorious cause, when they have recourse to means of defence, which are only worthy the advocates of falsehood.

ART. VII. *Le Psalmiste*; i. e. *The Psalmist*; preceded by a preliminary Discourse on Sacred Poetry. By M. Jean de Dieu Raimond de Boisgelin, Archbishop of Aix, one of the Forty Members of the French Academy, 8vo. Pp. 150. Dulau. London.

THE illustrious author of this little work was eminently distinguished in the higher circles of fashion, in France, by the urbanity of his mind, the mildness of his manners, and the graces of his understanding. His literary talents, still more than his high rank in the Church and State, had procured him admission into the French Academy. In the Constituent Assembly, it often fell to his lot to be the organ of the Clergy, and, in the discharge of that painful duty, he constantly displayed a rich fund of knowledge and of eloquence; and, notwithstanding the known animosity of the revolutionary party against that respectable order, never did they, whose rash pretensions he opposed, and whose destructive paradoxes he refuted, depart from that respect which his personal qualities insured to the high dignity with which he was invested. During the eight years which he has passed in exile, in this hospitable land, he has delivered several discourses on different occasions, in the Roman Catholic chapels of the metropolis, which have afforded additional proofs of his oratorical talents, and his pastoral zeal. The publication before us is of a different description, though directed to the same end. It was, at first, composed for a particular occasion; but the learned and pious author has deemed it expedient to adapt it to purposes of more general utility, by offering to all the victims of the French Revolution, the great resources which religion always keeps in reserve for the consolation of the unfortunate, amidst their most dreadful afflictions. It is in this light (which is truly interesting) rather than in that of its poetical merit, that the Psalmist should be considered, in order to enter into the views of the author.

They, however, who wish to form an idea of the prelate's literary talents, will derive both pleasure and advantage from the perusal of the excellent preliminary discourse on Sacred Poetry; the origin, progress, history, object, and distinguishing characteristics of which are traced with equal taste and method.

The

The Archbishop's judicious reflections are delivered in an elegant and manly style, well adapted to the subject: though, perhaps, were we disposed to criticise the work with that rigour which the production of a French Academician seems to demand, we should object to the too-frequent use of epithets, on the score of affectation; and should farther observe, that the noble simplicity of the sacred text occasionally disappears in the elegant copiousness of the paraphrase, which does not always give the sense of the original.—These trivial defects, however, are, themselves, lost in the general merit of the production.

ART. VIII. *Discours pour la bénédiction, &c. i. e. A Discourse for the Benediction of the Chapel in King Street, Portman Square.* By M. Jean de Dieu Raimond, de Boïsgelin, Archbishop of Aix, &c. 8vo. Pp. 48. Dulau. London. 1799.

THIS pamphlet is the production of the same author who wrote the Psalmist; it contains, besides the discourse mentioned in the title-page, two others, delivered at the same chapel, one on "the first communion;" and the other, on "the renewal of the baptismal vows." The first and last of these discourses have their distinctive merits, but the second is unquestionably the best of the three. The difficulty under which the preacher laboured, in rendering his language easy and familiar, so as to be comprehensible by the younger part of his congregation, for whose instruction it was chiefly intended, without departing from that gravity of style which becomes the pulpit, has, been most successfully surmounted. Many of the passages, in this discourse, are marked by thoughts not more happily conceived than nobly expressed. We shall extract, as a specimen of the Archbishop's style and manner, one passage, in which he has ingeniously introduced a tribute of gratitude to the British government, under whose protection the French emigrants have enjoyed that civil and religious freedom, which they would in vain have sought for in their own country.—The last thought is particularly happy.

"There was a time when religion was united with honour, courage, and glory, and the world saw the same men whose heroic minds and glorious achievements commanded its admiration, repair to the altar to derive their ardour from the sacraments of penitence and the eucharist. These warriors, so bold in the field, so fierce in battle, were not ashamed to humble themselves on the pavement

ment of the sanctuary; they added to their native valour that heavenly strength which is given and supported by the arm of the God of armies.

"When the Christians, in the days of the primitive Church (the persecutions of which we have seen renewed) were preparing for martyrdom, it was, by taking the Sacraments, that they re-animated that faith which no threats could shake, and which triumphs in the midst of torrents.

"And 'twas this same faith in God, the Creator and Sovereign, which, in former days, inspired that feeling and courageous mother of the Macabbees, when, stifling her sighs and suppressing her tears, she said;—O my children, whom I bore nine months in my womb, you whom my assiduous cares have brought up unto this day, 'twas not I who gave you mind, soul, and life; it was not I whose feeble hands distilled the blood in your veins, and imparted motion to your limbs. I conjure you to contemplate that Heaven and this earth, and all which they contain. It was the Lord whose word created Heaven and earth, and all mankind. It is through him that you live, and you will not be afraid to die for him.—May God be propitious to us, answered these generous children, it is not proper for us to abjure the worship and the justice of the Lord. We will not profane the solemnities of the Temple. We will not utter oaths that will make us perjured. We will die sooner than violate the law of our fathers.

"And it will be better for you, my dear children, to die than ever to violate the pact of your fathers, the inviolable and sacred pact of religion and monarchy. You are alike instructed by our misfortunes, and by our fidelity; your parents had not received, in their early years, those lessons which you daily derive from passing events. They had not seen their fathers, their brothers, their fellow-citizens, fall the victims of revolt and impiety; criminal usurpers laying their sacrilegious hands on the most virtuous of Sovereigns; their Princes in exile, and their lawful King, the necessary centre of all the interests of Europe, without any other power than the inalienable power of his talents, his virtues, and his rights;—they had not been torn, in their infancy, from the bosom of their country, amidst the ruins of palaces, houses, and temples;—and what would have become of you, or of us, in those days of proscription, if Providence had not marked out an asylum for us in the bosom of this hospitable nation, and under the shelter of that Monarch, who is the protector of the stranger and of the citizen, whose personal virtues have sufficed to destroy the very germ of revolutions in his own dominions, and whose power, extended to the extremities of the two world, has been rendered, by wisdom, courage, and victory, the council, the defence, and the strength of all sovereigns and of all empires. Your parents, tranquil and happy beneath their paternal roofs, and in their native land, had not learnt, by the cruel experience of their early years, what constituted the indissoluble union of interests and duties between the Church and the State. Your education is entirely founded

founded on the contemplation of great calamities, and the example of great virtues: the monarchy devoted you to religion on the ruins of the throne; and the love of your Kings is the oath which religion exacts from you on the ruins of the altar.

“ Thus is exercised that heavenly strength, that faith, that supernatural grace of all ages, among the greatest and most terrible events, as in the ordinary occurrences of life. It predominates alike, in society, amidst useful occupations and mighty revolutions. The object is to preserve it, and, in order to preserve it, you must be taught to feel beforehand, if it be possible, the danger and the misfortune of losing it.”

ART. IX. *Discours de Monf. L'Archevêque et Primat de Narbonne, &c. i. e. Discourse, by the Archbishop and Primate of Narbonne, Commander of the Order of the Holy Ghost, &c. &c. delivered on Saturday, April 5, 1800, in the French Chapel, in King Street, Portman Square, at the Service performed, by Order, and, in the Presence of, MONSIEUR, BROTHER TO THE KING, for the Repose of the Soul of MADAME ADELAÏDE, OF FRANCE, who died at Trieste, on the 27th of February, 1800. 8vo. Pp. 10. Dulau.*

THE venerable author of this discourse held a very distinguished place among the higher orders of monarchical France. He was President of the States of Languedoc, by the prerogative of his archiepiscopal See: and he had contracted, in the course of a long and brilliant administration, a happy mode of expressing, with elegance and propriety, the loyal and noble sentiments of his mind. He appears to have preserved in extreme old age (he is now *eighty*) all the vigour of youth; of which he gave some striking proofs last year, in a printed discourse, delivered from memory, on his bestowal of the nuptial benediction on his niece, Mademoiselle Dillon, who married Sir Thomas Webb. The more mournful ceremony which called forth his pious exertions on the present occasion supplied him with a fresh opportunity, for the display of that mental energy, which is, at once, an object of surprise and admiration.—From this discourse, we shall make one extract of a similar nature with the passage which we quoted in the preceding article.¹ And we purposely select a passage of this description, as it exhibits the party who bestows and the party who receives the tribute of praise in an equally honourable point of view.

“ FRENCHMEN, remember, with gratitude, that if we be now permitted publicly to pay funeral honours to the august Adelaïde, aunt to your Sovereign, we are indebted for this sad but precious advantage,

advantage, to the nation so honourably and so magnificently hospitable, which has received us into her bosom, and which, almost the only nation in Europe, affords us an asylum, inaccessible to the persevering fury of the usurpers and tyrants of our country. Let us, then, proclaim to the whole world, that to be unfortunate, to be faithful to our God and our King, forms the most powerful claim to the attention, the sensibility, and the benefactions of this generous nation.

"It is impossible for me to pass over in silence a species of benefaction, which it belongs more especially to a minister of the gospel to feel and to appreciate. On opening a new testament, I read on the first page: '*Printed from the vulgate edition, under the inspection, and at the expence of, the University of Oxford, for the use of the French Clergy, who have taken refuge in England*'. God of concord, and of peace, those prejudices then are softened, those bitterest of all prejudices which spring from an opposition of sentiment in religious affairs! It is an illustrious society of learned men, of a different communion from our own, who thought that copious as the bounty of government was, it could not extend to every kind of want: they had read in the scriptures: *Non in solo pane vivit homo, sed in omni verbo quod procedit de ore Dei*, and they resolved to enable us easily, and incessantly, to consult that holy word, and to dive into that abundant and fertile source for consolations of a superior description to all those which human beneficence can bestow.

"Let us, then, consecrate the memory of this distinguished testimony of the interest, which THE CELEBRATED UNIVERSITY OF OXFORD takes in our misfortunes, by the solemn tribute of praise and gratitude, which it prescribes to us, and with which it inspires us!

"Let us form the most ardent wishes, that a nation so well disposed to do good, and so ingenious in the means of doing it, may long enjoy the happiness of possessing the CHERISHED AND REVERED MONARCH, whose personal virtues add a new lustre to the glory of the throne, which he fills with so much splendour. May he, attending to all the dearest interests of justice, morality, and good order, fulfil THE HIGH DESTINIES to which Providence seems to have called him, and become the equitable pacificator of Europe, after having been her avenger, her rampart, and her support!

ART. X. *Le Dix-huit Brumaire, &c. i. e. The Eighteenth of Brumaire; or a Picture of the events which produced the Revolution of that day; of the secret means by which it was prepared; of the facts which accompanied, and the consequences which are to result from it. To which are added, Anecdotes of the principal Personages then in power; with authentic Documents, &c. 8vo. Pp. 431. Price 7s. Paris Printed. Imported by De Boffe. 1799.*

THIS

THIS work is the production of Rœderer, a name well known in the annals of the Revolution, and was composed at the express command of Bonaparte. No more need be said, in order to make our readers fully acquainted with its design, its object, and its end. The first Consul is, of course, represented as the first of heroes, and of men, and every thing that is atrocious imputed to his enemies. The adulation bestowed on such an object can do no harm, for, happily for Europe, in one point of view, though most unhappily in another, his character is too notorious to admit of misapprehension or doubt. If we wished to present to the world a personification of infamy and crime, we should exhibit the figure of Bonaparte. But though his panegyrist has thrown no new light on the profligate business of the last Revolution, his book contains much useful matter, which we strenuously recommend to the serious perusal of all the partizans and admirers of "that stupendous fabric of human wisdom and human happiness" which overthrew in a day what the wisdom of ages had been employed to erect, and which involved three-fourths of the inhabitants of Europe in the gulph of misery. Yes, let these men attend to the picture here drawn of the mock government of France, from the downfall of monarchy to the usurpation of the throne of the Bourbons, by an obscure adventurer from the little island of Corsica. The painter is a man, who was an active participator in the scenes which he describes, who never shrunk from the labours of an *active citizen*, from the duties of *rebellion*, or the virtues of *regicide*!

We shall not follow Citizen Rœderer through all his declamation; but content ourselves with recording some few of his confessions; and, with presenting to our readers, in an English dress, some few of his political portraits.—Be it first observed, that, whenever he has occasion to speak of monarchy, he ransacks his vocabulary for terms of reproach, indignation, and contempt; yet, when he comes to sum up his *arguments*, (if we may be allowed to prostitute the word by such a misapplication of it) he is compelled to acknowledge that the picture which he gives of monarchy, is not of the monarchy as it existed, in 1789, but of the monarchy, such as his fertile imagination affects to suppose it *would be* were Louis XVIII. restored to the throne of his ancestors. The ancient monarchy of France, as existing at the period of the Revolution, is stated by this revolutionary writer to have been "confiding, easy, and moderate" *confiant, facile, et modéré!* (p. 273.) What a sentence is here pronounced on the whole herd of rebels and regicides, by one of themselves!

selves ! What a satire is this on the ignorant declamations of the English Jacobins, respecting the *despotism* and *oppression* of the French monarchy, uttered by a French republican !

We will now attend to the author's description of the beautiful fabrics which were successively erected on the ruins of this system of confidence, mildness, and moderation ; and first of,

" what was called the constitution of 1793 : every page of it should have been torn to pieces ; every line should have been effaced of that disgusting code of disorder and anarchy, let loose, like Pandora's box, by ignorance and guilt, upon the most polished people on the globe, upon France, and, in some degree, upon the metropolis of the social world, as if for the purpose, not only of overthrowing and destroying all society, but even of extirpating from the minds of men, every idea and every desire of a similar aggregation ;—of that impious gospel of political, moral, and social subversion, destined, beyond all doubt, in the secret and criminal intention of its authors, to make the tour of the globe, to restore it to a savage state, and to which a sacrilegious Demagogue, by definition still more sacrilegious, or from a delirium, perhaps, still more degrading to humanity, persisted in prostituting the name of Social Compact." (Pp. 67, 68.)

The constitution of 1795 is treated with almost as little ceremony by our author, as its predecessor. He represents it, as we ourselves had represented it, over and over again, as containing, within itself, the principle of its own destruction. He insists that the majority of the Councils, previous to the Revolution of September, 1797, were actuated by pure and upright motives, and only wished to repeal the most violent laws, and to restore, by constitutional means, a system of moderation. He then proceeds to state the consequences of that Revolution, and the subsequent state of the republic.

" They (the consequences) were injurious to the people, to their rights, their representation, and to their executive magistracy, which we here perfectly distinguish from the persons of the madmen who mutilated, and, of the usurpers who invaded it ;—they were injurious to political and to civil liberty, to morality, to humanity, and, in short, to every thing that is sacred to a nation, and to every individual citizen.

" Where was the constitution ? Sapped at its basis, it lay prostrate, like those deplorable ruins, the sport of storms and waves, the eloquent witnesses of a great destruction ; it attested the shocks of factions, their rage and its own impotence. Where was the national representation ? No where ; there were still deputies, indeed, but no security, and consequently no representation. Where was the executive magistracy ? No where ; it had, like the national representation, fallen with the constitution, by means of which

which alone they both existed and could exist. There were five men, indeed, we will not say invested, but armed with supreme power and abusing it with insupportable tyranny. They talked of liberty and republic! and where, then, were the republic and liberty to be found under the most absolute, the most gloomy, and the most degrading, authority which ever oppressed a people? For my own part, I would prefer, without hesitation, the freedom of *Constantinople*; and the fatal bow-string which, at least, only reaches imprudent, ambitious, and officious men; which is not used in the name of liberty or of public safety, but, openly and plainly, in virtue of the despot's will; and which, in fine, kills its victims speedily and completely, appears to us infinitely less formidable than those writs of proscription, stamped, by the most insulting derision, with the sacred names of *liberty* and *equality*, and with their most unjust attributes; which every where distributed chains, with an equality of terror and despair; which, solicited by local animosities and secret calumny, struck unexpectedly before they threatened, reached, with the rapidity of lightning, the most obscure hamlets, the most unknown and most impotent individuals; and, while, with effrontery, violence, and barbarity, they despoiled them of every thing which constitutes existence, just left them life enough to feel and to suffer.

"Such was the gloomy picture which the republic exhibited after Sept. 1797. We say nothing of the sudden cessation of business, the total evasion of confidence and specie, the annihilation of one part of the public debt, and the absolute *discredit* of the other which they *pretended* to preserve; in so dreadful a catastrophe, the consideration of pecuniary interests and losses is lost in the attacks on morality, justice, humanity, on all the essential and fundamental conditions of the social compact. The true security of political liberty, particularly of civil liberty, of the sovereignty and the rights of the people, consists in the independence of their representation; but what was at that time called the legislative body was nothing more than its shadow, its skeleton; destitute of all consideration, degraded, impotent, it was the mere passive organ, the docile instrument of the *Pentarchy*, who imperiously prescribed laws to it, and if their supreme will, their *fiat*, experienced, we will not say any timid resistance but the smallest contradiction from an individual, such individual was instantaneously threatened by the voices of a hundred slaves, (devoted and sold to the directory) to be sent to the murderous marshes of *Sinamary*, there to expiate the irreparable crime of having dared to speak or vote according to his conscience, and in opposition to the sentiments of the reigning tyrants.

"And this is no exaggeration. We have ourselves often heard those impious provocations; but, in the state of servitude, of prostitution, and of ignominy, in which the legislative body was involved, they could produce nothing more than a barren indignation.

"In every part of France civil liberty was violated with the most disgusting

disgusting effrontery. Citizens of all ages who, it was publicly known, had never left their homes, but whose names had been inscribed on the list of emigrants, from mistake or evil design, and sometimes from views of plunder still more odious, were compelled to fly from the territory of the republic, confounded with real emigrants, loaded with the same maledictions by their country, involved in the same misery, and exposed to the same mistrust in the places of their exile. Those, who dared to brave this sacrilegious ostracism, were taken before military commissions and doomed to die, wherever the members of those tribunals were as mercilefs, as cruel, as the tyrants by whom they were employed, which, to the honour of humanity, happened but seldom, and in few places."

After detailing some of the atrocious acts of cruelty and injustice exercised on the unfortunate priests and others, he proceeds thus :

" These horrid measures, originally invented by *Carrier* of execrable memory, were generally seconded with a zeal not less horrid by the subaltern agents. Such of them as, from morality, modesty, or repugnance, had the courage to become an honorable exception to the rule, very speedily became the objects of an equally honorable dismissal. Power prostituted, in almost every place, was seized upon by men of blood and rapine who had all come forward at the first signal of new proscriptions, and, greedy of booty, had flocked together like birds of prey on a field of carnage."—PP. 103—110.

The aggregate of the *liberty* and *equality* enjoyed by the citizens of the French Republic, one and indivisible, previous to the *last* revolution, is described in the following passage :

" Before the 18th Brumaire, the public faith was constantly and unworthily violated by men who had incessantly an oath upon their lips and perjury in their hearts.—Before the 18th Brumaire, civil liberty was considered as nothing ; it was despised, outraged, trodden under foot, on the smallest suspicion or the least mistrust entertained by the government or their satellites ; and, yet, of what consequence is political liberty, if civil liberty be not religiously respected ? Of what consequence is political liberty, when individual security is disturbed, when property is violated, when proscriptions or chains are arbitrarily distributed ? You harass me, you plunder me, you proscribe me, you imprison me without any attention to forms, in the name of the republic and of liberty ! wretches !—I feel no liberty under your odious yoke ; I feel nothing but the most shameful, the most degrading slavery : I do not recognize the republic, when she is your prey, and every citizen your victim ; and owe nothing to you but what every man owes to tyrants—A *boly hatred*, a *lawful revolt*, and a *poniard*." (PP. 270, 271.)

It

It is difficult to ascertain the meaning which Citizen Rœderer affixes to the epithets, *holy, sacrilegious, religious*, which he frequently employs, as he certainly never uses them in the sense in which they are generally used by *Christian* writers. But we must pass over such trifles in a French republican, and, in order to complete the picture of France before the glorious reign of Bonaparte began, extract this writer's account of the conduct of the French government to *neutral and friendly* powers. We must first, however, remind our readers of the speech of Boulay de la Meurthe, orator to the First Consul; an extract from which they will find in our fourth volume, p. 487. It is here given among the official documents, and amounts to a complete acknowledgement, that the continuance of the war was imputable to the French government. A similar acknowledgement is made by the author respecting the termination of the Congress at Rastadt, in which the French plenipotentiaries "*while they were talking of peace were seen to do every thing that was calculated to renew the war.*" P. 119.

"Instead of making those unfortunate countries which had been amused with the pleasing chimera of independence, under the protection of the mother-republic, partakers in the effects of our triumphs, they were treated by her with all the harshness of a step-mother.

"Let us cast our eyes on the Batavian, Helvetic, and Cisalpine Republics! What shall we see there on the part of the French? Nothing but troubles, rapine, and devastation. Our warriors certainly gave them liberty; our warriors, by their blood and their numerous exploits, cemented their independence. But what extortions were committed by the government and their delegates, under the shades of these trophies? What quantities of gold and riches did they exact as a compensation for the loss of our soldiers? They were made to pay for the *blessing*, and from that moment it ceased to be one.

"The different changes which these people *have been made to* admit in the form of that government which they *had been made to* adopt, and the anguish inseparable from such changes, in some measure disgusted them with liberty; and, unless haste be made to repair the wrongs which they have sustained, by a prudent and efficacious protection, those nations which have been called to the adoption of a representative system, will very soon regret the loss of their chains.

"There can then be no doubt that the excesses which we have committed among these people have made them our enemies: and the French Republic has been equally blind in her conduct to neutral powers. Nothing is more calculated to increase the number of our enemies than our horrible laws respecting the navigation of neutral and even allied powers. It was particularly the rapine of the French privateers and armed ships that occasioned our rupture with America." Pp. 163—166.

The author then shews that the Americans were staunch friends to the Revolution, at its commencement, and received, with marked partiality, all its advocates and supporters.

"It was not until the rage for general subversion became the favourite system of the French; until attempts had been made to sow dissensions among the Anglo-Americans; until our privateers, instead of respecting their commerce, had imprudently robbed them of their property, that these warm friends who were so anxious to serve us, naturally felt their inclination for us cool. The thefts which were committed on them at Sea, by our pirates, suppressed an inclination which might have been easily cherished, and destroyed that harmony which it was so much our interest to preserve.

"The Danish flag sustained a thousand insults; but, what is most remarkable, is, that notwithstanding the great interest we had in keeping on good terms with his Prussian Majesty, his flag was not more respected than the others. If he had wished for a pretext to break with us, the French privateers supplied him with a thousand; their piracy was carried to such an extent towards this power, that M. Sandos, the Prussian Minister, was obliged, on account of the little satisfaction which he received from the government, respecting prizes, to give up all interference in the business, and to leave the task of making fruitless applications to a subordinate agent.

"Nor was this treatment confined to neutral powers; it was extended, with still greater rapacity, to the Batavian Republic, our ally, our friend. It was not enough that she had herself facilitated the conquest of her territory; it was not enough that she had adopted such a form of government *as we had suggested to her*; it was not enough that *she had given us immense sums by way of reward for the trouble which we had taken to conquer her*; it was not enough that she had ceded to us a part of her territory, and had engaged to feed and clothe a considerable army belonging to France; it was not enough that she had come to a rupture with England on our account, and that this rupture was the cause of the annihilation of her commerce, without which Holland cannot exist; it was not enough that her wretched inhabitants had been obliged, for two years past, in order to provide for the payment of the Batavian *rescriptions* devoted to the profit of the French Republic, and to the pay of her troops, *to pay one half of their income, and a tenth of their capital*; all these sacrifices were not sufficient; the French privateers took from them, in their own seas and canals, under the very cannon of their towns, the few small vessels which they ventured to send out. If they sent supplies of corn for the subsistence of their colonies, thereby to prevent their reduction by the English, French armed ships intercepted these convoys, and caused them to be declared good prizes in virtue of existing laws of a most vexatious nature, the execution of which was frequently intrusted to judges, in certain departmental tribunals, who had themselves a share in the ships which took the prizes." Pr. 168—170.

All the remonstrances of the Dutch on this subject, and all their applications for redress, were, it seems, equally vain; and we are further told, that there were members of the councils, the very men who proposed these vexatious laws, "who had privateers of their own, or shares in privateers."

This picture, or rather bold outline of a picture, of the maxims, the principles, and the conduct of the French Republic, sketched by the hand of a Republican, will enable our readers to appreciate the declarations and endeavours of those members of both Houses of Parliament, who have, at various periods of the war, maintained the practicability of peace with France, and urged our ministers to repeat their attempts to conclude it. The present rulers of France, however, entertain a different opinion, and think, that, in order to give liberty and happiness to the French people, and to inspire foreign powers with confidence, a diametrically opposite line of conduct must be observed. "Précisément tout le contraire de ce que nous avons vu, de ce que la révolution a produit jusqu'au 18 Brumaire;" precisely the contrary of what the revolution was seen to produce until the 18th of Brumaire.—This is the only point on which we agree with them. But what security have we that this radical change in their conduct will really take place? Were not the very men, who brought about this last revolution, active accomplices in many of the most atrocious crimes which they now so loudly condemn? And can Europe already have forgotten that Bonaparte, who now admits, through his organ Rœderer, that there can be no liberty without the perfect independence of the national representation, and a religious respect for the rights of election, was the very man who commanded the troops, under Barras, in September, 1795, which were employed to massacre the inhabitants of Paris, merely for asserting their right to choose their own representatives, which had just been secured to them by the new constitution of that day? Nay, the very proscription and banishment of the members of the Legislature, and of the Directory, in the autumn of 1797, which he now condemns with the utmost violence, received, if our memory fail us not, the express sanction of Bonaparte; and, in short, we need look no farther than the pages before us, for the most unequivocal proofs, that neither laws nor oaths are capable of binding this vain, ambitious, and unprincipled man. The whole business of the 18th of Brumaire betrays such a scandalous violation of every bond which he and his accomplices had solemnly and repeatedly sworn to preserve inviolate; the circumstances are related with such indecent levity; the scruples of even honest men are treated with such shameful contempt; and all the

rights of the nation are so openly disregarded and despised; that the book cannot be read without disgust, nor the conduct of the Consul be contemplated without indignation and horror.

Speaking of the attack on the French plenipotentiaries in the neighbourhood of Rastadt, the author says,

"It will be the business of History one day to draw aside the veil which conceals, at least, from our eyes, the plot of this horrible tragedy, and we shall take care not to encroach upon her rights; but we may be allowed to observe, that different circumstances respecting which prudence still commands a circumspect reserve, and which those who will pay attention to the subject may be able to appreciate, appear to throw many doubts on the veracity of the accounts of that event published by us, at the time when it offended and terrified Europe." p. 119.

An account is given of a Jacobin plot, the object of which was to murder Sieyes and Roger Ducos, and to restore the system of terror. It is stated in justification of the measures adopted by Bonaparte for achieving the revolution. M. Röderer's remarks on religion are confined to a single note, and are, as might naturally be expected, as loose as his politics. He ascribes all the evils which ever afflicted the earth to the ministers of religion, yet he admits the necessity of their existence, (merely in a political point of view) but thinks that the fewer the better! (Note to p. 173.) In his concluding paragraph, after enumerating the promised blessings of the new revolution, he mentions *peace* as one of its certain and immediate consequences! We are disposed to think that the people of France will find their *usurper* as punctual in the fulfilment of all his other promises as he has been of this.

ART. XI. *Le petit la Bruyere*; i. e. *Little La Bruyere, or Characteristics and Manners of the Children of the Age. A work composed for the education of Children of Twelve or Thirteen; except the Ten last Chapters which are designed for Men of the World.* By Madame de Genlis. 8vo. Pp. 220. Fauche, Hamburg. De Boffe. London. 6s.

WE have not perused any work of Madame de Genlis's so free from objectionable points, and so deserving of commendation for its execution and tendency, as the volume before us. Many of our readers may be disposed to impute a great degree of boldness, if not of temerity, to the author, for the choice of her title; but they will find in the preface that she unequivocally disclaims all hope or expectation of equaling the justly celebrated writer, whose name she has given to her work; her only desire being "to resemble him a little."

Children,

Children, and parents too, may certainly derive much useful instruction from these pages; though most of the pictures are better likenesses of children on the Continent, than of English children. Our girls and boys are by no means so forward as those whose manners and dispositions are here portrayed; though some of the characters are, no doubt, common to every country. The *talkative* boy, in particular, who incessantly interrupts conversation, obtrudes his own sentiments on the company, and labours to monopolize their attention, is one whom every body must have met with; and we heartily wish, that every such boy, and his parents also, were compelled to read the chapter which contains this portrait every day. Another description of boy is also noticed here with great propriety, for whom we know no adequate appellation, but the quaint term of *Mannikin*; i. e. a boy, from twelve to fifteen, who assumes the airs and affects the appearance of a man, in his actions and dress. This species of non-descript is, unhappily, increasing very fast in England, to the disgrace of those who are entrusted with the education of youth. The parents of such boys generally encourage their folly by mistaking their pertness for wit, and check their improvement, by teaching them to think that they have already attained to the summit of knowledge. The inevitable consequence of this absurd conduct is that the children excite disgust wherever they go, beyond the precincts of their own family, and become useless, at least, if not bad, members of society. When the boy is suffered to ape the man, the man is generally a fool or a coxcomb, and frequently both.

The chapter on the best use of time contains many judicious remarks and much wholesome advice. We extract the following character as a specimen of this part of the work, and as a model for the imitation of our youthful countrymen.

“ Elbania having an excellent memory, considerable activity, and great consistency of character, learns a multitude of things and is equal to them all. She draws, sings, plays on the harp, the harpsichord, and the guitar, she reads a great deal, makes extracts from every book, and possesses all the information which it is possible for a girl of thirteen to have: she understands French, English, Spanish, and Italian; she embroiders to perfection; no young person can sew better than she, she makes all her own cloaths, she keeps her mother's house, settles all the accounts, and purchases all the principal articles of consumption, which are kept in a place the key of which is entrusted solely to her. In the country the care of preparing rooms for visitors devolves upon her, and she it is, who, in harvest time, pays the wages of the workmen and superintends all the labours of the field; lastly, it is she who,

as a reward for all her cares, is entrusted with the honorable and pleasing employment of distributing alms, searching out the habitations of, and visiting, the poor." (Pr. 82, 83).

If our young readers or their parents should wish to know how all this business is accomplished by so young a person, we will tell them,—by *activity, perseverance, and method*.

We shall extract from the latter part of the volume, a considerable portion of the chapter on *Free-Thinkers*, or, as the French call them, *des esprits forts*, literally *strong-minds*, an expression to which we shall adhere, as otherwise many of the author's observations will lose their force and application.

"The epithet (rather appellation) of *strong-mind* is a title which impious men gave to themselves, because they pretended that it required *great strength of mind* to shake off the yoke of religion. But such pretension is absurd. Extreme imprudence and mad temerity never were, and never ought to be, characterized as *strength of mind*, and certainly the most impious men cannot deny that it is much more prudent to follow religion than to reject it. They even acknowledge that it is consolatory, and that its morality is admirable; so that they add crime to imprudence; for it is a crime to attempt to deprive mankind of their sweetest consolation, of the sublimest of all their hopes, and of their veneration for the most perfect system of morals. Such ideas and such a design bespeak neither depth of judgment, *strength of mind*, reason, nor humanity; they exhibit nothing but an extravagance worthy of the most sovereign contempt; but the following reasons will suffice to demonstrate the impropriety of the expression *a strong-mind*. If no risk be incurred by the rejection of religion, there can be no *strength of mind* in the act of disavowing it. If there be a risk, the rejection of it is an act of the greatest and most incomprehensible folly, because it exposes a man to an eternity of misery. Now, as we have before observed, the most absurd of all extravagant actions cannot possibly be called *strength of mind*.

"A man may obscure truth but he cannot annihilate it. This, in spite of all the efforts of an audacious and powerful sect, in spite of the innumerable volumes which, in the course of the last sixty years, it has circulated throughout Europe, in order to calumniate religious persons, it has not been able to render the epithet *impious* an object of ridicule, nor to ennoble the epithet *impious*. Diderot, whose sole object in the *Encyclopedie*, is not only to destroy religion, but to resist every idea of Providence, the immortality of the soul, and the existence of God; Diderot, as licentious and as immoral as he was impious, Diderot, the author of the infamous book entitled *James the Fatalist*, Diderot himself does not chuse to be called *impious*. "The *impious man*," he tell us, "is he who speaks ill of a God whom he adores in his heart, so that the unbeliever must not be confounded with the impious man." (*Encyclopedie*, on the word *impie*.)

"Nothing

" Nothing surely can equal the absurdity of this definition of an *impious man*, for it cannot be denied that he who assassinates is an *assassin*, that he who commits a theft is a *thief*, and that he who is guilty of acts of impiety is an *impious man*; such is the manner in which our modern philosophers accustom themselves to reason.

" In spite of all their sarcasms, all their cabals, and all their lies, neither they, nor any one else, can ever assign to a great man, to a hero, as an honorable title, the surname of *impious*; while the title of *pious* will ever continue an affecting and glorious title that will constantly excite, in all minds, ideas of justice, goodness, and virtue. Nay more, the title chosen by impious men themselves, the title invented by them to ennoble impiety, that of *esprit fort*, has become so universally ridiculous, that it is no longer used but as a term of derision, as a lampoon, a mockery which impious men themselves deem insulting. It is thus that all the pompous appellations which have been usurped ultimately become offensive nicknames, and thus it is that the glorious title of *philosopher* (lover of wisdom) daily sinks into degradation, because it has been adopted by the impious as a substitute for *esprit fort*.

" True, *strength of mind* and character consists in the ability of a man to stem the torrent of licentiousness, and to preserve his principles and his morals inviolate in the midst of a depraved multitude. They who possess real strength of mind, at the present time, are persons truly religious. Weak and frivolous minds suffer themselves to be hurried down the stream by example, and by the passions, all of which are encouraged by impiety.

" Examine impious men closely and you will invariably find, that they have no true knowledge of religion, that they have forsaken it without having studied it, that they oppose it without understanding it, and that they form their judgment of it exclusively on the pitiful sophisms, and the superficial and lying productions, of its detractors. You will see that the true cause of their disgust with religion, is the severity of its moral, and the convenient pliancy of the principles of modern philosophy.

" Examine thoroughly the conduct and lives of the impious; you may find among them some natural virtues, but, if they have strong passions, you will never find them moral men; and, in the best of them, you will always discover a baseless system of ethics, full of contradictions, inconsistencies, and arbitrary principles incessantly varying, according to time, place, and circumstance.

" Voltaire, Diderot, D'Alembert and their partizans laboured without ceasing for sixty years to establish deism; irreligion during that time made inconceivable progress; are men happier on this account? Are they better? Let the doctrine be tried by its effects. What were the wretched miscreants who, at the end of this unfortunate century, came to astonish the world by the atrociousness of their crimes, and their cruelty? What were Roberfpierre and his accomplices? Men of *strong minds*, *Deists*; enthusiastic disciples of Voltaire and Diderot; the impassioned partizans

of their writings, their principles, and their doctrine, and, consequently, the declared enemies of the Christian religion.

"What were the men, whose works and whose morals these modern philosophers have attacked, and whom they have represented as men of weak minds? men as virtuous and irreproachable, as astonishing for their science, their knowledge, and their genius;—Newton, Addison, Pascal, Bossuet, Fénelon, Massillon, Pierre Corneille, Racine, &c. illustrious and venerated names of the real benefactors of mankind, who would enjoy every degree of terrestrial happiness, if they would but follow the precepts which these great men have promulgated in their works; works that, stable as truth which constitutes their bases, remain shining and luminous amidst the ruins of literature profaned and degraded by the sophisms of impiety, the audacity of licentiousness, and the ridiculousness of a vitiated taste. The *Encyclopedie*, that work at once so dangerous, so superficial, and so voluminous, that monstrous assemblage of fatal errors, that Colossus of brass with feet of clay, the *Encyclopedie* has already fallen into disgrace; the work has no longer any sale in France, it is re-written in England, it is despised every where, while the splendid editions of good writers, of religious authors, are multiplied in all the countries of Europe.

"Oh! young folks, whose minds are not yet perverted, whose hearts are yet pure and honest, two roads are open before you; one is the road to *vice and error*, the other the road to *truth and virtue*; read, compare, reflect, and then chuse." (PP. 121—128.)

These reflections betray much good sense and sound judgment, and are not less honourable to the heart than to the head of the author. The 17th chapter on decency and decorum is deserving of commendation; the reprobation of the indecent mode of dancing in Germany, entitled the *valse*, is highly proper. But has Madame de Genlis forgotten that the *valse* was in very common use at *French* balls and assemblies? wherever it prevails, it is equally reprehensible and ought to be suppressed. How the author could be led to term *Goethe* a writer of *superior merit* we are at a loss to imagine; the looseness of his imagination, and the licentiousness of his pictures, should have called forth her censure.

Her contrasted descriptions of the death of the righteous and the unrighteous, in chapter 19, are taken from nature, and are accompanied by very just and appropriate observations and reflections.

"In the death of the irreligious philosophers we descry nothing but terror and pusillanimity, or pride and ostentation. They are absolutely detached from every thing but themselves; they neither act nor speak but for the spectators and their readers.—Pleasantries are misplaced on a death-bed; a man should die with dignity.—To appear to die with perfect indifference can only be a feint of pride, or the effect of a stupid insensibility.

"It

"It is known what cowardice D'Alembert displayed at his death, and that too after a very long illness. His friends never durst apprise him of his danger; they wished him to bequeath some legacies to his servants, but they never could prevail on themselves to mention the word *will* to him.

"Read the Memoirs of Madame Roland; during her whole captivity, in her last moments, she forgets her daughter, and leaves no instruction for her; and yet she writes volumes, every page of which displays the spirit of party, animosity, and the most ridiculous vanity. Frivolous and scandalous memoirs, replete with falsehoods, licentious details, trifling anecdotes, and malignant portraits. Are these the ideas which, on the eve of her dissolution, should occupy the mind of a reasonable and a sensible woman, and of a mother, who leaves an only daughter of thirteen, involved in misfortunes, and at such a time!

"Citizen Garat has exercised his literary talents on all subjects. If we do not find in his writings a great variety of talents, we shall at least find an astonishing variation of sentiments and opinions. Under the old system he wrote an eulogy on a great man, *the most faithful of subjects in a factious age*, the Chancellor de L'Hôpital. Since the revolution he has written an eulogy on Danton!

"If ever Citizen Garat should give us a complete edition of his works, he may take this motto, *The King for ever, The League for ever*, or rather this, which is more energetic and more appropriate, *Virtue for ever, Vice for ever*. In general this last motto would suit full well all the modern philosophers, such as Voltaire, Diderot, Helvetius, and J. Rousseau, &c."

The chapter, *on suicide*, the last we shall notice, contains a very just critique on a passage in a recent production of that strange, meddling, intriguing, *She-philosophist*, Madame de Staël, the daughter of Necker.

"Great criminals" (says M. de Staël) "may display intrepidity in the hour of danger, it is the consequence of their mental intoxication, it is a mean, it is a hope, it is an action; but these men, though the most unhappy of beings, never kill themselves, either because it was not the will of Providence to leave them *this sublime resource*, or because there exists in crime an ardent personality, which, without giving any enjoyment, excludes the elevated sentiments which lead to a renunciation of life." *On the influence of the passions on the happiness of individuals, and of nations*, by the Baroness de Staël de Holstein, p. 244 et seq.

"The only thing that is perfectly clear in this singular paragraph is, that, according to the author, suicide, far from being a crime, is a *sublime action*, which no man can achieve, who has not *very elevated sentiments*;—the author proceeds to developé this opinion by exclaiming;

"Alas! it would be as difficult not to feel interested for a man
greater

"*greater than nature**, when he rejects what he has received from her, when he makes use of life for the destruction of life, when he subdues by the power of mind the strongest feeling of man, the instinct of his preservation: it would be so difficult not to give a man credit for some generous emotions, who should, from repentance, commit suicide, that it is proper that real villains should be incapable of such an act; it would be a pain to a virtuous mind not to be able completely to despise the being that inspires it with horror." (p. 245.)

"I am sorry to be under the necessity of giving such pain to Madame de Staël, by teaching her what she alone is ignorant of, viz.—that the most execrable villains, the greatest monsters that ever existed, all committed suicide. *Sardanapalus, Nero, Messalina*, and the ungrateful and faithless disciple, the traitor *Judas*. These are unquestionably the most infamous and the most dishonoured names which history has transmitted to us; thus we see that there have been *real villains*, who were capable of this sublime action, and whoever is acquainted with history must know that nearly all those who committed suicide, in past times, were tyrants, parricides, assassins, in short, atrocious villains.

"But what is the meaning of this phrase: *man greater than nature, because he rejects what he received from her*, and because he makes use of life for the destruction of life? Does greatness then consist in the eradication of all natural sentiments, not only for no purpose that is useful to others, but even to the prejudice of society? Is such the greatness superior to nature?—Again what does this mean—to subdue by the power of mind the strongest feeling of man, the instinct of his preservation? Every sentiment which we extinguish or suppress is subdued by the power of mind, and the soldier who first mounts the breach and exposes himself to the whole fire of the enemy, also subdues by the power of mind the strongest feeling of man."

Again, Madame de Staël says,

"There is a certain sensibility, something philosophical, in the act of suicide, that is totally foreign from a depraved being." (p. 242.)

"This phrase is totally incomprehensible. A certain sensibility in the act of suicide!—Precisely the contrary, for before a man kills himself he must resolve to abandon for ever every object of his affections, and to plunge in despair all who have a regard for him. Suicide is an act of the most complete egotism; it arises from a desire to get rid of personal pain and uneasiness; to which desire are

* If our readers should feel disposed to censure this miserable affectation, this senseless jargon of M. de Staël, we request that they will not impute her defects to the ignorance or inattention of the translator, for we can assure them that the translation is faithful, and almost literal. *Rev.*

sacrificed, friendship, love, the sentiments of nature, and the most sacred duties;—what *sensibility* can be discovered in such a crime? As to (modern) *philosophy*, I admit that it has a great deal to do with suicide, for the man who likes nothing, who is impious, and disgusted with life, performs a very natural act, in killing himself; he alone is neither senseless nor rash, he is merely consistent. In ancient times, the sophister Hegesippus exhorted his disciples to deprive themselves of life the moment it should cease to have any charms for them, and, on this account, he was surnamed *the orator of death*. The same tragical appellation might be given to the modern philosophers, whose horrid principles lead to the same consequences." (p. 182—187.)

There are many other judicious observations on the same topic, and the author most completely exposes the absurdity, folly, and inconsistency of the philosophistical Baroness.—When the latter, in her stupid cant, describes the horrid massacres in France as "human victims sacrificed on the altar of virtue," the former, very naturally exclaims,

"The altar of virtue in France! All such altars have been overturned, as the *Abbé de Lille* so well expresses in the following admirable verses:

"Où, vous qui de L'Olympe usurpant le tonnerre
Des éternelles lois renversez les autels,
Lâches oppresseurs de la terre,
Tremblez, VOUS ETES IMMORTELS;
Et vous, vous du malheur victimes passagères,
Sur qui veillent d'un dieu les regards paternels,
Voyageurs d'un moment aux terres étrangères,
Consoléz-vous, VOUS ETES IMMORTELS."

So long as Madame de Genlis continues to devote her talents to the support of sound principles of religion and morality, so long will her productions be read with pleasure and advantage.

ART. XII. *Voyage de Dimo et Nicolo Stephanopoli en Grèce; i. e. Dimo and Nicolo Stephanopoli's Voyage to Greece, in 1797 and 1798; on two Missions, one by order of the French Government, and the other by order of Bonaparte, Commander in Chief.* Prepared for the Press by one of the Professors of the Prytaneum; with Plates and Views taken on the Spot. 8vo. 2 Vol. Pr. 622. Paris. Imported by De Boffe. 14s.

THESE two Corsican vagabonds, dignified we know not why with the appellation of *savans*, happening to be of Greek

Greek origin and not to have left the language of their ancestors, were pitched upon, as proper persons, to be sent to the Greek Islands, for the laudable purpose of diffusing revolutionary principles among the natives, of founding the praises, the glory, and the virtues of the *Great Nation*, and of distributing the portrait of Bonaparte. One of them appears to have been an old man in his dotage, and the other a boy, scarcely arrived at years of discretion. This circumstance can alone account for the miserable sarrago of revolutionary cant, egotistical loquacity, and puerile vanity, with which these volumes are filled. If our travellers had been bred in Robert-pierre's kitchen, we should have expected just such a collection as that before us as the natural result of their education. Nor does it contain any information that can either interest or amuse, by way of compensation for the disgust which the reader must unavoidably experience in perusing it. Who the Professor of the Prytaneum is, that has prepared it for the press, we cannot say; but his talents and his taste are such as would qualify him for the office of president to the Jacobin Club. In short, since the commencement of our critical labours we have not had the misfortune to meet with a production so thoroughly contemptible, in all respects, as the voyage of *Signori Stephanopoli*.

ART. XIII. *Examen de la Constitution de France, &c. i. e. The French Constitution of 1799 examined, and compared with the Monarchical Constitution of France.* 8vo. Pp. 159. De Boffe. London. 1800.

THIS work treats of the most important question which can be submitted to the attention of the people of France;—whether they can expect greater security, greater internal tranquillity, greater prosperity, and a longer continuance of peace, from their new laws, than from the laws of the ancient Monarchy. It is addressed to the French nation, which is thus invoked:

“Nation, famous in all ages, for your courage, your sense, your knowledge, your industry, your virtues; for great undertakings and great successes; but, in the aggregate, for great errors and great crimes; in the name of your interest and your glory, I call upon you to pronounce judgment on yourself.”

While most of the authors, who have written on the French Revolution, in discussing the great questions of public order which constitute its basis, have proved that their notions on the subject are feeble and superficial; while they have founded
their

their opinions on their interests ; and their works, guided by their passions, have contained a panegyric, an apology, or a satire, on public men, the anonymous author of this tract rises above his countrymen, lays aside all prejudice and hatred, loses sight of persons, and confines his observations to institutions, in which he marks the causes of the evils which France has experienced and will yet experience, and discovers the germs of future events. He decides the grand cause, between the Monarchical and Republican governments, as suited to France, as Aristotle and Thucydides decided on the constitutions of the different States, of their times ; as Montesquieu decided on the British Constitution ; and as our great Parliamentary orators have decided on the new Constitution of France ; and the work exhibits facts which confirm, or destroy, the different opinions maintained in our Parliament.

It is clearly demonstrated, by an accurate analysis of the constitutional code, and by arguments which set confutation at defiance, that the French Republic, as it is now constituted, is nothing more than a name ;—that the citizen is deprived of his liberty and robbed of his rights ; that he does not nominate his representatives, nor has any influence whatever on public affairs ; that the first Consul, under a modest title, is invested with unlimited power ; that he enjoys the exclusive privilege of proposing laws ; that all the rights of the government are placed in his hands ; that he may combine every species of power, legislative and executive, by means of a legislative mandate which he may easily obtain ; nay, that he may even assume this enormous power by a mere act of his own will subjected only to a few forms which may easily be eluded.

All the political bodies, intended to operate as checks on the Consular power, are artificially organized ; so that the choice of the members of which they are composed rests with the first Consul, and their votes are at his discretion. Thus, these bodies, so far from presenting any obstacle to the extension of his power, will contribute to such extension, and give it the semblance and the force of the national will. The tendency of the new Constitution is to establish and to legalize a perpetual despotism, under a temporary Despot, the worst of all possible forms of Government.

The consequence of this Revolution is, that the French will be exposed to domestic contentions, and civil wars, at home ; and that, in their relations with foreign powers, they can place no reliance on their governors, because it is the interest of these to betray them, and they possess the means of doing it ; and that they will inevitably be engaged in almost continual wars, because

cause it is a matter of importance to the omnipotent Consul to keep the nation in a constant state of warfare.

By the laws of the Monarchy, the people of France had a right to choose their representatives, and even to give them instructions to which they were obliged to attend. The King had less influence in legislation, than the Consul has, and in the government fewer means of evading the laws; and he never was allowed to abrogate them even for a moment. France was longer exempt from civil wars than any other State. Since the treaty of Nimeguen the aggrandizement of the kingdom had ceased to be the object of her political system; and since the treaty of Vienna it had a constant tendency to peace.

In order to shew what will be the denouement of this dreadful and bloody tragedy, of which the scenes are so varied, and the incidents so multiplied and perplexed, the shade of Montesquieu is invoked, and that passage quoted, from his Spirit of Laws, in which he speaks of the English Republic, and which terminates with these words. "*At last, after a series of commotions, shocks, and convulsions, they were obliged to have recourse to the very form of government which they had proscribed.*" The author then exclaims "are these facts past or present? Is this a description of the 17th or of the 18th Century? Does it relate to England or to France? Are we reading a history, or a prophecy? Is human intelligence then endowed with the ability to penetrate into futurity by the mere force of thought, to calculate the motions of political bodies, as well as those of physical bodies, to estimate the extent of possibility, and, by penetrating into the essence of things, to rectify to the people of each particular country what nature has ordained them to be?"

The work concludes with reflections, which may be termed *argumenta ad hominem*, evidently intended to make an impression on Bonaparte.

"He has but a vulgar soul who, being placed in a situation which permits him to be a great man, has only the ambition to be a King; a dignity which is liable to receive respect commanded by the law but belied by the heart. How much more flattering, how much more honourable are the attentions which are paid to genius, virtue, sublime sentiments, and great actions? The only bounds to such homage are the world and the duration of time.

"But if, in the midst of political storms, a man appears endowed with such strength of conception, character, and capacity, that, after the proofs acquired by experience that there is but one species of political existence which is adapted to his country, he restores *that* to his countrymen, by enlightening the public opinion, by braving the intrigues of ambition, by subduing the rage of party, and by restraining the tumultuous movements of ignorant citizens,
who

who neither know what they ought to desire, nor even what they do desire; who, having possessed himself of supreme power, renders it the instrument of a great act of justice and wisdom; who resigns that power the moment he has secured the happiness of his country and preserved society from the disorganization with which it was threatened; who, after having been every thing consents to be nothing;—such a man becomes the first of men.

“With what veneration and what holy respect should I approach this saviour of his country, this benefactor of humanity! I should take him for one of those superior beings who, while the pigmies that inhabit our globe are employed in squabbling and fighting for vain distinctions and false grandeur, alone shews them what is truly estimable and great.”

We fear very much that Bonaparte has not a heart to be moved by such an address as this, the substance of which may be thus compressed: “You have been a villain long enough; ’tis time you should become an honest man.” This work, however, is greatly superior to the generality of publications which have appeared on the subject of the French Revolution. It is written with method, the logic is excellent, the views of the author are profound and just; and the style is always elevated, and occasionally sublime. If reason and justice can maintain a contest with self-interest and the love of power;—if the most luminous demonstration of a nation’s interests can rouse her from a state of depression and apathy, the publication before us is calculated to produce a great effect.

ART. XIV. *Essai sur les Fables, i. e. An Essay on Fables, and on their History, addressed to Madame du Bocage;—A posthumous Work of JEAN SYLVAIN DE BAILLY, Member of the French Academy, the Academies of Science and Belles Lettres, Author of the History of Astronomy, &c. &c.* 8vo. 2 Vols. Pp. 678. Paris. Price 14s. De Boffe. London.

IN the discussion of the origin and progress of fables, which has before employed the pens of many able and learned writers, M. Bailly displays much clearness of conception and ingenuity of reasoning. On such a topic, which admits not of demonstration, the assumption of confidence would be grossly indecorous; and the author, aware of this, adopts a style and mode of argumentation, admirably adapted to his subject. An extract will serve much better to shew the manner in which he treats the question, than any attempt at analysis, of which, indeed, the work scarcely admits, or than any explanation or animadversions of our own. After a sketch of the

the creation of the world, and the deluge, and other early events, as described by Ovid, the author continues thus :

" This recital, Madam, contains, in general, many remarkable facts, the golden age and the three ages by which it was followed ; the abode of the gods upon earth ; their retreat to heaven ; the war of the giants against the gods ; and those same giants buried beneath the mountains ; the milky way, the road to heaven ; the palaces of the gods ; the heavenly counsel presided by Jupiter ; the destiny of the world which is doomed to perish by fire ; the general deluge ; the reparation of the human race by Deucalion saved, alone, in a bark ; and the victory obtained by Apollo over the Serpent Python."

" All these facts, though interspersed with fabulous embellishments, though serving as an introduction to that collection of metamorphoses and Grecian stories, which bear the evident characteristics of fables, are probably not of the same species. I know very well that rivulets of milk and honey did not flow upon the earth in the happy days of the golden age. I there recognize the language of the poets, who represent manners for customs. The sheep live on the grass of the fields, the vulture on murdered carcasses. Man, peaceful and innocent, eats no flesh. The honey represents the sweetness of his disposition, the milk the innocence of his life. I know that the blood of giants shed upon the earth could not produce a new and impious generation ; but I conceive that the wicked must have a perverse posterity. If the South wind, with his wings wet, his face covered with a dark cloud, and his beard loaded with mist, be summoned to bring the clouds ; if Juno's messenger be charged to pour out water for the purpose of supplying these clouds ; if Neptune strike the earth with his trident in order to open the deep springs ; I recognize the work of imagination ; I see the poet stirring up all nature, bringing into action all known causes ; and representing a general phenomenon by partial phenomena, in order to describe the total submersion, and to give an idea of that grand catastrophe. But that catastrophe, that deluge itself, is an important and remarkable fact which the poet did not invent ; it was of no use to his design. Before he entered upon particular histories he meant to give a general history. He consecrated and embellished the recital by his verses, but he could only repeat what he had learned from tradition. The deluge then is a real fact, at least for Ovid, who relates it to us. It was a traditional fact. With this principle fact, are necessarily connected that of the giant, of an impious race which called for punishment, and the circumstance of Deucalion saved in a bark, and become the new stock of the human race. But if these facts are derived from tradition, the war of the giants, the birth of the Serpent Python, and the victory of Apollo, were, no doubt, derived from the same source. We should not be in haste to conclude that they are all fables. The road of the milky way which leads to the Empyrean, the palaces of the gods, the council assembled and pronouncing

nouncing judgement from seats of marble, and Jupiter placed on a throne above the rest, are fabulous pictures, which may possibly not have been the invention of the poet; they also may have been transmitted by tradition. It was formerly the province of poets, not to create but, to adorn truths and opinions. Their poems were histories, and they sang tradition, when they did not write it. They must, consequently, have respected it, at least, for such remarkable facts as were already known. They spoke to men who were endowed with but little knowledge, but who had a memory the less fallible, as it was not affected by the imagination. They sang their verses to nations curious respecting past events, strongly attached to their ancestors, who would not have listened to them, if they had recited nothing but falsehoods.

"I think I have before noticed the respect in which these ancient traditions have always been holden. Fables were often transported from one country to another; they were then naturalized; the new country became their theatre; and the names of places and of personages were consequently changed. The Romans did not forget themselves in this respect. Phaeton, precipitated from the chariot of the sun, is drowned in the Eridanus, now the river Po. Enceladus and Typhon, destroyed by the thunder of Jupiter, groan in Sicily beneath the weight of Etna, and the flames which the mountain vomits are the flames of their anger. Virgil shews us the entrance into hell in the vicinity of Cumœa and Vefuvius; and in the environs of the Lake Avernus, he found the Acheron, Phlegethon, and Cocytus.* Here were formerly a town of Cimmeria,† and a people called *Cimmerii*.‡ They inhabited a valley obscured by surrounding mountains, and from which the sun was never seen to rise or set. Such shady and dark places must be rare in Italy; but they were admirably suited to prepare the mind for the entrance into the infernal regions.§ The history of Phaeton

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* "The Avernus was situated between Baia and Puzzoli, in the kingdom of Naples, (Strab. *Lib.* v. p. 244.) M. D'Anville mentions the Acheron as a river in Calabria; (Tom. iii. p. 126. Strab. *ibid.*) He calls it now Chrysaora. Strabo also speaks of it, *Lib.* vi. p. 243. The Cocytus was the Lucrine Lake joined to the Avernus, and now dried up. (Silius Italicus. *Lib.* xii. 117. N. V.) Strabo also represents the Acherusian Marsh, and the Periphlegethon as situated in the same place. (*Lib.* v. 244. Plin. *Lib.* iii. c. 6. N. V.)

† "Pliny says—*formerly*; they must have been supposed to exist, therefore, long before his time. *Lib.* iii. c. 6."

‡ "Strabo *Lib.* v. 424."

§ "The supposition of the existence of these gloomy vallies arose from the established prejudice, that the Cimmerii inhabited countries which were deprived of the light of the sun; and also, according to Bochart, (*Chan.* *Lib.* I. c. 33. p. 591) from the

is a detached fable which seems to belong to all countries; ~~he may~~ be stopped in his course, and made to fall wherever we please. A tradition prevailed, that the Giants had been conquered in the Phlegrean fields.* The mountains which threw out flames and a burning lava, were regarded as the places which preserved the relics of the conflagration enkindled by the thunder: it was thence concluded that the Giants might be buried under all the volcanoes. Nor am I more astonished at finding the gates of Pluto's kingdom in Italy. The fate of man is every where the same, the road to death is every where, and every where the wicked man has hell beneath his feet. The Romans, then, might have their hell in their own country, and open an entrance to it, in the neighbourhood of Vesuvius, whose eruptions and ravages announced one of the apertures of the abode of death and punishment. But it is very remarkable, that, although nations have allowed themselves to make some of these alterations, there are facts which they have always respected, and which they have never dared to change. Ovid places the age of Silver under Jupiter, who never reigned in Italy.

"The Giants, in their attempt to climb up to Heaven, had not recourse to Vesuvius or Etna, but to Ossa and Pelion. They attacked Olympus, the abode of Jupiter, and these mountains are situated in Greece and Thessaly. When Deucalion, the only survivor of the human race, discovers an accessible landing-place, it is the summit of Parnassus, another mountain in Thessaly.† He descends into a plain on the banks of the Cephissus, and consults Themis in the very place where the Temple of Delphi afterwards stood. The Latins, in adopting those fables, did not dare to transport the scene into Italy; they repeated history, such as it was, and they left to Greece what appeared to belong to it. These circumstances clearly indicate the source of these fables; the Latins derived them from Greece. By frequently making similar compa-

very name of *Cimmeria*, which is derived from *Cimmir*, which, in Phœnician, signifies darkness. These vallies, then, are a fable fabricated on account of the Cimmerii. But who invented the names Acheron and Periphlegethon? Not Virgil. Names are not so easily admitted; and Strabo, who died fifty years after Virgil, would not, in that case, have found them in general use. It is still more ridiculous to ascribe them to Homer. Whatever the influence of a great poet may be, a foreigner never gives names to places or things in a country. We must believe that the ancient Romans took these denominations from the Tuscans or Greeks, and established them in Campania, or perhaps (which appears more natural) the Cimmerii, on their arrival, gave these names to the rivers and lakes of their new country."

* Phlegrean signifies *burnt*.

† "Phocis was in lower Thessaly."

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isons, we shall establish, on evident facts, the relations of nations; the trace of tradition; and the origin of things. We shall be guided by this incontestable principle; that if a people relate a history, the scene of which lies in a foreign country, such history is an adoption. It exhibits a trace that should be followed; we should transport ourselves into the country which was the theatre of the facts, in order to investigate their truth and origin." Vol. I. p. 131—139.

In this manner M. Bailly pursues his investigation, which is always amusing and frequently instructive. His style is remarkable for its ease and perspicuity; and the whole production betrays unequivocal indications of a classical and cultivated mind.

AMERICAN PUBLICATIONS.

ART. XV. *Eulogium on the Character of General Washington, late President of the United States; pronounced before the Pennsylvania Society of the Cincinnati, on February 22d. 1800. At the German reformed Church, in the City of Philadelphia.* By Major William Jackson, Aid-de-camp to the late President of the United States, and Secretary General of the Cincinnati. 8vo. Pp. 44. Ormerod. Philadelphia.

ART. XVI. *The Prayer delivered on Saturday the 22d of February, 1800. In the German reformed Church. Philadelphia. Before the Pennsylvania Society of the Cincinnati.* By William Rogers, D.D. One of the Members of (the) said Society, and Professor of English and Belles Lettres, in the University of Pennsylvania. 8vo. Pp. 12. Ormerod. Philadelphia.

IF every individual were an insulated being, who lived for himself, agreeably to the new fangled system of certain German philosophers, no detriment to society could accrue from a rigid adherence to the ancient maxim—*De Mortuis nil nisi bonum*. But, so long as salutary lessons of a religious and political nature are to be deduced, so long as moral inculcations for the use and benefit of society are to be derived, from the conduct and characters of men, who have made a conspicuous figure on the theatre of life, so long shall we continue to reprehend a strict observance of such maxim, as calculated to deprive mankind of the advantages of example which interest alike the heart and the understanding, and eminently contribute to promote the cause of virtue. The *nil nisi verum* is the only rule worthy of attention in the delineation of public characters.

A church is, assuredly, the most improper of all places for the delivery

delivery of a professed *eulogium*. The temple of truth should never be polluted by the strains of adulation. And flattery more gross, more fulsome, than is exhibited in the eulogy before us, seldom, we conceive, escaped the lips of man, in any place whatever. —“ Who shall delineate a just portrait of that character, *which was perfect in all its relations*—or in what language shall the story of that life be told, *where every action was above all praise!*” p. 6. Again—“ The *god-like* Washington.” (p. 16.)—“ this *immaculate* man.” (p. 32.) This language is really impious, and what kind of credit can be given to the facts stated by a man who so far forgets himself as to use it? Our objections, however, are principally confined to the use of these unjustifiable terms; the orator has not imitated some of his countrymen, who, on a similar occasion, dared to stigmatize this country and its Sovereign; his other sins are not so much sins of commission as sins of “*omission*.” He has only shewn one side, and that the fair side, of the picture, though, indeed, by calling his hero *immaculate*, he denies that there were any spots in his character. Presumptuous and foolish man, to hold up “*a monster of perfection*” to the world, and to call on its inhabitants to admire and to worship it!

We are well aware, that by attempting to diminish the respect which has been so lavishly bestowed on the memory of Washington, we shall give serious offence to many worthy and excellent men. But we have been accustomed to make sacrifices to *truth*, and we do not feel disposed, in the present instance, to yield to the tide of popular prejudice, and shrink from the discharge of a public duty. Let the Americans, if they think proper, lavish their commendations on their hero, for establishing their blessed republic—with that we have nothing to do; but for ourselves, feeling as Englishmen, and as loyal subjects, we never can contemplate the public character of Washington, without seeing, as its prominent feature, the horrid crime of *REBELLION*, which nothing but *repentance* can ever efface. It is not *success* which diminishes the guilt of a *criminal*. To America, then, Washington might be a *hero*, to Britain he was a *traitor*. Nor is this the only protest which we have to enter against the *spotless purity* of this “*immaculate*” this “*god-like*” man. If we have not been very much misinformed, General WASHINGTON was a *DEIST*. We have not forgotten his reception of the flag sent him by ROBESPIERE, nor his declaration, at the time, that he “*approved* of the French Revolution in its *commencement*, its *progress*, and its *result*.” As to his disinterestedness, of which so much has been said, formerly by Thomas Paine, and lately by other sycophants in America, who have carried their impudence so far as to assert that he never even accepted a *salary*, we have it in our power to accuse those gentlemen of advancing wilful falsehoods. General Washington not only took care to receive his salary regularly (for which certainly no blame could attach to him) but even touched a great portion of the salary of the ensuing year, by which means he had an opportunity of speculating with the public money. This fact, we know,

know, was the subject of public controversy in America, and the proofs of its existence were never invalidated.

Having paid this tribute to truth, and explained our reasons for declining to acquiesce in the indiscriminate eulogies bestowed on the late President of the United States; it is by no means our intention to deny, that he possessed many social and domestic virtues; that he secured the establishment of the American Republic; or that his death will occasion the downfall of the Federal Government. But we wish the public to suspend their opinions, until his character shall have undergone a more close and impartial investigation than it has hitherto experienced.

As to the "*prayer*," our objections to that are of a similar nature. Two passages we have marked as containing *untruths*. First, "We would now adore thee, O Lord, for that *wise and excellent frame of government*, which is justly filed the pride of our land." (P. 6.) If ever there was a frame of government that betrayed a total want of *wisdom and excellence* in the architects, it is the frame of the government of America; which is so weak, disjointed, and tottering, as to portend a very speedy dissolution;—a dissolution which is not only not deprecated by a vast portion of the inhabitants, but looked to as a matter of certainty, and a ground of consolation. Again, "Were not this the case, a whole nation would not be, on a day like this, in *tears*." (P. 5.) Now we have good authority for saying, that, in Philadelphia, where this prayer was delivered, not a *wet eye* was to be seen on the occasion. The three hymns at the conclusion of the prayer are miserable imitations of Sternhold and Hopkins.

But though there was very little real concern or sorrow displayed, there were certainly much *lamentation* and much *hypocrisy*. Our letters, indeed, from Philadelphia, and other places, describe this extraordinary scene of general woe, as the most *farical* exhibition that can be conceived. We had frequently heard of men, of various descriptions, being *banged* in effigy, but to *bury* a man in effigy was an act of original ingenuity which it was reserved for the brilliant imaginations and patriotic pertinacity of the Americans to devise and execute. This curious ceremony was actually performed in every city, town, and borough, and even in some of the villages, of the United States. Such an inundation of orations, elegies, and monodies was never before experienced. At Philadelphia, the *players* were hired to go to church and sing an Anthem; and, to make a real farce of the thing, the funeral of General Washington was afterwards *acted upon the stage*!

While the Congress were employed in passing their mournful resolutions, and their funereal admonitions to the pious inhabitants of the United States, they were laughing in their sleeves at the dupes which they made, and the impositions which they passed on the world. The fact is, that, notwithstanding the dissensions which prevail among the contending parties of enlightened statesmen, in one wish they are unanimous—to deceive foreigners, and foreign nations. But the attempt is as fruitless as the wish is dishonourable.

In this general mourning prescribed by patriotic hypocrisy, and enforced by popular authority, it is no uncommon thing to see men, with crape on their arms, and, at the same time, to hear them venting maledictions on the memory of the deceased! One other fact, on the authenticity of which they may fully rely, will suffice to shew our readers what freedom of thought and action, the Americans are allowed to enjoy, and what sincerity of soul is concealed beneath the outward trappings of woe. A gentleman having been asked why he did not wear crape on his arm, answered, that he thanked God he had lost neither relation nor friend. "What!" exclaimed the Querist, was not General Washington your friend?" "No," rejoined the other, he was no man's friend, and it would have been a good thing had he died twenty years ago." This blunt declaration was immediately succeeded by a threat of vengeance from the Querist. And, it was with great difficulty that the gentleman escaped the yankee punishment of *tar and feathers*, and that his house was rescued from destruction, by his consent to wear a crape, and to ask pardon publicly standing on a table! In relating this fact we must not be supposed to acquiesce in the justice of the unqualified assertion, that General Washington was the friend of no man; we are not sufficiently acquainted with the General's private character to vouch for the validity of so serious a charge; and we are extremely unwilling to believe, that a man who has been so highly and so warmly praised, in different countries, though we know how to appreciate such praise, could really deserve an accusation, which implies a disposition we should shudder to contemplate.

ART. XVII. *An Oration upon the Death of General Washington.* By Gouverneur Morris. Delivered at the request of the Corporation of the City of New York, on the 31st of Dec. 1799. 8vo. Pp. 24. Furman. New York.

THIS orator was the American Ambassador at the Court of King Robespierre, in 1793 and 1794; but if his diplomatic knowledge was not more respectable than his oratorical talents, they were not calculated to be very beneficial to his country. The pamphlet contains a brief survey of the principal occurrences of Washington's life, bedaubed with the plaister of panegyric, and related in language bombastic, affected, and absurd. The American rebellion is thus noticed: "These bands of brothers were soon to stand in hostile opposition. Such was the decree of him to whom are present all the revolutions of time and empire." (p. 11.) This is a very easy and convenient mode of justifying crimes of every denomination. The Transatlantic Rebel, and the European Regicide may, with equal propriety, repel a criminal charge by a classic exclamation:—*Adieu à l'humanité!*

When, during the rebellion, Washington's army, beaten and discontented, were inclined to disperse, we are told, "the prospect was on all sides gloomy; and sunshine friends (turning their backs to fairer skies) sought shelter from the storm." (p. 12.) We have

we heard of halcyon days, but never, till now, of halcyon backs; and this, we suppose, is a choice flower of American rhetoric. To our dull European imaginations, however, it seems an odd mode, which these faithless friends of the General had recourse for giving their attachment to *fairer skies* by turning their backs to him; and it appears equally strange that they should have sought after from the storm by turning their faces to it, which must necessarily have been the case, if their backs were turned the other way. The fact is, that Monsieur le Gouverneur, in seeking to soar into the regions of sublimity, has, unfortunately, plunged into the depths of nonsense. Hence he has said directly the contrary to that which he intended to say. We are told, in page 14, that the beating snow adds to the dangerous ford a *darkened horror!* *arkness* is surely an extraordinary effect to be produced by *snow*! The orator, however, seems to entertain a tolerably just idea of the French revolution "which still torments and terrifies the earth;" and he very properly terms the Republican Envoys sent to America, the delegated incendiaries." But surely he forgot that General Washington had commended the former; and that Mr. Jefferson had encouraged the latter.

ART. XVIII. *Journal of the Proceedings of the Bishops, Clergy, and Laity of the Protestant Episcopal Church in the United States of America, in a Convention held in the City of Philadelphia, from Tuesday June the 11th to Wednesday June the 19th, 1799.* Philadelphia, printed by John Ormerod, 41, Chestnut-Street.

THAT our readers may have as clear a view as it is in our power to give them, of the history, constitution, and course of proceeding of this novel œcumenical council of the western world, they are, first, to be informed, on the authority of a printed list at the end of the publication now before us, that the whole number of the Protestant Episcopal Clergy in the United States is seven Bishops, and 211 Presbyters, or private Clergymen; for a majority of whom we have not learned that there is any legal provision, nor, for any of them, any thing like a regular, settled establishment. The subdivision and situation of this fallen and falling body of men are as follows: In New Hampshire, there are 3; in Massachusetts, 1 Bishop and 10 Presbyters; in Rhode-Island, 4 Presbyters; in Connecticut, 1 Bishop and 24 Presbyters; in New York, 1 Bishop and 20 Presbyters; New Jersey, 7 Presbyters; Pennsylvania, 1 Bishop and 15 Presbyters; Delaware, 4 Presbyters; Maryland, 1 Bishop and 41 Presbyters; Virginia, 1 Bishop and 62 Presbyters; South Carolina, 1 Bishop and 19 Presbyters. It does not hence appear that there is a single person, episcopally ordained, in the States of Vermont, North Carolina, Georgia, or Kentucky, which are no ordinary portion of the whole confederation. Of these 211 Presbyters, 19 only were assembled in the Convention, of whose proceedings this is the journal; and these 19 were the deputies of no more than eight of the States; to these were added, though the

business of the Convention appears to have been wholly of a spiritual nature, ten laymen. Of the seven Bishops, three only appear to have been present on this occasion. It is to be supposed, that in this, as in other bodies corporate, some specified number of members constitutes a quorum; but, not being possessed of a copy of the rules or canons of these Ecclesiastical Conventions, we are not enabled to say how far the one now under consideration was, or was not, regular. Analogous to their civil constitution, by which the members of Congress, or Commons House, as we might call it, of the government of the whole Federal Union, are chosen by the respective legislatures of each individual State, so the members composing this General Convention appear to have been primarily chosen by the subordinate Conventions of their respective States. The system seems to be sufficiently Republican; at least, it is as much so as the Presbyteries and Synods of the church of Scotland; of which, however, we own we cannot see that it is any improvement.

Dr. Smith, a veteran in such services, and one whom we may suppose to have been well qualified for the office, by his being equally well acquainted with Presbyterianism and Episcopacy, was elected President by a majority of votes. This not being the first time that we have been called to the consideration of this ingenious and able President's trimming temper and accommodating address, we trust we may be pardoned, if it be, through mere prepossession and prejudice, that we fancy we descry some very different characteristics in the proceedings of the Convention of last year, in which Dr. Smith's influence must have been considerable, and a Convention in 1789, where his old rival, the learned orthodox and loyal Dr. Seabury, probably counteracted, and somewhat restrained, his passion for innovation.

That we, who are notoriously of the old school, and so decidedly so as that we should hardly be ashamed, even if it could be truly imputed to us, that we reverence the ancient institutions and laws of our church, for no other reason than that they are ancient, should be shocked to see some of her venerable pillars thus disfigured and defaced, and the edifice they support thus endangered by the hardy confidence of a set of men, who appear to be totally unequal to the arduous task in which they have so rashly engaged, will, we trust, neither surprise nor displease our readers. It is sufficiently mortifying to us to see "the Bishops, Clergy, and laity of a Protestant Episcopal Church" forming a National Council, and gravely debating on points hardly of moment enough to engage the attention of a parish-vestry: but if, in settling the little forms of their assembly, these Reverend Deputies offend us by the extreme insignificance of the questions that come under their discussion, we bear with still less patience their rash attempts to reform the articles of our religion.

On the 14th of June, the House resolved itself into a committee of the whole, to take into consideration the propriety of framing articles of religion: the Chairman of the committee reported the following resolution, viz, "Resolved, that the articles of our faith
and

nd religion, as founded on the Scriptures of the Old and New Testaments, are sufficiently declared in our Creeds and Liturgies, as set forth in the Book of Common-Prayer, established for the use of this Church; and that further articles do not appear necessary." Luckily, however, "This resolution was disagreed to by the House."

A majority having thus magnanimously resolved not to revolt so far from the practice of every church in Christendom, as to have no confession of faith, it would seem, that they then sat down to revise and new-model our XXXIX Articles, which they have contrived to compress into XVII very short ones; but which, "on account of the advanced period of the session and the thinness of the Convention," it was voted, should "lie over for the consideration of the next General Convention."

As many of our readers may not have an opportunity of seeing these articles elsewhere, and conceiving also that it must be a matter of interest, as well as of curiosity, to all the steady friends of our church, to see what may always be expected, when men of moderate learning will presume to adventure on undertakings which require the profoundest learning, we will here set down a list of those which this Convention appears to have been disposed to adopt and transcribe some of them.

"1st. Of faith in the Holy Trinity." This seems to be the least altered of any in the whole collection, and of course is the least exceptionable. *O si sic omnes.* iid. "of the Holy Scripture." This is our sixth article; the intermediate four being omitted: and all that we like in it, in this its improved state, is that the Canon of Scripture is suffered to stand as it did. iiid. "of the Old and New Testament." This is our 7th article: and as the alterations made in it are chiefly verbal, our greatest objection to it is, that, like all the rest, it wants dignity. ivth. "of the Creeds." This is our 8th; and runs thus: "the Nicene Creed and the Apostles' Creed ought to be retained and believed; because every article contained in them may be proved by Holy Scripture." Why they omitted the Athanasian Creed, they have not condescended to inform us: we are happy to believe, it was not on the score of its doctrines, which are at least as strongly asserted in the two Creeds that are retained, as they are in the one that is thus summarily rejected. vth. "of the Transgression of first Parents." This is our 9th article; and how far it is improved or injured by the alterations it has received, which are not inconsiderable, either as to quantity or quality, we leave our readers to judge for themselves. "By the transgression of our first parents, they lost that primitive innocence and perfect holiness in which God had created them: and thus the nature of man became corrupted and prone to evil, so that there is no man living who sinneth not." vith. "of Justification." Short as this is, it appears to be intended to comprehend all that the framers of it liked in our 11th, 12th, and 13th. "We are justified or pardoned by God, not on account of our own good works, but only through the merits and mediation of our Blessed Redeemer and Advocate, Jesus Christ."

Christ: But although good works cannot put away our sins, nor appear perfect before God; yet are they pleasing and acceptable to God in Christ; for Scripture assures us, that *faith without works is dead, and that without holiness, no man shall see the Lord.*" The viiith. "of Predestination and Election," corresponding with our 17th, is, in our estimation, though, perhaps, not sufficiently full, yet a very fair comment on as deep and difficult an article as any in the Christian Creed. "Being well assured, from Holy Scripture, of the eternal purpose or promise of redemption, according to which God sent his Son to be the propitiation for the sins of the whole world, and Christ Jesus gave himself a ransom for all; we receive the doctrine of predestination as consistent with, and agreeable to; this most gracious and general scheme of salvation, which we believe to be universal in the intention, however partial the wickedness of mankind may render it in the application. Under the impression of this belief, it is the duty of Christians to be satisfied with, and attend to, the promises of God, as they are generally set forth to us in Holy Scripture, without seeking to be *wise above what is written*, or plunging into the unrevealed secrets of either past or future eternity, but always remembering the distinction which, in such cases, Moses lays down: *secret things belong unto the Lord our God; but the things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law.*" viiiith. "of Salvation by Christ alone." This is our 18th. ixth. "of the Church;" corresponding to our 19th. xth. "of the Authority of the Church;" our 20th. xiith. "Of ministering in the Church;" our 23d. xiiith. "of the Sacraments;" our 25th. In the five foregoing articles, the alterations, being chiefly verbal, are not very material; but, in this last article, though it might not be thought necessary now to retain the protest, as ours does, against the five other Popish Sacraments, or the ostentatious Popish abuses of the two others, we cannot but think it essential to declare, as our Church does, that Baptism and the Supper of the Lord are Sacraments. This is here omitted: neither is baptism nor the supper of the Lord spoken of as sacraments in the two articles immediately following. xiiiith. "of Baptism;" our 27th. xivth. "of the Lord's Supper;" our 28th. xvth. "of the Oblation of Christ;" our 31st. In the anxiety of these reformers, to avoid any reference to controverted questions, they have sometimes fallen into obscurity as well as insignificancy: thus, the article before us, as it stands in their edition, is less intelligible, by their having omitted to mention the sacrifice of Masses, and other Popish usages and tenets, in opposition to which the article appears to have been framed. xviith. "of excommunicated Persons;" this our 33d: and though we acknowledge with pleasure, that we see no great harm that has been done by the alterations, we are, at the same time, obliged to declare, as little good appears to have been done by them. Our reformers may, if they please, set it down as one of our old-fashioned prejudices; but, so it is, with all its uncouthnesses, whether we regard the sentiments or the expression, we like the article best in its ancient form, and as it still stands in our Prayer-book. xviiith. "of the

the power of the Civil Magistrate;" this is our ~~gth~~ and this, for various reasons, we think it right to submit to our readers in its transatlantic form. "The power of the Civil Magistrate extendeth to all men, as well clergy as laity, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men, who are professors of the Gospel, to pay a respectful obedience to the civil authority, regularly and legitimately constituted." In this article, consisting of but two sentences, the air of positiveness that appears in the former of them is so delicately and nicely counteracted and softened by the milder, smoother, and gentler declarations of the latter, that we no longer think the allusion of a friend, who compared it to the dextrous intermixture of *mild and stale*, as practised by the retailers of porter, quite ludicrous. In truth, the *respectful obedience* here so cautiously enjoined favours more strongly of the mincing manner of a dancing-master, than it does of the dignified and more authoritative tone of men employed in framing articles of faith. Some portion, however, of this incongruous intermixture of high and low (or, in our friend's more familiar phraseology, of *mild and stale*) is to be charged, it is probable, not so much on the men so employed as on the peculiarity of their circumstances. The low and levelling maxims of Republicanism do not well accord with the Monarchical principles of our Established Church; and anxious, as we do them the justice to believe they were, not to violate the latter, it could not be easy to make them kindly coalesce with the former. Churchmen, from their principles, must, and will, pay *respectful obedience* to any civil authority, under which the good Providence of God may see fit to place them, and without enquiring too nicely how far such authority was or was not *regularly and legitimately constituted*: but the Republican Governors of the United States of North America seem to have persuaded themselves, from the beginning, that they are not to be regarded as the most decided and determined friends of Republican forms; since there is not a sect so obscure, so enthusiastic, or so absurd, as not to have received from the civil authority there as much countenance as the members of the Church of England. Of all this, no doubt, the members of this American Convention were conscious: and, therefore, we blame them for this only, that, resembling as they did, the primitive Christians in their circumstances, they did not also resemble them in their firmness. That they should be careful not to offend is their duty; and they are entitled to our warmest commendations for having been so to a very extraordinary degree; to such a degree, indeed, that to us they seem not only to have been prudent and cautious, but even tame, if not abject. To render our articles palatable to Republican appetites, they have so frittered them down that they have rendered them not only inoffensive but insignificant: and if, by this ill-judged endeavour to become *all things to all men*, they avoid controversy and polemical debate, (which, though often vexatious and much to be lamented, are seldom wholly without some dignity, and, perhaps, still seldomer without some use,) there is little likelihood of their also avoiding those mean

mean and petty wranglings, which are the natural result of loose and indecisive measures ; and of which the effects are more certainly as well as more extensively, injurious and fatal to true religion. Heedless of the Mosaic injunction, these our brethren of the western world have attempted to *plough with an ox and an ass together* ; that is to say, they have grafted on episcopal simplicity republican subtilty ; and thus exposed their church, in the success of which we cannot but feel ourselves warmly interested, to all that contempt and danger which seem to be advancing, with hasty strides, on the meteor of their civil power.

ART. XIX. *The Narrative of Patrick Lyon, who suffered three Months severe Imprisonment in Philadelphia Gaol, on merely a vague Suspicion of being concerned in the Robbery of the Bank of Pennsylvania : with his Remarks thereon.* Philadelphia: Printed by Francis and Robert Bailey, at Yorick's Head, No. 116, High-Street. 1799.

THIS Narrative is but poorly written ; being, as it would seem, the unreviſed and uncorrected composition of the person whose story it relates : but, though the case only of an humble mechanic, and ill told, it is by no means uninteresting. We wish it might be very generally read by restless and dissatisfied mechanics, who have been but too apt, like this Narrator, on any little disappointment, to which persons in all situations and circumstances are liable, or even on a sudden fit of chagrin or ill-humour, to migrate to America, in the visionary hope, that they should there better themselves. We have good reason to believe, that nine out of ten of such adventurers have very soon, like this London smith, found reason to repent of their rash resolution.

This Patrick Lyon, after spending nearly 14 years in different manufactories in London, in 1793, removed to Philadelphia ; though no reason is assigned for his having taken this step. After working some years as a journeyman, at length he began business for himself in May, 1797. He was employed in making fixtures and preparations for the Book-vault of the Bank of Pennsylvania : and, in July, under the direction of a carpenter, of the name of Robinson, he finished two iron doors, informing him, as he here states, of the palpable insecurity of the locks. In the August following, the bank was broke and robbed : and Lyon, a long time after, confined, solely on the suspicion of having committed the robbery. The extreme rigour with which he was treated in prison, on very slight ground, is circumstantially related and dwelt on. At length, he obtained, what he calls, his *release*ment ; the real transgressor having been found out to be a friend of the carpenter Robinson's, whose name was Davis ; and who, with Robinson, dexterously contrived to have the suspicion of the crime fall entirely on Lyon ; though, for no better reason than that he was known to be an ingenious man, and of the old country ; that is to say, a Briton.

The Narrative, as we have already intimated, is in the lowest style

style of a low mechanic : thus, " the last piece of smith's work I *done* was a guard-iron for a glass-case," &c. yet, having made great progress, as he says, in *the grand science* (by which, we conjecture, he means Free-Masonry,) he not unfrequently attempts, as, in our opinion, people in his sphere of life now far too often do, those fine and big-sounding sentences which they mistake for eloquence : thus, aiming to give a pathetic account of the severity with which he was treated in prison, he complains, that " no person was admitted to hear the sorrowful breathings of truth, which, emanating from innocence, might have had a sympathetic effect." There are also in his manner a pertness and self-sufficiency, which, whether natural to him, or the result of his republican habits, are extremely unsuitable. Yet, he is often shrewd, and though he may have been frequently mistaken in his representations, we see no reason for suspecting that he ever wilfully misrepresents a fact. The picture he has drawn of the judicial exercise of justice in Pennsylvania, as well as of the Police, impartiality, and humanity, of a Philadelphia prison, well merit the attention of those Britons who are so forward, on all occasions, to proclaim the blessings of American liberty, to the disparagement of our own. We must not omit to mention, however, that Lyon was perfectly innocent as to the crime of which he was suspected.

GENERAL CATALOGUE.

ART. XX. *Tabulae Anatomicae quas ad illustrandam humani corporis fabricam collegit et curavit Justus Christianus Loder. Vinariae. 1794—1799. Folio.*

THESE anatomical plates are published in numbers, each of which contains all the plates relating to one particular division of the science ; and also some corresponding pages of explanatory text. The author of the collection, who is already well known by his work in the German language, entitled *Anatomisches Handbuch*, the Anatomist's Manual, intends to give representations of the form and structure of every part of the human body. With this view he has caused exact copies to be taken, under his own inspection, of the best figures which have been hitherto published, to which he has made such additions as he thought necessary, by correcting them from nature.

He states, that, having paid more attention to the accuracy of his figures than to the effect produced by them on the sight, his work ought to be considered more as a publication of utility, than of superior excellence in the graphic and typographic arts ; he therefore flatters himself it will be found particularly useful to anatomical and medical students.

The first four and the sixth of these numbers appeared in the course of the last four years.—No. I. contains fifteen plates on the subject of *osteology*, with their proper explanations.

On

On the first of these plates are twenty-five figures all relating to *osteology*; the greatest part of which have been copied from preparations of the author; the remainder are taken from Walter and Albinus. The second and third plates are front and back views, copied from the most perfect skeletons of adult subjects. In the others are given copies of the best figures of Albinus, Hunter, Cheselden, and other celebrated authors, as well as of a variety of bones of the cranium, the face, the sphenoid, &c. the representation of which is allowed to be extremely difficult. No. II. contains ten plates representing the different ligaments of the body; most of these have also been copied from preparations of the author. This part of the work is engraved with great precision and neatness. No. III. containing twenty-six plates, relates to the subject of *Myology*: the engravings, which compose this number, are mostly copied from the best figures of Albinus, and those of Zinn, on the muscles of the human eye, and of Halber, on the diaphragm. The author very properly informs his readers that the figures from Albinus are exactly half the size of the originals.

The fourth Number comprises a part of *Splanchnology*, or the organs of sense, and contains only six plates. The first, the second, and part of the third represent all the parts which belong to the organs of feeling, prepared in various forms, and observed through a microscope; the remainder of the plate represents all the other organs in that branch of anatomy. The designs, in this number, have been chiefly taken from preparations of the author: he has, however, availed himself of some information contained in the works of Hunter, Ruych, De Haase, Ludwig, Ledermüllers, and other celebrated anatomists.

No. VI. contains the first section of *Angiology*, viz. the arteries. The subjects, which occupy seven plates, are partly taken from Haller, and engraved in stroke: the vessels are coloured. In the first and second plates the arteries of the body are represented: the third and fourth contain the arteries of the face; the fifth and sixth those of the brain, as described by Vicq D'Azyr.

The fifth Number, which is nearly ready for publication, will contain thirty-three plates, representing the whole of the viscera. The author has taken most of these designs from fresh corpses, by which the delay in the publication of the number has been occasioned. The graphic execution of this work, though much inferior to the productions of English artists, is, upon the whole, far above mediocrity, and it must prove of great utility to students in this branch of science. The plates are engraved with great accuracy.

ART. XXI. *Voyage Pittoresque, &c. i. e. Picturesque Journey through Syria, Phenicia, Palestine, and Lower Egypt.* Folio. Paris. Imported by De Boffe.

THE seventh number of this splendid work has been lately published at Paris, and some few copies have been received by the foreign booksellers in London. It contains six well-finished plates, and

and a few sheets of explanatory text. For the information of such of our readers as may be inclined to purchase this superb publication, we shall give a brief statement of the subjects comprised in the above numbers.

Plate I. represents the great light house at the port of Alexandria. Plate II. Bab Rachyd, or the port of Rosetta, from Alexandria. This view is taken from without the walls, at the time of the departure of a caravan. Plate III. The supposed obelisk of Cleopatra, at Alexandria, with a view of the ruins of the library of the Ptolemies, and of the Museum. In the text belonging to this plate is a curious letter from Amrou to Omar, which contains an animated description of Egypt. Plate IV. represents a grotto cut in a rock, near the pyramid of Chephren, and also the dress of the people of that country. Plate V. exhibits a general plan of the above grotto. Plate VI. An interior view of the grotto. This plate is double the size of the others, and contains some interesting views.

ART. XXII. *Voyage Pittoresque d'Istrie, &c. i. e. Picturesque Travels through Istria and Dalmatia.* Numbers X. and XI. Folio. Paris. Imported by De Boffe.

IN No. X. we are informed that Cassas, the painter, from whose designs these plates have been engraved, has deemed it expedient, in order to give a greater effect to his subjects, to have a certain number of the plates engraved double the size of those which have been hitherto published: the editors have consequently been necessitated to increase the price of each number in due proportion. This number, however, contains two of the double plates, which have been accounted for to the subscribers as three, instead of four of the ordinary size.

The work, when completed, will consist of three volumes in folio, and contain about three hundred plates. The text will contain, 1. An historical essay on the ancient and present state of the different countries noticed in the work. 2. A description of the author's tour, with the necessary charts. 3. A dissertation on the architecture of the monuments, of which views and geographical details are given. And 4. A particular explanation of the subjects of each plate. It will be extended to about thirty-five numbers, and will exhibit views of every place or monument worthy of notice in those countries. The price to subscribers is thirty livres per Number.

ART. XXIII. *Historia Numothecæ Gothanæ. i. e. History of the Cabinet of Medals at Gotha.* By Frederic Schlichtegroll. Gotha. 12mo. Pp. 80. 1799.

THE author of this tract, who is well known on the Continent by his description of the mythological gems of Stofch, describes the origin of this celebrated collection, which is supposed to be one of the best in Europe. It was first established by Duke Ernest, the pious son of Duke John, who resided at Gotha about the year 1646.

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The author mentions the different noblemen into whose possession the collection has descended since the above period, and to whom it is indebted for the valuable additions it has received.

The present Duke, Ernest II. has increased the collection by those of Charles Gottlob de Schachmann, and of Sulzar. M. Schlichtegroll concludes by stating his intention of publishing an annual volume, entitled "*Nümismatic Annals*," in the French and German languages, which will contain descriptions and representations of valuable ancient and modern medals.

ART. XXIV. *Forføeg til en Skildring af Quindekioenets huselige og borgerlige Kaar hos Skandinaverne før Kristendommens' Inføerelse, &c. i. e. An Attempt to describe the Domestic and Civil State of the Scandinavian Women, previous to the Introduction of the Christian Religion.* By L. Engelstoft, Copenhagen, 1799. 8vo. Pr. 323.

THIS work is interesting, as it partly relates to the ancient history of the North, hitherto but little known. It begins with a general introduction, tending to ascertain the geographical limits of ancient Scandinavia, to fix the period which terminates the author's researches, and succinctly to trace the documents and monuments, by which the knowledge of the manners, customs, and institutions of the North has been acquired.

The Treatise is divided into eight sections: the first four describe the different situations of the women, when in a state of adolescence, their education, marriage, and their condition as wives and widows. Part V. relates to the right of succession: the sixth relates to the state of female vassalage in those countries: to the eighth part are added some philosophical observations on the influence of their mode of life, the climate, and their religion.

As far as we can judge from the nature of the work, the author appears to have confined himself to facts, and has not exaggerated the incidents which he relates. In the course of his work he notices the ancient laws of the North, and compares their origin with those of the neighbouring nations.

Although this work contain some curious and interesting information, yet many parts are tedious and inspid. We must, however, give credit to the author for having brought forward some singular facts relative to the ancient history of the North of Europe.

ART. XXV. *Slaviskher Bueberdruck in Würtemberg, im 16 Jahrhundert, &c. i. e. An account of books printed in the Slavonian language in the Duchy of Würtemberg, during the 16th Century, being a literary Report made by Christian Frederic Schnurrer, Professor at Tübingen.* 8vo. 1799. Tübingen, Cotta.

THE Slavonian language as well as its characters being unknown in Würtemberg, the art of printing there in that language may be considered as a phenomenon in bibliography. The scarcity of these books, and the obscurity of their origin, induced the
author

author to compose the present memoir: we have abstracted the following historical account of those works for the information of our readers.

About the year 1553, Primus Truber, a Minister of the Gospel at Carinthia, and Peter Paul Vergerius, Bishop of Capo d'Istria, arrived in Surbia at the same time, and were the first who caused Slavonian books to be printed at Wurtemberg. Truber first attempted to print with Roman characters, but the difficulties he experienced, and the considerable expence he incurred, prevented him from continuing his enterprize. At length, in conjunction with Vergerius, he succeeded in printing the first part of the New Testament in Roman characters, at Tubingen, in the year 1557. M. Schnurrer describes these works as well as all others successively produced by Truber. This undertaking was considerably improved by the arrival in Suabia of John Ungnad, Baron of Sonneg, who came to reside at Urach, and established a printing-house, where the two kinds of letters used in the Slavonian language were employed; for which purpose he had previously procured the necessary types at Nuremberg. Truber was at length appointed Curate of Urach by the Duke of Wurtemberg as a reward for his labours in this new establishment. The author then gives some very interesting details relative to this art, and informs us of the means employed by Ungnad to defray the expences which he had incurred by his experiments in typography. At length, this establishment received an unexpected shock from the sudden death of Ungnad, who had undertaken a journey to Bohemia in the year 1564; and a twelvemonth afterwards his wife, to whom he had bequeathed his favourite speculation, also died; and as she had neglected to make a will, the establishment was shortly after abandoned. The author, however, asserts, in PP. 430—432, that, by a work printed at Rome in the year 1755, entitled "*Kalendaria Ecclesiæ Universæ, studio et opera Jos. Simonis Assemani*," it appears that those types were then at the printing-house of the Propagandi,

ART. XXVI. *Theorie de la Musique vocale, &c. i. e. The Theory of Vocal Music, by Florido Tomeoni, Professor of that Science; with Remarks on the Pronunciation of the French and Italian Languages: revised by a Literary Gentleman. Paris. Pougens.*

THIS publication contains some judicious reflections on the Italian and French Schools; the causes of the superiority of the Italians in the musical art are pointed out, as are also the means of attaining to the perfection which that people have acquired in their execution. By the aid of this work, if translated, and placed in the hands of proper teachers, the art of singing might be much more easily learnt.

ART. XXVII. *Un Mois d'hiver, &c. i. e. A Winter Month; or, the Amorous Campaigns of a Hussar; being a Variety of French Anecdotes, collected and published by J. F. Dognon: to which are added Engravings and Music. 2 Vols. 12mo. Pr. 278. Paris. Clerc and Galetti.*

THE plot of this Novel is briefly as follows: Alphonso, a young Hussar, is taken ill at a town in France, in consequence of a severe wound which he had received a short time before. Two ladies happening to arrive at the inn, at which he is confined, he forms an acquaintance with them, and begins his history in the following bombastic strain:

"The fiery children of Orytheus, having escaped from their northern caves, had driven Bacchus and his amiable suite from the chearful hills of France: the impetuous Boreas extending his hoary wings, loaded with frost and snow, had also dispersed the loves and pleasures, who, in their anguish, had taken refuge in the open houses of the voluptuous citizens," &c.

From the above specimen much figurative language might be expected. The reader, however, is soon freed from suspense on that point, as the Hussar begins, in the second page, to relate his adventures and great pretensions in a more humble style. He becomes acquainted with some enterprising young men, gains admission into a society of women who are all coquettes, two of whom he seduces, and afterwards abandons them for the attractions of a chambermaid. A few other trifling incidents succeed, which conclude the first month's campaign of this Hussar, who promises to present the public with four other months, if they should approve of the present specimen. If this gallant gentleman could be informed of our opinion on the subject he would spare himself this trouble; though, if he wield his sword no better than his pen, he must afford equal disgust to his Colonel and his Critic.

ART. XXVIII. *Correza der Franke, vom Sevennegebirge; aus den Archiven des Tempelordens, &c. i. e. Correza the Franconian of the Mountain of the Cevennes, taken from the Archives of the Order of Templars. By John Goebel, French Citizen, residing at Berlin. 2 Vols. Berlin. Lagarde. 1799.*

THESE volumes, which were written at Paris, contain a number of moral and political paradoxes, and the absurdities are in an equal proportion, as the reader may perceive from the following abstract of the plot:

The author informs us that the family of Correza was considered as one of the most ancient in France, as it existed even before the time of the Crusades. Correza the strong, one of the ancestors of our hero, abandons the army of the Christians in Palestine, for reasons

reasons unknown. On his retreat through an obscure valley, surrounded by thick forests, he meets with a family of Moors, who had quitted Spain in order to avoid persecution; he protects this family from the insults of some ferocious Crusaders, and is rewarded with the hand of the daughter. At length he divides his riches with the Moors, and quits the valley, accompanied by his wife, in order to return to his native country.

The author then proceeds to relate the history of Correza the Franconian; whose father and uncle were members of a secret society. At the time of the full moon, in every month, they quitted their habitation, leaving the young Correza behind them, which they were accustomed to do in all their other walks and excursions. The more they endeavoured to conceal the object of their solitary perambulations, the more the curiosity of the youth was excited; but not being able to make any discovery, he became melancholy, and at last ventured to speak to his father and uncle on the subject, who promised to make him the companion of their future expeditions. After having given satisfactory proofs, in a variety of encounters prepared by his father and uncle, of his obedience and bravery, his hatred of tyranny, his chivalrous accomplishments, &c. he is received into the order of Templars, who hold their meetings in a Druidical grotto, or rather a subterraneous palace, where *he sees (p. 92.) things which astonish him*, and which, perhaps, will still more astonish the reader. The Grand Master informs him that the Order possesses a leaden chest, which contains the most precious articles; among which are nine flat plates, three of iron, three of silver; and three of gold; on which are engraven, in legible characters, the secret ways of nature. He also observes a glass globe of an immense size, which contains a light similar to the *aurora borealis*, by means of a quantity of extremely pure mercury, which is agitated in the vacuum of the globe; he farther notices that the Templars of the Druidical grotto carried on a correspondence with their brethren, who assemble in a similar grotto on Mount Jura, by means of an immense needle to which the power of the loadstone had been imparted: This needle was composed of nine times nine bars, prepared with extraordinary care, so that each possessed the power of nine times nine bars, impregnated in the ordinary way.

After being received into the order, he quits this grotto, undertakes a variety of excursions; and, as may be supposed, meets with several chivalrous and other adventures. In one of these excursions, he becomes acquainted with the lady destined to be his bride, though he is ignorant of this circumstance, (it seems Citizen Goebel is a *predestinarian*), who accompanies him for some time. The secret, however, is discovered to him after they have separated, and he then learns that she has taken the route to Malaga; but on following her to that port he is informed, that she quitted it an hour before his arrival. He fortunately meets with a corvette ready to sail for Algiers, and it appears that this vessel belongs to Correza himself. On his arrival at Algiers he has an interview with the Dey, when they form a plan for a secret expedition, which is de-

scribed in the second volume. Correza at length fails for Smyrna, where he finds Vela, his lady, at the same house in which his grandfather Correza had preserved Fatilla from the brutality of the Crusaders.

A long space of time intervenes between the events of the first and second volumes: in this interval Correza is placed in an American island, where he is appointed chief of the Buccaneers, makes war against the Spaniards, and declares himself protector of the oppressed inhabitants of Mexico and other countries of America. Ferrandez, son of Correza, a brave young man, distinguishes himself by several gallant actions. The Colony, of which Correza is the chief, receives assistance from Europe, sent by their brethren of the Order of Templars, which, the author tells us, was not abolished on the death of James Molay, but still exists under the name of the *Order of Francs*, and forms a new establishment on this happy island; but unluckily he has not thought proper to inform us of the latitude or longitude of this place, and he is equally reserved respecting the depository which contains the archives of the Templars, whence he professes to have taken the subject of his work.

ART. XXIX. *Le Chateau Noir, &c. i. e. The Black Castle; or, the Sufferings of the young Ophelia. By the Author of the Guilty Mother.* 12mo. Paris.

THE only merit of this novel is its style. The incidents are few, and it has nothing to impart instruction or to excite interest.

ART. XXX. *Les Dangers de la Seduction, &c. i. e. The Dangers of Seduction; or, the Adventures of a young Villager and her Lover. By J. P. Nougaret.* 2 Vols. 12mo. Pp. 200. Paris. Fuchs.

LUCETTE, a country girl, is seduced by Pierrin, a lacquay, and her first indiscretion is quickly followed by others; she runs away with an officer, becomes an actress, and afterwards a woman of the town. Pierrin having likewise fallen a victim to vicious practices, commits a robbery and is brought to the house of correction, where he meets with Lucette. They contrive to effect their escape, and at length resolve to marry; but, being injured to vice, they return to their old pursuits and meet with an ignominious death.

Productions of this kind are reprehensible for their evil tendency. The most effectual way to prevent vice is to hold out incitements to virtue, and not to disgust the youthful mind by exhibiting scenes of depravity.

ART. XXXI. *Consolations de ma Captivité, &c. i. e. Consolations of my Captivity; being the Correspondence of Roucher, who fell a Victim to the Decemviral Tyranny.* 2 vols. 12mo. Hamburg. Fauche. 1798.

AMONG the numerous martyrs of the execrable system of the Decemvirs, it is well known were men of the first talents and most liberal

liberal education: it might, therefore, be expected that the result of their prison lucubrations would by some means or other meet the public eye. We have to lament, however, that few instances of this kind have occurred; and it will not be necessary here to endeavour to account for this failure, by disgusting our readers with an additional reference to the blood-stained annals of revolutionary phrenzy: that the many works, of merit, produced by virtuous minds endeavouring to support themselves against all the horrors of oppression, should be buried in oblivion, must be a subject of general regret. Hence we are induced to allot a greater space to the examination of the letters before us than is well consistent with this part of our plan.

Roucher, whose correspondence with his family and friends forms the subject of these volumes, was a man of letters, and known in the literary world by his poem, entitled, "The Months." He was arrested on suspicion of being a chief in the conspiracy against the then existing tyrants, and was confined, first, in the prison of St. Pelagie, and afterwards in that of St. Lazare. His imprisonment, however, was at that time not so severe as to prevent him from communicating with his family, whom he apparently supplied with a diary containing the "secrets of his prison house," and received, in return an account of their domestic occurrences. The most prominent character, in this correspondence, is his eldest daughter, a young woman whose filial affection and liberal education are alike conspicuous. Roucher's favourite studies were those of botany and poetry. The first is not subjected to the strictures of criticism: but of his poetic compositions given in these letters, we cannot say much. His knowledge, however, of the ancient, as well as of the most celebrated modern classical authors, is certainly extensive. Hence he frequently introduces appropriate quotations; and the elucidation of particular passages of ancient literature often forms the subject of his correspondence with his daughter.

The morality of these letters, which are throughout of the sentimental cast, is unexceptionable. In the 167th letter, the author mildly chides his daughter for her partiality to that farrago of licentious inconsistencies, the Sorrows of Werter; observing that, at her age, it is more probable she would extract the poisonous, than the alimentary, matter of such mental food, as romantic fictions, in general, are apt to stimulate the passions in too great a degree.

But although Roucher utters the most bitter invectives against his oppressors, yet his philosophical expressions, in various parts of the work, prove him to have been a democrat at heart. We are, therefore, induced to consider his philippics rather as the effect of disappointed ambition, than the result of a disgust produced from disinterested patriotism. His fulsome adulation of those champions in the cause of infidelity; Rousseau and Voltaire, but particularly the former, whom he denominates *the good, and virtuous*, exhibits sufficient proofs of his departure from the cause of *goodness and virtue*. We have not, however, observed that he treats the subject

of religion with that contempt and ridicule which are so evident in the works of the profelytes to Atheism.

The letters are 168 in number; and having been transmitted to the care of a confidential friend, he has sedulously arranged and published them, perhaps more from respect for Roucher, and for the gratification of his relatives, than from any conviction of their general merit. The following brief account of the fate of the author is subjoined.

"On the 5th Thermidor Roucher received information that his name was inserted in the lists of proscription. Having long been prepared for his fate, he sent his son, who was at that time with him in the prison, to his wife, and destroyed his useless papers. On the 6th he had his portrait taken, under which he inscribed the following lines:

"Ne vous étonnez pas, objets sacrés et doux,
Si quelqu'air de tristesse obscurcit mon visage;
Quand un savant crayon dessinait cette image,
J'attendais l'échafaud et je pensais à vous.

"In the evening, of the 6th, he was removed to the Conciergerie. The next day, at seven in the morning, he was brought before the *Revolutionary Tribunal*, and at five o'clock in the afternoon he was *consigned to the guillotine*. On that evening twenty-eight victims were executed, all of whom, according to the official report, had been "accused and *convicted* of being enemies to the people, and participating in the crimes of Capet and his family; of approving the massacre of the Champ de Mars, and of writing against liberty, and in favour of tyranny; of carrying on a correspondence with the enemies of the state; of depreciating the value of assignats; and conspiring, in the prison of Lazare, to escape; to dissolve the republican form of government; and to establish royalty by the assassination of the representatives of the people."

Roucher, being considered as the chief of this pretended conspiracy, was the last of the number who suffered. He was forty-nine years of age.

ART XXXII. *Die Branntweinbrennerkunst, &c.* i. e. *The Art of Distilling Brandy, of a superior Quality to that made by the Common Process.* 2 vols. Hamburg.

THIS Treatise on the making of vinegar, and on the distillation of brandy, is an avowed compilaon from other German works of a similar nature. It of course contains much useful information on the subjects of which it treats.

ART. XXXIII. *Natur und Kunst, &c.* i. e. *Nature and Art.* 8vo. Pp. 304.

THE work before us bears no analogy to that of our *philosophical* countrywoman, Mrs. Inchbald, which has the same title, and which we had occasion slightly to notice in our review of Godwin's *Sci.*

St. Leon, No. XX. We thought proper to mention this circumstance, lest our readers might conceive it to be a translation from the English; as the expedition with which the productions of the *Illuminati* are rendered, (i. e. in the old phraseology, *translated*;) is well known. The author of *Natur und Kunst*, however, has confined himself to the *vegetable* department of nature; his work being a didactic poem on horticulture. While we allow that he possesses a competent knowledge of his subject, we must observe that he is a miserable poet.

ART. XXXIV. *Versuch einer metrischen Uebersetzung des Propheten Jona*, i. e. *An Attempt at a Metrical Translation of the Prophecies of Jonah*. By P. H. Gangraard, 1798,

THE production of an enlightened and benevolent German divine, whose charitable principles towards those who differ from him on controversial points, do honour to his feelings as a professor of the Christian religion. His object is to promote religious toleration, and a more general disposition to peruse the Scriptures.

ART. XXXV. *Jesus, wie er lebte und lehrte; nach den Berichten der Evangelisten*, &c. i. e. *On the Manner in which Jesus lived and taught, according to the Accounts given by the Evangelists*. 8vo. Pp. 258. 1799.

THE anonymous author of this volume observes, that he could not see, without affliction, that it had become common among the higher classes of society, and even too frequently among the lower orders, who have imbibed the new philosophical principles, to speak of our Saviour in an impious and contemptuous manner: he, therefore, laudably exhorts the well informed part of the community to exert themselves in counteracting this impious abuse of revealed religion.

ART. XXXVI. *Memorias Historicas sobre la Legislacion y Gobierno del Comercio de las Espanoles con sus Colonias en las Indias occidentales*. i. e. *Historical Memoirs of the Legislation and Government of the Trade of the Spaniards, with their West India Colonies*. By Don Rafael Antunez. 4to. Cadiz.

THESE memoirs are divided into five parts: the first relates to the ports which have the privilege of carrying on this trade. Part II. treats of the ships employed in the West India commerce, of the fleets, convoys, register-ships, &c. Part III. on the cargoes permitted to be exported. Part IV. of the duties paid by the ships. And Part V. of the persons who have the privilege of carrying on this trade. An Appendix is added, containing a chronological list of the ordinances and regulations of the trade, issued since the discovery of India. The author is a member of the Council of India.

ART. XXXVII. *Compendio de Observaciones de un Viagero politico y filosofo, &c.* i. e. *Observations of a political and Philosophic Traveller.* In three Parts. 8vo. Cadiz. 1799.

THE author wisely enforces the necessity and utility of an excursion over every part of his native kingdom, before a man makes the tour of Europe. He briefly treats of the origin of the arts, and of the economy of the animal, vegetable, and mineral kingdoms. In the second part he explains the duty of a traveller, the political and philosophical sentiments which he ought to entertain, his knowledge of agriculture, and its application to the arts and manufactures. In the third part he treats of the preparation and management of the natural productions of different countries, and of the means of preserving them from corruption.

THE LITERATI AND LITERATURE OF GERMANY.

LETTER I.

To the Editor of the Anti-Jacobin Review.

I HAD begun to remark, Mr. Editor, sometime before I left England that the passion for German Literature was making rapid strides among my countrymen; and it is not without great regret that I observe this ill-founded passion rather increasing than diminishing; and that I have discovered, as it appears to me, a kind of systematic plan for corrupting the public taste and national morality of Englishmen by the undistinguishing praise and introduction of foreign trash. The literature of the Germans, the character and conduct of its professors, and its effects on the minds and morals of the people, are but little known, and cannot therefore be rightly estimated in England. There are many things which, on a distant view, appear beautiful and attractive, which, on a more close inspection, are found to be disagreeable and disgusting. The German language is difficult and is not as yet very generally known. It is not therefore at all surprizing or unnatural, that among those few, who are acquainted with it, there should be some, who, flattered with appearing wise in that of which so many are ignorant, endeavour to exalt as much as possible the value of an acquisition which has cost them much time and labour. What I have often remarked among the *Kantists* in Germany, I have not unfrequently observed among the partizans of German literature whether Frenchmen or Englishmen. If Kant has really made so many celebrated and important discoveries, as it is maintained he has, it must surely be very easy, by a short and simple exposition of them, to prevent all farther doubts on the subject and to establish the credit of the German Aristotle on the firmest basis. I have frequently requested Germans of learning and respectability to detail to me, in as short and

and simple a manner as possible, the discoveries which I had so often heard celebrated; but I have never received a satisfactory answer. And by insisting on having a solution, which I contended it must be so easy for them to give, they have generally fallen into a violent passion, and told me that I might sneer as much as I pleased, but that the philosophy of Kant was nevertheless the most valuable and interesting which had ever come from the pen of a human being; and that the world would one day acknowledge it. To this argument there can be no reply. The philosophy of Kant is the most valuable production of human genius—why? because his partizans assert it; because they, who are not in the secret, cannot comprehend it; and because his enlightened followers confidently assure us that its merits will one day be fully perceived and universally acknowledged.

In the short space of fifteen years they have published as many commentaries on it as appeared on the works of Aristotle during the long period of fifteen centuries. They have not succeeded, indeed, in bringing it down to the level of common capacities, but they instance this with becoming pride as an unquestionable proof of its unparalleled excellence—I am inclined to think it a proof of its unparalleled folly.

In like manner I have often heard Germanized Englishmen lamenting the decayed state of learning and genius in England and asserting that the only country at present in Europe, where solid and useful literature is at all cultivated, is Germany. I have demanded the reasons of an opinion, which to me appeared so extraordinary, so unjust, and so unpatriotic: but I never could obtain a direct answer. When I asked in what respects the Germans were so very superior to our countrymen; where were their useful discoveries; and what were the effects of their most useful improvements? the reply, without attending to any of my questions, was generally transformed into a violent declamation against the present war and its baneful effects in repressing genius, and in rendering difficult or impossible, all useful and scientific enquiry, with a *nota bene* at the end, asserting, in spite of all contradiction, that Germany is at present the only country in Europe distinguished for literary pursuits. I have met with Frenchmen under the same prejudices, who have descanted, with enthusiasm, on the literature of this favoured climate, and who have found reasons for the superiority which this country possesses over France and England in the nature of its government, in its being separated into little independent states, and in the literary characters residing not in a body as in London or Paris, but separately, or in small numbers, in every little village where there happens to be a court. I wished in this case also to have some positive and obvious examples of the superiority asserted, finding very little amusement or instruction, in general declamation, or in a detail of the causes of what I was not fully convinced had any existence. The answer was rather crusty and my demand remained unsatisfied.

The Germans themselves entertain an opinion, equally elevated of
their

their own supremacy in the republic of letters, and are very apt, even in the presence of foreigners, to indulge the self-complacency which is generally the consequence of this ridiculous, but, in them, perhaps, pardonable, partiality. One of the most illustrious of the German poets having met with a foreigner of distinction not long ago, complimented the stranger by observing that in his country literature was in the back ground, and that it possessed no distinguished chemists, nor philosophers, nor poets, adding, with infinite satisfaction, that Germany was in the high zenith of perfection, and that she owed this superiority to her admirable constitution. (Formerly this same person was a *reformer*, and would not have been sorry to see the admirable constitution of the German empire annihilated.) The stranger, a man of observation and abilities, remarked that he did not wish to enter into any national dispute; that he most readily allowed that Germany stood high in works of imagination; but, without determining any thing, with respect to their intrinsic worth, he would only beg leave to remark that in the literary history of nations, as in that of individuals, where the imagination is chiefly cultivated, it indicates not perfection or maturity, but the heat of youth and the ardour of inexperience.

Having had the happiness to be born a British subject, I am not ashamed to own that I possess the *liberal prejudices* of my nation; and that I detest, from the bottom of my heart, that vile *affected moderation*, *philanthropy*, and *cosmopolitism*, &c. under the shadow of which so many of our countrymen, unworthy of the name of Britons, endeavour, by the most unworthy arts and insinuations, to tarnish the national character. What is thus often repeated by interested or mistaken men is in time believed by those who have no better means of information: It will not, therefore, I trust, Mr. Editor, be improper, or ill-timed, to endeavour to enlighten the public mind on this subject. You have already (in your Appendix to Vol. I. of the Anti-Jacobin Review) touched upon it as a warning to the British public, and I shall, occasionally, with the same view, furnish you with such remarks as have occurred to me, or may occur, in the course of my journey through this country. I shall not trouble you, or your readers, with professions of moderation, but you may rest assured that I shall never, in any instance, swerve from the truth, nor assert what it has not been in my power to verify personally, or by a reference to friends of approved veracity. I am not, indeed, prejudiced in favour of the Germans; nor am I disposed to estimate them above their real value, but I have not the smallest wish or intention of doing them any injustice.

Germany has certainly produced, in former times, and contains, at present, men of very distinguished parts; but it has been often and justly remarked, (and the remark applies with equal justice to the present as to any former period) as being more famous for a set of laborious plodders, and useful, but dull, compilers, than for men of distinguished genius or taste. Scarce half a century has yet elapsed

lapsed since its harsh language began to be modelled to taste and harmony; but, in this period, prodigious progress has been made, and it possesses at present many men who will long be illustrious, and whose works will be read as long as the language endures. But, it is not in general to poets, or to works of imagination, that we owe those sciences or that improvement, which are the most necessary in human life, and which contribute the most highly to the honour and advantage of nations. If poetry and romance be engaged on the side of virtue they are capable of doing much good. But it frequently happens that instead of leading they follow the public inclinations, and that men are capable of shining in these who have scarce any other valuable qualification. It is a positive fact, which no one, I believe, will dare to call in question, that some of the most celebrated poets, novelists, and dramatic writers in Germany, only strive how they may give effect to their works by accommodating them to the prejudices and vices of the times. This, indeed, is what they often openly avow. It is what I myself have heard them avow. We cannot then be surprized if we find in their productions many ideas, details, and circumstances which, according to our sense of propriety, according to the immutable laws of truth and morality, are equally contrary to good taste, virtue, and decency. The celebrated author of *Oberon* (Wieland) is, in private life, a man of irreproachable manners, an excellent friend, and a most tender and affectionate husband and father. It is with extreme regret I add, that, in many of his works, he is very unlike himself, and that some of his principles afford a dreadful contrast to the mildness of his nature, and the even tenor of his conduct. In *Oberon* we find images abundantly loose and indecent, but, in *Agathon*, he passes all bounds. Yet so finely are even his indecencies dressed up, that the poison is swallowed with avidity. He is also a declared enemy of the Christian religion, seriously prefers to it the absurd superstition of the Greeks and Romans, and sometimes speaks against it with the zeal of a persecutor. The equally renowned author of *Werter* (Goethe) is avowedly a man of pleasure, and possesses not a single grain of morality in his composition. The only system of morality which he professes, is private convenience; and he rejects with disdain the well known line of Pope—"an honest man's the noblest work of God;" and all the notions which result from it. He publicly keeps a mistress, who (as a friend of mine, who has seen her often, assures me) is equally devoid of beauty, delicacy, and fidelity. He has by her a charming little boy, who, as I learn from the same channel, is pitied by every person of sensibility who sees him, as, from the company of such a mother, and from the carelessness of such a father, he must be, in after life, a most unfortunate being, as the father himself, with all his fame and talents, already is at least one half of his time. The celebrated German Shakespeare (as Kotzebue has sometimes been denominated) is irreproachable in private life, and, apparently simple and unassuming in his manners. His celebrity is certainly beyond his merits. He has

has the talent of writing with great rapidity, and he has the modesty and good sense to acknowledge that this is his chief talent. As *wholes* his pieces are all very far removed from perfection, but there are frequently detached scenes which afford great interest both in the closet and on the stage. He sometimes acknowledges that his chief end is to give his pieces effect, and to fill his pockets by them. You have already made some strong but just remarks on this celebrated dramatist. Some time ago he held an office, in Livonia, under the Emperor of Russia, which, though he be of mean birth, ennobled him, according to the ideas received on that subject, on the continent; and though this is legally of no consequence in the German empire, he never forgets to prefix *Von* to his name, or to take advantage of the prejudice which exists on this subject in the courtly circles of Germany. His wife is a Livonian of noble birth, and he adopts every means in his power for giving to his children all the advantages which can be derived from continental noblesse. Such being the conduct of Augustus Von Kotzbue (who, in England, is denominated *baron*, a title to which he has certainly no right) it is difficult at first sight to account for that ridicule or contempt which he often throws on the nobles in his dramatic pieces; or for that want of decency and of morality which is frequently observed in individual characters, in many scenes, and sometimes in the plots themselves. But the fact is, the poets of Germany have no solid notions on the science of government, or on the necessity and importance of national morality. Instead of guiding therefore they follow, and add fuel to the public prejudices and vices. I own it is not such men, or their works, that I wish to be held up as models to my countrymen, for whatever may be the causes, the baneful effects are the same. Kotzbue is no longer in the service of the court of Vienna, but he is said to retain a pension from the Emperor. Against the private character of the author of the *Robbers* (Schiller) I have heard nothing particular. His temper is said to be very unequal, and his moral principles somewhat too *modish* as appears, indeed, from such of his pieces as we have yet seen. It is said he is now writing, and has nearly finished a tragedy on the story of *Mary Queen of Scots*, and, I am afraid, from the principles of the man, that, however he may interest the feelings, he will not gratify the lovers of female virtue. Even the celebrated and amiable novelist of Halle, Lafontaine, though one of the best and most interesting characters in private life, often admits scenes into his romances which are totally contrary to the rules of delicacy, and he has even accounted for it by referring to the vulgar sentiments and prejudices of his countrymen.

Of the large tribe of journalists, under-hand novelists, translators, and compilers of every description, I have myself seen, at different times, several of the most distinguished in the north of Germany. They are an ignorant, assuming, and noxious race of beings. They generally have their heads disordered with a prodigious and incoherent mass of various knowledge: yet I call them ignorant, because, though they affect to judge of every thing in the most pe-

remptory

remptory file, they are really unacquainted with the most common principles of human conduct whether moral or political. They are very generally acquainted with English, French, and Italian, which are necessary for their numerous compilations, and they are mostly favourers of Jacobinism which they denominate liberty, though it often happens that they are so weak, that if six different persons of various, or opposite, principles visit them, one after another, and reason with them on political subjects, they will change their principles as many several times, being always of accord with him that is present. If the persons, in question, be of distinction this effect is invariably produced. Nor are they ever embarrassed except when two or three persons of different sentiments happen to meet together. They then labour under a very serious difficulty, but generally determine in favour of the most dignified. You will say this is inconsistent with their principles as partizans of *modern liberty*, but I can assure you that the inconsistency (which is only one of the many attached to this extraordinary tribe) belongs not to me but is fully and properly their own.

The itch for writing and publishing never, as I presume, existed to such an extent in any country. There are, as I am credibly informed, about eight or ten thousand persons in Germany who derive their livelihood entirely, or the greater part of it, from scribbling, or, as they call it, *enlightening the public mind*. Almanacks, Journals, Reviews, Magazines, Collections, Romances, Essays, Pamphlets of all sizes and on all subjects, Newspapers, &c. increase beyond all bounds. It is not uncommon, I find, to see some hundreds of romances published in the space of half a year. The winter half year is the most prolific; during which period they are in general compleatly occupied in their study from an early hour in the morning to a late hour at night with scarcely the smallest intermission. A visit of half an hour would totally derange them, and they are thus very seldom to be seen, except in the summer months, when such as are somewhat more at ease than the rest, take a little recreation. You will readily conclude, from these facts, which are universally known, that these far-famed supporters of modern literature are absolutely unacquainted with the world, and that they know man only from books. And, indeed, they are, in fact, so very ignorant of common life and manners, so rude and uninformed in their address, that anecdotes on this topic might easily be supplied to fill a volume. In other countries men become learned partly for self-gratification and improvement, and partly to be enabled to fill the different offices in church and state with propriety and honour. Here, on the contrary, learning is sought after merely as the means of scribbling, and as the writers contract an obligation to furnish a number of sheets or volumes in the year, they have never any leisure to digest by thinking what they have acquired by reading. And they seriously imagine that the quality is amply compensated for by the quantity, and poverty of thinking by number of volumes. It would be abundantly ridiculous (if it were not more dangerous than risible) to observe these self-constituted reformers enveloped

enveloped in their little rooms in fumes of tobacco, and surrounded with all the Jacobin prints and pamphlets of every nation in Europe, extracting their injurious poison with as much assiduity, and from as many different sources, as the Bee extracts her honey. These men are all dissatisfied with their situation, whether with reason or otherwise it is not my present purpose to determine; and they ardently desire a change by which they hope to rise in dignity and power. Their weak minds have been peculiarly flattered with the progress and success of the revolution. There are persons amongst them who approve of it in all its horrors, and who dare even to defend and to praise the conduct of Robespierre. The great proportion of them, however, are either possessed of milder sentiments, or if they are equally abandoned dare not so openly avow it. Their great delight in contemplating the Directorial Government of France arose from their considering it as the government of so many Sages. You may remember that, at the time, the stupid journalists and pamphleteers of the directory were constantly declaiming on the advantages of a government directed by literary men, such as they maintained that of France to be. The German literati were deeply penetrated with this idea, and sighed for a similar opportunity of displaying their talents in their own country. There are, amongst them, persons fit for revolution in its utmost sublimity; as, for example, the successor of the Atheistical Professor, lately dismissed from Jena, who used seriously to maintain, that *Robespierre was one of the most illustrious characters, and one of the greatest benefactors of the human race that ever existed, and who, on bearing that the painter David, in the midst of the massacres of September, was busily employed with his pencil in delineating the contortions of the wretched sufferers, exclaimed with extacy, that he could not conceive a more interesting, sublime, or heroic character!* I by no means intend to insinuate, however, that the whole of them are like these abandoned characters; but I will maintain, that, in the hands of a few such men, they would become the easy instruments of the most horrible crimes, and when the storm, at length, came to an end, and milder sentiments began to prevail, they would claim, like Talian and some other of Bonaparte's friends, that it was not their doing, and that they could not help it. God keep me, said a learned and intelligent Frenchman once, when speaking on this subject to a friend of mine, from the government of German speculatists; a few men of plain good sense, accustomed to what may be called the practice of politics, are, to speak modestly, at least, worth the ten thousand speculative and scribbling reformers who deluge the empire with schemes of destruction, but who seem not to be possessed of a single practical idea on any one subject.

The revolutionist, who is most universally and most enthusiastically admired in Germany, is the reverend apostate Sieyes. This detestable monster (whose very appearance, as a friend of mine, who saw him last year at the Court of Berlin, informs me, is sufficient to inspire horror) is a cold-hearted metaphysician; and this is the great cause of the high estimation in which he is held

held by the learned here. They conceive him to be a man of the most exalted genius that ever appeared, and they suppose that nothing can be done without him. They were, indeed, a good deal astonished, but not convinced of his insignificance, and of the horror with which he is viewed, even in France, when his constitution was rejected by Bonaparte; nor will they, on any account, believe those who had the best opportunities of knowing, that though he is always intriguing, he has never, yet been able once to enforce the adoption of his own ideas. Amidst their systematic admiration of the French Revolution, and its abettors, the Germans are sometimes extremely embarrassed, when, in the midst of the greatest extravagancies, they meet with some reflection, which experience has suggested to the Parisians, but which the German wife-acres cannot yet comprehend. In *Mercier's Nouveau Paris*, though the outline of the work is extravagant and criminal in the highest degree, there occur, here and there, ideas from which it would be happy for Europe, if the scribblers of every country would, at length, take warning. In his VIth Vol. p. 37, he has these remarkable words—"The taste for literature has produced a croud of unfortunate beings. The flock, (troupeau) instead of being increased ought to be circumscribed, and this I loudly assert, for the interest of the republic. The superficial studies of a few poets and orators engendered this horde of libellists bitter as gall, who, like the locusts of Egypt, have reduced the whole crop to putrefaction." From such a writer this is a striking acknowledgement. In another place, Vol. IV. p. 184, after lamenting the ignorance of the Parisians with respect to liberty, he asserts, "the London Coalman, the Swiss Peasant," (this was written before the Revolution which conferred on Switzerland the liberty of France) "the American Hunter, are better acquainted with their rights and know better how to reason on them, than certain academicians who declaim daily in the sections" I know some learned Germans, who are very fond of Mercier, absurd, inconsistent, and criminal, as he often is; but they seem to have overlooked all those passages, which the force of truth has, as it were, obliged him sometimes to trace, and which afford a very striking lesson to all self-constituted reformers and political scribblers, whose only end is the disturbance of society. It is not to these forced and accidental avowals, however, that the wise men of Germany attend. What chiefly tickles their fancy and commands their applause, is the violence against all regular government, which has not been modelled after the French plan, and particularly their extreme violence against England. From the very commencement of the Revolution, we are told that the British government has been the cause of all the evil. Robespierre accused his opponents of being paid by Pitt, and his opponents asserted and still assert the same of him. It was Pitt who produced the moderation in the councils before the 18th Fructidor, which was denominated royalism. It was Pitt who caused the 18th Fructidor and all the subsequent changes, till the arrival of Bonaparte, and this extraordinary hero and his brother

ther absolutely asserted that they who opposed his usurpation on the 10th of November last were paid and set on by Pitt; and the honest General, as I learn from some Paris merchants who passed through this place some days ago for the Leipzig fair, has persuaded the honest Parisians, that France is filled with the emissaries, and the gold of this odious minister, and their rage against the unfortunate Premier is extreme. All this idle nonsense, all these ridiculous accusations, do very well for amusing the idle people of Paris, but that there should be sages residing in another country, and coolly judging of public events, who believe such allegations, is almost beyond belief. Nevertheless, such is the fact; such men exist in Germany by whom all the curses that impotent malignity can dictate are generously bestowed on England. France, according to them, has always been open, generous, and loyal—her enemies, and especially England, have ever been dark and treacherous. It is true, indeed, they are frequently embarrassed by the candid avowals of the French themselves; they admired the conduct of the French deputies at Rastadt; they were not a little confounded, therefore, to hear Bonaparte accuse the Directory of having rejected peace when it was in their power; they are still more hurt, at present, to find Jean de Bry, and his colleagues, accused, almost officially, of having “conducted themselves at Rastadt like miserable advocates, like capacious practitioners, raising difficulties on difficulties, for the most insignificant objects, understanding nothing of the end of their mission, and doing every thing for war, while they constantly talked of peace.” It is impossible for me to describe to you the rage vented on this subject against England by men of almost all descriptions. Even the clergy, with the tone of Papal authority, anathematize from the pulpit all those who oppose peace, which they insist might have been easily and honourably obtained at any period of the Revolution, even when the French armies were generously rendering Switzerland free.

You must not, however, imagine from hence that the Germans are attached to the French as a nation. I have heard it often remarked, by intelligent Frenchmen, that the German literati abhor the French nation at the very time that they declare their utmost attachment to the revolution; and that they express esteem only for those individuals whom even good Frenchmen and every honest man ought to detest. There is nothing, indeed, more remarkable in this country than the contempt with which not only the learned, but all those (and they are very numerous) who deal in their books, speak of all other nations, which, indeed, is only to be equalled by their extreme ignorance of what they affect to judge of with so much confidence. About a twelvemonth ago I entered into conversation with a German baron who passes for a man of abilities, and who is intimately acquainted with the principal works of his own country and of France. After exhibiting, in the most pompous colours, the merits of his country in interesting literature, he paid me the compliment of adding, that England, at present, possessed no valuable authors on any subject, and that she seemed to be totally falling off

in the list of literary nations. Besides, says he, even the very shadow of that liberty of which you talk so much is now taken from you by *Habeas Corpus*, and Mr. Pitt has the complete power of a despot. I asked him if he knew what *Habeas Corpus* was, but he had not the most distant notion of it. I demanded whether he knew any thing of the English constitution. He had not a single idea about it, and seemed to consider the parliament as a profession. Yet the German writers of almost all descriptions declaim at great length on the English constitution, and on the loss of English liberty, without having one solid idea respecting liberty in general, or respecting the constitution of England in particular. A mult, however, do a great many of these idle scribblers the justice to say, that they often write in good faith, and really believe what they detail, their information being generally taken from the passionate declamations of the French Gazettes, and of the English opposition, which they firmly believe without any further enquiry, and which they propagate with unwearied assiduity. If the English opposition, and their scribbling partizans, had really laid a plan to ruin their country in the public opinion of the Continent, they could not have taken more successful steps than they have done in thus affording an ample fund of misrepresentations to the eager pens of German authors, who retail them as so many authorities, and often with too much success even amongst well-meaning people. The excellent and accurate work of Mr. Marsh, however, has been a most useful antidote; and, I can assure you, from my own personal knowledge, has converted some of the most violent enemies of our country. I am happy to find that that answerable work is now published in English. Yet I cannot help wondering, at the same time, at the extreme effrontery of Mr. Erikine, after such a detection as is exhibited in this work, and in the more pointed letters of Mr. Gifford, in daring to appear, and again advance his confuted opinions, in the House of Commons. I will not say that Mr. Erikine is a Jacobin—but I can assure you, that in this particular he has more effrontery, and is more difficult of conviction, than some of our most eminent Jacobins in Germany. The Germans are not, all at once, capable of such effrontery as this. They labour first by hints and distant insinuations; and, at length, after the lapse of some weeks, and numerous turnings and windings, they come (the public mind being thus carefully prepared for it) to assert boldly what they wish. To do them justice I do not believe there is a journalist in Germany who would have had the profligate impudence, without numerous previous preparations, to assert with the Monthly Magazine Supplement, July 1799, p. 517, that the work of Carnot, addressed to Bailleul, on the 18th Fructidor, “was the diabolical forger of some emigrant desirous to keep alive the hostility of England against France, by persuading us, from seeming authority, that the Directory is determined on eternal war with us.” A decision so obviously false as this is only fit for the most grovelling order of Jacobins. There are not wanting men in Germany ready boldly

and publicly to defend the principles and opinions of Carnot, but I know not one who will undertake to persuade him, and the world, that he has not written a book which he publicly acknowledges.

In consequence of the dreadful inundation of books, particularly of novels, people of almost every description in Germany read, and we find the sentiments of almost all ranks on the most important and interesting subjects most lamentably corrupted; and the women seem, in general, to have lost the largest portion of that diffidence and delicacy which form the greatest ornaments of the female character. The German statistical writers assert, (and it is the universal belief of all German authors, and their admirers) that in natural science and morality, England has produced *some* great men and useful works, but that the English are pitiful philosophers (by philosophy I imagine they here mean the gibberish of Kant). They further assert, that the English orators possess no true eloquence, that they have generally much more logic than rhetoric, and that the women are beautiful, but too shy. On the metaphysical gibberish I shall say nothing. But the unparalleled eloquence which the Germans so much admire in themselves, consists, as far as I have yet been able to judge, in nothing but inflated and inverted sentences, and turgid and affected sentiments. The stately language of novels is, in a great many instances, become the common language of conversation, and *sentiment, fine feeling, love, friendship*, and the like, are in constant use. I am fond of tracing such high flown language to practice; and, in numerous instances which I have had occasion to observe with attention in the case before me, I have not found one who puts his fine sentiments in practice, or, when an opportunity for the display of such virtues occurred, who had the smallest notion of exerting either pity or generosity. The indelicacy of these romances, their extravagance and absurdity, are often inconceivable. In general the heroine is represented as falling in love at first sight—she languishes, in a thousand interesting scenes, after the object of her affections, and at last declares her passion, or dresses herself in men's clothes, and, after numerous sublime adventures in the company of her lover, declares her sex and affections at a convenient season. I thought this mode of proceeding abundantly indelicate, but I concluded, at first, that it was the fault of the authors—I soon found that the fact absolutely exists in real life, and that it is a just picture of nature. The bad effects of novel reading is no where more evident than in Germany—the minds of all ranks of people are thus totally perverted, and their passions constantly strained by imaginary distress and imaginary scenes which render them incapable of descending to the common routine of life. And I have been often astonished to find as eager a search after all kinds of dissipation and amusement by persons of every rank in a trifling German town of four or five thousand inhabitants, as in particular classes in London and other large cities. The passion for dress is extreme from the highest circles to the very lowest. It is a very common thing to see a poor servant girl,

in, or a young housewife, with a blue cloth cloak embroidered with gold, which costs about five guineas, and a cap embroidered in the same manner, which costs a guinea; sometimes they appear in silk, and dressed entirely like women of fashion; often these audacious ornaments are borrowed—often they are the wages of prostitution. Balls, masquerades, and spectacles of every kind are numerous beyond any thing that in England we have any idea of. It is impossible for an Englishman to conceive the passion which people of all ranks here have for balls and masquerades. The evening if Sunday is almost constantly spent in dancing, or in some similar amusement. Masquerades are frequent in almost every corner, and they are the scenes of the most abandoned dissipation—dissoluteness, drinking, and gaming. On these occasions, notwithstanding the dignity of the German noblesse, all ranks are assembled, from sovereign princes and princesses, down to players, common servants, and common strumpets—I am ready to acknowledge that I know some persons of the highest rank of the most distinguished virtue, but I cannot add that this is very general. On the contrary, the husband frequently keeps his mistress publicly, and sometimes both husband and wife pursue their unlawful pleasures with equal publicity and good humour—nor does this exclude either man or woman from good company. There are in Germany many partizans both practical and speculative of the doctrine supported by Godwin in his life of his wife, which has been translated and published with the highest praise in the *Ladies Almanack*, published, I think, at Frankfort, last year. This female gallantry is reckoned a prodigious advantage, and many Germans look with contempt on poor England, where the women are so extremely shy. I met, not long ago, with a pitiful Englishman, completely Germanized, who used seriously to maintain that England had no cause to boast of liberty, seeing the marriage chains were so difficult to be broken, whereas in Germany nothing is more easy than to get rid of one's wife, and both get married again, or pursue their inclinations without any interruption of their friendship; yet I have often found the journalists, who maintain similar principles, amusing their readers with a list of trials for adultery in England, and declaiming on the inefficacy of the laws in that country, and of the increase of vice in every other respect. Far be it from me to defend the vices of my country. Vice is the cruellest enemy of every government, and must, if it increases beyond certain bounds, destroy the most perfect system of laws which human ingenuity can frame. But of all men in the world German philosophers and German scribblers are the last persons who ought to be allowed to speak on such a subject.—When they are disposed to reform their own principles and manners they will find an ample field for the exercise of their reforming powers at home, without going to England for objects of animadversion. And, indeed, they might thus produce a reform, and contribute to the honour and advantage of their country without affecting its government, without injuring the dignity or pos-

sessions of the rich, and without producing any public ferment. But it must, at the same time, be acknowledged that the task would be attended with immense difficulties, and it is so much the interest real, or supposed, of this injurious band of pretended philosophers to corrupt the public judgement, that there is every reason to believe it will not soon be undertaken. I stop here because the post for England sets off immediately; but you shall hear from me in a few days again.

I am, &c.

Upper Saxony, April 1800.

D.

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TO

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